

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.

Vol. 51

Independence, Missouri, November, 1974

No. 11

The Beauty I've Found

By Pamela Burgin

Each night as the flaming sun goes down
I think of all the beauty I've found.
And I wonder how each of us lives our life
Taking for granted what God has left outside.

If we would go blind and could not see
The beauty God has left for you and me.
Then what would happen to our lives ?
And could we accept it and pay the price ?

God has a plan for us all
But are we so busy we can't recall
The times we've admired the earth outside,
And the world so different than the one inside.

Just take time out and look around,
To see the beauty I have found.
Then stop and think what God has done,
To make it safe for our loved ones.

So you see the riches we hold,
Are not of silver nor are they gold,
But are beauties we've left untold.

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

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EDITORIAL

Words

There are times that we are apt to become weary of words. The continual noise of people's voices in our ears can dull our minds and confuse our reasoning ability. As we become somewhat repulsed by the unnecessary chatter, we might wonder what it would be like not to have such a common communicating medium available. How blessed the silence would seem for a change.

Of course such wishful thinking has no practical basis. Rather we should be more appreciative of the opportunity to express ourselves in word.

The written word records the history of man and reveals his heritage from the time of Adam and Eve down to the present. The prophetic words of the scriptures foretell his probable future. Words link the past with the future by teaching the human family with their own mistakes.

The active purpose of words today range from everyday small talk to the negotiating of world peace. It is the means by which promises are made. Laws are written to set the bounds of all activities. The rules of games, professional, amateur, etc., are somewhere agreed upon and understood by the participants. Every unit of mankind, beginning with the family to the highest level of government, has as its common ground of relationship the communication of words.

Learning the proper usage of words is an important factor in word appreciation. We should learn the true definition of every word that we use and how it is to be used correctly in a sentence. This is more or less of primary importance — the greater task is knowing when to talk and when to be silent. Also, we should learn how to respond in conversation and how to introduce our opinions and feelings to others.

Generally we can say that words express the thoughts of a person's mind — his experiences, his intentions, his knowledge, his ability and, in fact, his entire makeup intellectually and emotionally. That which is in the heart of man can be disclosed in one way or another by his words.

As we examine our own words and the words of those with whom we come in contact, we find a great repetition of expressions that might not tell us much about the person. We find that much of our language is used as a cover-up to prevent our true feelings from being exposed to an unappreciative world. Words when aptly used, however, can communicate the deepest feelings as have the more talented poets.

The very character of an individual is exposed by his words, whether they prove to be true or false. His temperament can also be judged by his expressions of kindness or anger, humility or haughtiness, patience or demand, etc. Generally speaking, every aspect of his personality good or bad is clearly marked by his audible thoughts.

The commitment of oneself to another is by the promise he makes through his word. The beginning of the family unit is through the covenant of marriage. This covenant is made holy by the One who instituted marriage in the beginning. Our Heavenly Father, who foresaw the need of a covenant between the man and the woman that they might be true to each other, also committed Himself to His own creation by making promises to them, even the promise of eternal life. Just as the Kind Creator saw that it was necessary that the man and the woman be brought together in sacred promise, He also deemed it necessary that mankind commit themselves unto Him as He has committed Himself unto them. This commitment is also by a sacred covenant, the ordinance of baptism, which is not so much by word but by demonstration. This commitment is fulfilled by the keeping of God's commandments which are written in word that man might have a guideline in doing God's bidding.

As the written word discloses the relationship between God and man, we find that there were those who were commissioned of God to write historically, prophetically and doctrinally. In these writings, the very character and will of God is revealed unto an otherwise lost creation.

Since the word of God has been given as a sacred communicating factor among us, we find it necessary to re-echo to the children of man the message of truth, which has been handed down to us by our predecessors. Inasmuch as the word that we issue forth from our mouth or our pen is to be our personal identification in character, we must be true to that which we proclaim as the word of God in our ministrations.

Our commitment to the Church is especially important. Our relationship one toward another is to be based upon the attitude of love. This relationship is known in word, spoken or written, and in action and in deed. Our present relationship is made evident through our church activities, mostly in worship

services. That which is spoken and demonstrated in our worship services offer encouragement and strength to those who stand in need.

As we of the church have realized the need of such benefit through the spoken word, we have also realized that others can be benefited through the word in written form. This paper, the "Zion's Advocate," is provided by the general church to give expression to its membership and to all outside the church, who might find interest in it by proclaiming the truth, that God is and that His will is evidenced in our day.

The current status of this people in every quality of goodness that we might possess can be detected within the sixteen pages of every monthly issue of this paper. It can reveal a people vibrant in the telling of the gospel story. It can show forth the marked distinction of a moral standard true to God's will as compared to the increasing immorality of the peoples of the world. It can declare the prophetic truths of the scriptures in warning the slothful. It can be a continual source of inspiration to those who stand in need. Our individual testimonies can be the link between a lost soul and his Maker. In fact, the voice of this paper can be the voice of God if we respond to His guidance.

Conversely, that which is written upon the pages of this paper can reveal another story. By the silence of the great majority of this church, this paper can very well describe a people lacking an interest in others. It can show a void of inspiration, a more canon of dry, ineffective words.

The pages of history are now being written upon the pages of this paper. What we leave recorded here will likely be looked upon by our posterity in years to come. Will they find a heritage worthy of their notice? It depends upon our present attitude toward this work and whether or not we will contribute to it. Will you give your support to this much needed cause?

RLS

Temple Lot Local News

August, September and October brought us two business meetings and an international wedding!

First, there was the Sunday School's quarterly meeting; new officers were elected. These were:

Superintendent - Johnny Case; Assistant Superintendent - Jim Case; Secretary - Linda Case; Ass't. Secretary - Denise Rudd; Treasurer - Paula Case; Pianist - Debbie Hedrick; Chorister - Marie Case; Librarian - Danny Hedrick; Ass't. Librarian - Benny Case; Bible School Superintendent - Caroline Hedrick; Ass't. Bible School Superintendent - Grace Rudd and Rachel Wheaton; Social Committee Member - Irene Case; Auditing Committee - Rich Wheaton, Leslie Case and Dick Wheaton; Library Board - Johnny Case, Paula Case and Danny Hedrick.

Then, there was the Temple Lot Local business meeting. We discussed the awkward waiting period after Sunday School; the decision was to have the Sunday School Superintendent and the presiding minister shorten the time, using their discretion. New officers were elected, as follows:

Pastor - Dick Wheaton; Secretary - Donna Moser; Treasurer - Jim Case; Auditing Committee - Bill Morris, Johnny Case and Marvin Case; Caretaker - Y. P. C. L.; Recorder - Tricia Wheaton; Reporter - Donna Moser; Chorister - Manon Chapman; Organist - Linda Case; Ass't. Organist - Debbie Hedrick; Social Committee Member - Bonnie (Mrs. Jim) Case; Flower Committee - Velma Wheaton; Maintenance Committee - Leslie Case and Rick Wheaton; Storehouse Commit-

tee - Brad Wheaton; Printing Committee - Caroline Hedrick; Kitchen Committee - Grace Rudd; Family Assistance Committee - Marvin Case, Dick Wheaton and Donna Moser; Seating Committee - Brad Wheaton, Jim Case and Dick Wheaton; Library Committee - Manon Chapman, Dick Wheaton and Jim Case.

It was reported that a large print Bible had been purchased for the late Sister Melvina Ritchison's Sunday School class (especially its older members) in her memory.

There was a party given at the church on Sunday afternoon, September 28, in honor of the coming wedding of Marlene Moser and Kenneth Hoare. It was attended by both men and women, young and old, and Konie Caviness and Rachel Wheaton were hostesses. There was a potluck dinner right after church, then everyone sat down to watch Marlene open presents, and then to tell how each one met his or her future spouse. There were many charming and humorous tales told, with Lee Wheaton taking honors for the longest and funniest of all. His smiling Mildred made an excellent "straight man" for her husband, who was definitely the star of the show. Clarence Wheaton topped off the afternoon with a vivid account (somewhat exaggerated!) of how Marlene and Ken met.

We loved being together in God's house and it was a wonderful afternoon.

On Saturday, October 5, 1974, Marlene Moser, daughter of Mr. and Mrs. Joe Moser of Raymore, Mo., was married to Kenneth Hoare, son of Mr. and Mrs. Banford Hoare, of Truro, Nova Scotia, Canada, in the little white church on the Temple Lot. The chapel was decorated only with two large arrangements of scarlet and gold leaves and field grasses, in bronze, and a Mexican serape draped over the pulpit, on which was an open Bible. The bride wore a simple long cotton

dress in offwhite with tan and russet trim; she carried a bouquet of bronze chrysanthemums and wore a wreath of the same autumnal blossoms in her hair. She was attended by Jackie Lacey and Joan Moser wearing long plain dresses of the same russet shade and carrying nosegays of the bronze mums. The groom and his two attendants, Keith Hoare and Rick Wheaton wore Mexican wedding shirts of white and tan cotton.

Apostle Clarence Wheaton gave the opening prayer while the couple knelt, the bride on a white, russet and tan prayer pillow made for the occasion by Angela Wheaton. The bride was given away by her father; the ceremony was performed by Elder Banford Hoare. Ushers were Jerry Case and Randy Sheldon. The beautiful Wedding Song was sung by Koni Caviness, Patricia Wheaton and Nanette Wheaton; Margaret Mann brought lovely music from the organ. There was a closing prayer by Apostle Leon Yates.

A reception was held downstairs immediately afterwards, with Velma Wheaton securing signatures in the guest book. Rachel Wheaton, Manon Chapman and Bonnie Case served punch and a wedding cake brightened by bronze and gold falling leaves and a small bouquet of the familiar bronze mums on top tied with a yellow ribbon of icing. The three-tiered cake was a real work of art and Bonnie was the artist.

Marlene and Kenneth left on a short honeymoon trip, which consisted of moving the bride's possessions and their gifts to their new home in Kitchener, Ontario, Canada! They didn't seem troubled about the working vacation honeymoon. Our love and our prayers go with them, as does our joyful assurance that God brought them together and will continue to walk with them, as they walk with Him.

Donna Moser
Reporting

NEWS

Phoenix Local

Dear Advocate Readers:

The Phoenix Local now have their new church building under construction, just outside the city limits. Several of the local members purchased property adjoining the church grounds and are building homes there or will be in the near future. They feel the need of living closer together.

Many of our Brothers and Sisters in the Church have told us that they would help just as soon as we started building. We have started, with the foundation and flooring in. The plumbing is through the

flooring, water to the property, etc.

Any assistance, will be greatly appreciated. We expect the city to annex the property soon and we must have most of the construction completed before that happens or be subjected to additional building codes which would work a hardship upon us.

Thanking you for your prayers and your contributions, I remain your Brother in Christ.

Elder John H. Jones, Pastor
Phoenix Local, Church of Christ

Ava Local

On July 7, 1974, a business meeting was held at Ava, Missouri, to reactivate the local church.

Brother Alex Smith was in charge of the meeting and was elected pastor. Sister Cathy Jones was elected Secretary-Treasurer.

The following Sunday, July 14, our Sunday School was organized with Brother Lester Burgin as Superintendent. Brother Joe Smith was elected teacher.

We plan dinners together the first Sunday of each month.

I am sorry that this report is being turned in so late.

We wish to extend our invitation to each and everyone of our brothers and sisters to come visit us.

Cathy Jones
Secretary-Treasurer

Houston, Mo. Local

Those from Houston attending the Tennessee Reunion were the Medders (Ike, Mary Jane, Del Anna and Tommy), Margaret, David and Douglas Keeney, Anna Keeney, Lois Helseth and Tim Brockelbank.

We are also happy to report two new souls have been added to our church family. On August 18th Sister Doris Brockelbank and her son Timothy were baptized by Brother Oren Caviness.

Our local enjoyed Monday evening, September 2, with Brother and Sister Maynard Case, Gerry and Johnny Case and Marlene Moser.

On the 8th of September Elder and Mrs. Oren

Caviness celebrated their 50th wedding anniversary at the Houston Local. It was a surprise anniversary party. Those from out of town attending were Mrs. Larry Kelly, Patty and Gary, Elder and Mrs. Richard Wheaton, Annette and Patricia, Elder and Mrs. Ed McIndoo, Dr. and Mrs. Larry Shaw and their three children, Mr. and Mrs. Don Willard, Elder and Mrs. Joe Yates, Rodney Cobb, Elder and Mrs. Clifford McGuire and Elder and Mrs. Clinton Fields. It was a very enjoyable occasion where we enjoyed fellowship with friends and loved ones in the church.

Reporter, John Medders

Wisconsin Reunion

Hello from the Wisconsin Reunion. Many days have passed since reunion and not one has passed that my duty of reporting it hasn't been with me. I do feel inadequate but please bear with me.

Our reunion began Saturday, August 3rd. Prayer meeting at 9:15 a. m. Brother Isaac Brockman in charge. Brother Isaac gave us remarks on the purpose of the meeting and asking that God's spirit be with us. An active service was held with prayers and testimonies and a sweet spirit was felt.

Preaching service followed with Brother Sweem preaching with Brother Harry Hutchison in Charge. Brother Sweem spoke of our need to grow closer to God and not be so prone to follow man. We must first seek the Kingdom of God and keep the Lord's commandments. Also cautioned us to beware of the doctrines of Modern Day Man.

The 2:00 p. m. service was given by Brother Kenneth Smith. The Gospel the same today, yesterday and forever. We must build on the tomorrows and not the mistakes of yesterday's. The speaker's words stay with me when he reminded us of God's greatest commandment. "Love the Lord thy God with all thy heart, all thy soul, all thy mind." Looking forward to the time when Christ will come again for the last time. A beautiful special was sung by Sister June Sarratt and Brother Sheldon.

The 3:15 sermon was delivered by Brother Roland Sarratt. The things of Christ cannot be bought with money. Things of devine value are obtained free. The gospel must be a workable part of our lives. God has given each of us a job to do and to use it in our everyday lives. Have more tolerance for our loved

ones and our brothers and sisters in the church. He also spoke of two kinds of knowledge, personal and book knowledge. Each has its place and use.

Saturday night service, Brother C. L. Wheaton was the speaker assisted by Brother Ray Hunholtz. Enjoyed a song service. God is our last Judge. Some of the thought presented in the sermon was, preparing to meet God in an earthly temple. The Lord comes to one temple not many. Heaven is God's throne, the earth his footstool. The Lord had a definite purpose in providing that America be a chosen land. Giving us many reference's to refer to. Tabernacle is with man. Brother Hunholtz dismissed with prayer.

Sunday morning was devoted to sacrament service. Many prayers, and testimonies and administrations.

Afternoon service opened with prayer. A special was sung by June Sarratt with Roland at the piano. Apostle Wm. A. Sheldon was the speaker. He spoke of the heavy burden that would be uplifting to the spirit. Text was 2nd chapter of Isaiah. Speaking on the signs of our times. Of Christ coming and the world unaware. That we might make the right choices with our prayers to God. I would like to take this time to thank those that took notes till I arrived at the meeting.

We held our business meetings immediately following the service. Then our sad good bye was said to our dear ones. Our prayer is that we might all be together in love and fellowship in God's Kingdom. God be with all is our prayer.

Your sister
Beverly Hesse

Michigan Reunion

Our reunion began at 10:00 a. m., Saturday, June 22, 1974, with nearly 40 people present. Brother LaVerne Lussenden welcomed us, as Pastor of the Bradley Local.

Elder George Brantner was our first speaker. He read from Third Nephi 8:28. We were told the only way to solve life's problems today is to learn to put our trust in Christ. He reminded us that we have neglected to do many of the things God laid out for us to do, and that we must study and pray and follow the guidelines. God will never forsake us but he requires obedience.

Elder Conley Addington closed this meeting and we had a delicious dinner. At 2 o'clock Elder Lussenden opened the meeting by telling the people to get involved, and as Paul preached Christ, and Him crucified, that we should share it with everyone.

Sandy Stearns accompanied Elder Lussenden as he sang several beautiful songs for us. Everyone sang the chorus of the last song, "The King is Coming."

Elder Harold Polack was in charge of our business meeting which began at 2:45. He read Luke 16:19. Srs. Louise Grzincic and Vivian Spencer took the minutes of this meeting, and Bro. Conley Addington was elected to the reunion committee for a term of three years. He will serve with Bros. Harold Polack and Ben LaSeur.

At 6:30 we enjoyed a beautiful song service, with specials sung by Bro. and Sr. Lussenden.

Elder Orville Eddie opened the evening service, and Elder C. L. Wheaton spoke of adventure, and said that the greatest adventure is ahead of us, beyond this life. He told us that God has set a way for us to follow, and that we must prepare ourselves.

At 8:30 on Sunday morning, Sharon Elaine VanDuine was baptized by Elder Lussenden, then Kenneth Hoare was baptized by Elder Tony Grzincic. It was a lovely morning to sing, "How Gentle God's Command," and, "We Will Follow None But Jesus."

Coffee and rolls were served in the dining room,

and at 10:00 a. m. we met in the church again. Elders Arthur Smith and Tony Grzincic were in charge, with Elder Conley Addington giving the opening prayer.

Sr. Sharon was confirmed by Elder Lussenden and Wheaton, and Elders Manford Hoare and Harold Polack confirmed Bro. Ken. We sang, "Blest Be The Tie That Binds," and welcomed our new brother and sister with the hand of Fellowship.

Elder Arthur Smith read from the Book of Mormon about partaking of the sacrament being a commandment. He admonished us that there is no substitute for the Spirit of God. He read from St. John 6:53-54, and St. John 14:5-26. He reminded us to pray without ceasing.

Sacrament was served by Elders Polack and Addington, and Sr. Ellen VanDuine, Sr. Angela Wheaton, George Brantner, and Conley Addington were administered to. Prayer was also asked for several others not present.

The northern Michigan campout was announced for the last week end in July. After closing prayer by Bro. Brantner, we went to the dining room where we enjoyed a bountiful dinner.

Sr. Laura Ritsema and her husband Bernie were celebrating their 24th wedding anniversary on this beautiful Sunday by attending our meetings. Gwen Ballard played the piano while Bro. Lussenden sang several songs, then Sr. Wheaton sang, "Is Your All on the Altar of Sacrifice Laid," as Sr. Tissler accompanied her on the piano.

We sang "Amazing Grace" and Bro. Lussenden sang several more songs. We thank Gwen and Marvin Ballard for their help and talent, also Sandy Stearns. We also thank the ladies who worked in the kitchen, and also the Bradley local for hosting the reunion.

Over 130 people joined in this reunion, and we hope to see many more next year.

Sister Vivian Spencer,
Reporter

Tennessee Reunion

The Tennessee Reunion of 1974 has gone down in History. After two weeks of heavy rain, God continued to let the black rolling clouds remain in the atmosphere but seen fit to hold the rain and we were blessed with nice pleasant weather for our two day reunion.

On Friday, August 30, the saints began to arrive from all directions. Those who arrived were Sister Pearl Barth and Sister Johnston from Lamoni, Iowa, traveling alone pulling their little camper trailer behind their car; Brother John A. Sweem from Hamilton, Missouri; Brother J. M. Case and wife of Independence, Mo.; Brother John and Gerald Case of Lee's Summit,

Missouri; Sister Anna Keeney, Timothy Brockellank, David Keeney, Doug KeKeney, Brother and Sister Ike Medders, Tommy and Dee Anna Medders all from Houston, Missouri; Sister Jane A. Kommer, Joanie Kommer, Sister Marcie McChristian and son all of Nashville, Tennessee; Mr. Kenneth Hoare of Canada; Sister Marlene Moser of Belton, Missouri; Sister Sandy Cal Vorese, and a dear sister, whose name I failed to get; Brother Gordon McCann of Lorraine, Ohio; Brother and Sister Tony Grzincic and daughters Trudy and Connie of Southgate, Michigan; Sister Helen Tisler of Lorraine, Ohio; Apostle Joseph Kidd of Oakridge, Tennessee; Brother and Sister Vance H. Harris of Cowgill, Missouri; and Brother and Sister Glenn Gill

and boys, Danial and Stephen, of Carbondale, Illinois.

I was unable to take notes of all sermons, but can assure you they all were given much liberty of the spirit and the spirit of peace rested on hearts of each one, they stood behind the sacred desk, to deliver the messages concerning the perilous times of which we are living. Admonishing us to prepare our souls for our eternal life. And all preached on the little four letter word LOVE, love ye one another. On Friday evening Brother John Case brought the message. Brother T. W. Paschall assisting. Brother J. M. Case offered the closing prayer.

Saturday morning at 9 a. m. a prayer meeting conducted by Elder J. M. Case and Elder John A. Sweem. Many prayers and testimonies bore witness the spirit of the devine was present.

Elder Vance Harris gave the noon hour message. A question and answer discussion in the afternoon was very interesting with some of the young folks taking part. The most interesting question was, is Jesus Christ a respecter of persons- This brought out many opinions.

Saturday evening a 30 minute song service at 7:30 p. m. with Sister Margaret Gill in charge. Two beautiful young sisters took turns playing the piano. Elder J. M. Case brought the message with Apostle Joe Kidd in charge.

Sunday morning at 9 a. m. a Sacrament Service was conducted by Apostle Joseph Kidd, Elder Glen Gill, John Case and Tony Grzincic. For two hours or more we listened to prayers and testimonies rich with God's blessings. This filled our hearts with joy and gladness to overflowing. God's Spirit was surely there to bless. In the afternoon Elder Glen Gill took the stand and delivered a message that touched the

hearts of all under the sound of his voice. Love was his text.. At 7:30 another fine song service with some good music of the young folks. There was much spiritual food for our hungry souls as well as food for our physical bodies which was partaken of our under the great oak trees.

Two souls asked for baptism, Mrs. Pat Overcast and son Tim. This was postponed for two weeks, during which time three more were added to be baptized, Carol Tyler, James Grooms and daughter Terri. On September 15 these five were buried with Christ in the waters of the beautiful Tennessee and Kentucky Lake. To be risen in the newness of life in God's earthly Kingdom. Apostle Joseph Kidd doing the baptising. They were confirmed with the laying on of hands by Brother Kidd and Brother Glen Gill.

We the Puryear, Tennessee Local Church of Christ (Temple Lot) feel greatly blessed with the additions added to to our number. We all feel we have been strengthened and lifted up by the blessed Holy Spirit. May we keep that love of fellowship throughout, giving our service and honor to our Father in Heaven and his blessed son, Jesus Christ, thankful always for his manifold blessings.

Elder John A. Sweem concluded the reunion with an inspiring message with Brother T. W. Paschall assisting. A Whipperwill perched on a limb of the giant oak tree just outside of the window joined with his song as we sang "God Be With You Till We Meet Again." Brother Joseph Kidd offered the closing prayer.

Bless be the tie that binds our hearts in Christian love.

Myrtle Robertson
Reporting

Phoenix Reunion Notice

Phoenix Reunion will be held November 29, 30 and December 1, 1974.

Please contact the following for housing and location.

Elder John H. Jones
5547 N. 63 Ave.
Glendale, Arizona 85301
Phone (602) 939-4017

Elder D. E. McIndoo
13251 N. Victor Hugo
Phoenix, Arizona 85032
Phone (602) 971-1208

Elder H. E. Yates
13419 N. 35 St.
Phoenix, Arizona 85032
Phone (602) 992-3613

Taken From – Added To

by Emil Heeb

If we are taking from that which is perfect, we are making it imperfect, and if we are adding to it, it becomes polluted. This is the reason that the prophet asked, "Why have ye polluted the holy church of God?" (Book of Mormon, page 709, v. 51) Christ called into being a perfect church, the structure of which in the scriptures is interchangeably called "temple," "house" or "building." Examples: "In whom all the building fitly framed together groweth into an holy temple in the Lord." (Eph. 2:21) "But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." (Heb. 3:6). "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (I Cor. 3:16)

The structural perfection is described by Paul speaking to the Corinthian Saints, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." (I Cor. 12:28) His teaching too, was simple and perfect at the beginning.

It was not long, however, until some departed from that gospel and believed in other teachings. As early as 58 A. D. Paul remarked, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto **another** gospel." (Gal 1:6)

At about the same time he stated, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." (Acts 20:29) Subsequent history revealed that this prophecy had been fulfilled.

Today we are living in the very time of which Moroni, the last prophet of ancient America, wrote (speaking of the time when the history of his people would come to light), "And it shall come in a day (time) when the power of God shall be denied, and churches become defiled, and shall be lifted up in the pride of their hearts, yea, even in a day (time) when leaders of churches, and teachers, in the pride of their hearts, even to the envying of them who belong to their churches; . . . in a day (time) when there shall be heard of fires, and tempests, and vapors of smoke in foreign lands." (Book of Mormon page 707, v. 36, 37) "It will be in a day (time) when it shall be said that miracles are done away; . . . and it shall come even as one should speak from the dust." (Isaiah 29:4)

It is now less than 150 years since the record which Moroni the prophet wrote has been revealed. It is now a best-seller, because ever more people are becoming enlightened and are trying to discern between truth and falsehood.

That the condition exists, which the prophet said would exist at the time when the record would be among the people, needs no elaboration, for the

reader can observe it in everyday life, or can read it in any news-media.

These records also contain prophecies that many valuable truths would be taken from the original scriptures by those who would have custody of them in the early years of the Christian era. We read, "And after they (the scriptures) go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the foundation of a great and abominable church, which is most abominable above all other churches. For behold, they have taken away from the gospel of the Lamb many parts which are plain and precious." (Book of Mormon page 35, v. 167, 168)

All scholars of scripture are aware of the fact that the Bible is not complete. Any careful reader can detect that some books are missing. In Joshua 10:13 we read, "Is not this written in the book of Jasher?" But where is that book? It has been taken from the scriptures although it is available in a separate volume for any one that is interested.

About Solomon we read, "Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet . . . ?" (II Chron. 9:29) But no such book is in the Bible now. There are many more books that had been taken out, or kept from the Bible, making the once perfect record, imperfect.

Now at this age of so-called enlightened theology and science, truths that are still in the Bible are often labeled as false, myths, fables or suppositions. These new theories, with their results, are graphically told in a little story, published by the Radio Bible Class of Grand Rapids, Michigan. Quote in part: "A certain clergyman took charge of a parish. He was wont to downgrade certain portions of scriptures as myths and doubted the authenticity of the whole Bible. About two years later the pastor visited a certain dying member of his congregation. "May we not read the Bible a while?" he asked. So the sick man handed him the Bible. When the pastor opened it he was shocked for some chapters were missing, and some verses carefully cut out. The pastor inquired about the reason of this mangled Bible. The dying man replied, "when you came to our church I believed the whole book, but as soon as you told us certain parts were not true, I removed them. When you said certain stories were fiction or fables, I tore them out. I think if I had another year under your teaching, I would have nothing but two covers left."

Few persons would go to the trouble of mangling the Bible, yet much of the value of the Bible becomes lost in the minds of many people by such modern unbelieving theologians. So much for the "taking from."

There is another evil, the "adding to," which is as damaging to the perfect gospel given by our Lord. Some have added a presidency, but those who are acquainted with the scriptures will recognize that Paul did not mention this office in his definition of the "Church of Christ." Again, they have added high priests, ignoring Paul's plain word, "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." (Heb. 4:14)

Also the office of patriarch has been added to the

new covenant (the gospel of Christ), whereas, in reality it was an office in the old covenant under the law of Moses. Other denominations have their Reverends, Fathers, Cardinals, and Pope, but Christ did not put these into the church. Men have "added to."

So, it is clearly seen, as is pointed out above, that neither the "taking from," nor "adding to" the gospel of Christ does anything to improve it. The reader is urged to take another look at the gospel as given by the Lord and seek to live it, regardless of what various denominations believe, teach or practice.

HISTORY

It may be of interest and of some importance for the readers of the Advocate to review some of our past history in order to firmly establish our position in the great Restoration movement of our day.

After the expulsion of the saints from Missouri, they drifted throughout the state of Illinois chiefly, quite a number collecting at Nauvoo, and over many parts of the state. In the neighborhood of Bloomington, Illinois, there were a large number of the Church who had joined in an early day, some at the very beginning of the church in the early 1830's.

Among these scattered members were those who held the priesthood and who had not attached themselves to any particular branch. The various troubles following each other after the expulsion from Missouri, had left the church in a disturbed condition, and then following the death of Joseph Smith and the migration to Utah of a large portion of the Church, with a majority of its remaining authorities, left the members of the Church scattered throughout Illinois in a rather peculiar condition.

The country was overrun with first one self-styled leader and then another laying claim to great things, some teaching one thing and some another.

Of course, the true Latter Day Saints well understood and knew that they had been baptized into Christ and thereby became a member of the Church of Christ, and those who had received the authority, well understood that they were empowered to act in its ordinances, but the question was, "How to act, that the Almighty might be pleased?"

The brethren in the Bloomington district had often met together to fast and pray over the affairs and the condition of the Church. There were many members in that locality, as well as plenty of priesthood authority, and after much prayer and fasting, they concluded to form an organization of the members who had joined the Church in 1830.

Several of their elders had been ordained and held the priesthood as early as 1832, and had never smirched nor stained it by going into many of the false ideas and corrupt practices then running rampant throughout the Church.

Accordingly, in 1863, or almost 33 years later, the following members of the 1830 Church of Christ joined

themselves together as a local organization, a part of the Church of Christ as organized on April 6, 1930.

David Judy was baptized and became a part of the Church of Christ in 1831; Jedidiah Owen came in about the same time. Owen and Judy having been elders in the Church since 1832, and were both among the Latter Day Saints driven from Missouri at the time of the expulsion; Zebulon Adams, who had been a high priest since 1833; Dennis Burns, had been a member of the church over 30 years; John E. Page had been an active worker in the Church for about 25 years; C. E. Reynolds had been in the church 28 years; Granville Hedrick, who had been at that time an elder in the church 24 years; G. W. Bradley and J. W. Frazee, about four years.

William Eton, about twenty years; his wife about seven years; John Hedrick and wife had been in the church about eight years; Ann M. Hess had been in the church for over 20 years; Nancy Bradley had been a member for about 27 years; and God had blessed her that seven of her children were also members at that time. There was one high priest and one of the quorum of twelve and four elders that ascertained at that time. There were a great many more members than these that held the priesthood, yes there was Brother A. C. Haldeman, who was an elder also.

We trace our authority in a straight line back to the 1830 platform through the hands of High Priests and Elders, and did not form any new organization or re-organization, but simply united the scattered members of the old Church into a working organization, and pledged ourselves to continue to stand upon the platform of 1830, and we have endeavored not to waiver from that position, and you see us today as a portion of the old original Church, clinging to the pure principles and discarding all ungodly impositions and doctrines that had been introduced by men among Latter Day Saints.

After the Church was in running order, the blessings of God were manifest among it in a marked degree.

Meetings were held and a paper was started in which we were able to lay our claims before the world. Granville Hedrick was chosen to preside over the

Church and God so blessed him that on several occasions revealed His will unto him. In 1864, the Lord told the Church through Granville Hedrick that the way would be opened up whereby the Latter Day Saints might come back to Jackson County, and said that the year 1867 was the time to start.

At the time of this revelation, the civil war had not yet closed, and Jackson County was peopled by citizens who were rabidly antagonistic, not only to people of the Mormon faith, but to eastern people in general, and it seemed like courting certain death for a Mormon to dare to come back to their former possessions. But the little band of the Church of Christ was not to be daunted. They fully believed that the Lord could and would open up the way for their return, although at that time it seemed impossible.

And they remembered that God had said in former commandments that Zion should not be moved out

of her place, though her children were scattered, and also that a Temple was to be reared, "on a spot lying westward from the Court House."

Accordingly, when 1867 rolled around, it found the members of the Church on their way to the land of Missouri. Sure enough, the word of the Lord had been verified. The way was opened up, not only for the return of the scattered children of Zion, but happy thought, not only might they dwell upon this land, but before long the Temple Lot had been redeemed from the hands of the world, and was bought and paid for by our members and once more was in the hands of the Church. Thus the first steps taken by any part of the Church for the redemption of Zion, according to the plan God provided in section 98, i. e., By Purchase. (The foregoing has been taken from the Searchlight for March 2, 1896.)

The Day God Talked

by Elder T. S. Maley

Curiously, some today assert the existance of a Christ and feel that what men once thought of as God has been swallowed up and embodied in that Christ. So they chant, "God is dead." These would not expect to hear God talk. But did you ever wonder how it would be if God talked to you?

Would you expect that only by the inspired voice or pen of a prophet one could know of the desires of God? Or yet would the commanded voice of Jesus Christ be the sole means of God's speaking to men?

The prophets have told us much and Jesus Christ brought us more of that which God wills and commands, but is there no other one that has heard the voice of Jehovah, the great unmentionable unknown? If they did, what was said? And how did it effect the hearer?

There was a day about nineteen hundred and thirty-five years ago (our calendar is inexact) when not one but many at one and the same time heard the voice of Jehovah, the Most High God.

The people who stood talking together that day had just been through a harrowing experience: In total darkness, over the space of about three day's time, the physical aspects of the Land had been changed. Hills and valleys and plains were interposed and some lands had disappeared beneath the waves of the surrounding sea. Some cities lay ruined and burned, others toppled, and yet others swallowed in the earth and sea. A vast tragedy, and these people remaining were standing in awe of the changes which had come about.

Adding to the awesomeness was the fact that in the horrible blackness there had come a voice proclaiming itself to be the voice of Jesus Christ and asserting the cause of the holocaust that had come about. This voice was audible, and all readily understood it. It had been heard twice in all the land

proclaiming the extent of the occurring doom and prophesying the immediate fulfillment of the law of Moses in full favor of the Gospel and hope in the Son of God.

These things were in the hearts and conversation of this large group of people gathered about the temple in the land Bountiful. (Since no city had been spared the wreckage of the great upheaval, even this temple could have been laying as rubble. The account does not mention its use on that day or after). Suddenly in the midst of their marvel there came a voice to those gathered there. Others did not hear its sound. It was not heard throughout the land.

Unlike the voice heard in the blackness, which they readily understood, it was not at first legible to them. Coming from above, not harsh nor loud but small, it pierced them to the very core. Its immediate effect was an immense reaction; Their entire bodies shook! And yet their hearts did burn!

Withal, it was unintelligible to them until it had asserted itself again and yet a third time. Then they finally became attuned to its import. Its message was simple, concise, and determinate; "Behold, my beloved Son, in whom I am well pleased, in whom I have glorified my name, hear him."

Immediately and thereupon a man descended to them, asserted that he was Jesus Christ, and demonstrated to their satisfaction the truth of his presence. He proclaimed himself the God of Israel and the whole earth by virtue of his subservience to that one proclaimed by the small voice as being his Father.

That day and for several ensuing days he spoke to them and arranged for ministry to them in his name. His voice was warming and comforting. It is not recorded that it 'pierced.' He healed the sick and taught them to pray in his name to the possessor of the small quiet voice. They also prayed to him and brought

their babes for blessing. Often through those days he raised his own voice in prayerful concern and thankfulness to the possessor of the voice which had said, "Behold, my beloved son."

On several occasions the matter of his prayers were humble inexpressible. Those that heard knew and understood to whom Christ prayed for they had heard the voice that came from above and pierced to the very soul, the voice of him they called the Most High

God.

There have been few people with such an experience as these were party to, for they had been privileged to hear and recognize the voice of both the great Jehovah and His Son, Jesus Christ that day when God talked. The man who wrote about it was there and brings us the story. His narrative, abridged by Mormon, is ours through the hand of an angel. Read it in the Book of Mormon, III Nephi: 4 & 5.

Lesson Guide

Study of Christ's Teachings

Section 1

Lesson Text, Luke 17:26-37.

Our study now centers on the subject of Christ's coming, the manner of and the events which we should see before and can expect to be a part of that coming. Because of the prophecies of the day of trouble which will precede that coming, our hearts almost fail us for fear, and yet He told us to lift up our heads and rejoice when we begin to see these things take place, for our redemption would then be near. If we in any way fail to recognize and feel the world's desperate need of being redeemed, we may have difficulty in this rejoicing. Troublesome times were to be; troublesome times are; yet some have felt that the incident of wars and famine and earthquakes, as they have always been cannot now be taken as an indication of His approaching return. I believe the answer to this problem lies in a greater knowledge of what has been taking place and in the fulfilling of some of the specific prophecies. But first let us reread the scriptures given of these events. I'll try to separate them into three groups, to the best of my understanding; those things which may even now be taking place, the things which we can expect immediately prior to and at His appearance and what will follow: which looking forward to, should in a great degree take the fear out of what must precede it. I will give the texts as they are in both the King James and in the Inspired versions of the Bible, for there is so much more illumination of the sequence as given in the Inspired. (Genesis 7:65-67, 69-70, 74, Zechariah 12: 2-3, 5-6, 14:1-2, Matthew 24: 23-28, 32-36, King James, 22-26, 18-33, 41-45, Inspired Version, Luke 21:24-26, 28-36, K. J. 17: 26-30, 21:25-27, 29-35, I. V., Book of Commandments 37:26-27, 4:20-22, 44:29, 48:25-35, 52:6-8, 25-26, 64:34-38).

A careful study of these scriptures should tell us what we can expect to see take place before the Lord comes, and what is already taking place. Beginning with Genesis, are we in a day of wickedness, a day when the oppressed are taking vengeance into their own hands? Are there great tribulations? Consider the steady stream of appeals for support for every charitable cause imaginable. Do we believe truth has come forth out of the earth? Do we believe there is yet

the full record of that truth to come, when true faith in what has come is demonstrated? One thing lacking but perhaps about to take place is the establishment of the Holy City, Zion, the New Jerusalem with the elect gathered into it.

Then take a look at the forecasts of Zechariah. Was there ever a time when Jerusalem was such a 'burden-some stone' to all the nations of the world, beginning with the recovery of it from the Turks? Is she again inhabited throughout by Judah: Have they discovered people on the right and on the left that this has become so, Who, except students of prophecy, would ever have thought that the stability of the whole world's interrelationship would hang on what takes place in and around Jerusalem. Can we not already see the causes shaping up that will, perhaps very soon, gather all nations up there to battle,

Now turning to Matthew and Luke; are there false teachings concerning Christ that could deceive the elect? Have there been false Christ's? May there yet be, or claims that He has already come and is in one place or another? What about wars, famine, pestilence and earthquakes, and the 'waxing cold of human love? But someone says, "Haven't these things always been?"

Well, for false Christs there have been 'Father Divine,' 'Daddy Grace' and Krishna Murthi, of India besides the papal view that in some strange unexplained way each succeeding Pope becomes an incarnation of Christ. And there are many other false teachings abroad, such as the 'God is dead' bit, the idea that the mellenium has already begun, that Christ will reign, but only in heaven, etc. As to war, is there a day that a war of some kind or the threat of it, is not a feature of the news? And just because we have not been hungry doesn't mean there are not famines; people are dying for the want of food every day in many parts of the world. And pestilence; if you don't think we are being devastated by pestilences just go into any one of the many hospitals of the land, and witness the death dealing diseases that are rampant there, and multiply that by the numbers of such institutions in the world, and read about the plagues that kill off the masses in areas and countries that don't have hospitals in which to treat them.

Here are a few statistics gathered by P. T. Chacko of India: in the fifty years beginning with 1875, there were more severe earthquakes than in the preceding eight hundred and fifty years. In the sixteenth century there were two-hundred and fifty earthquakes recorded; three-hundred and fifty in the seventeenth century, six-hundred and fifty in the eighteenth century, and over two-thousand in the nineteenth century. Statisticians also say that there have been more earthquakes in the first twenty-five years of the twentieth century than in all the nineteen-hundred years since Christ. The seismographs of the great universities here in the United States are almost constantly in motion indicating that there are earthquakes occurring somewhere in the earth's crust almost all the time. In the National Geographic for January 1973 there is a map, page 10-11, which has a yellow dot for each of the earthquakes recorded in the past twenty years, and the number defies counting. With these facts in mind, even though there have been earthquakes always, their increase as times goes by can be a sure indication that we are reaching that end, of which they were to be a sign.

But no one will know the exact time and so people will be going on about life as usual, and so it is even among those of us that presume to be watching and making ready. Yet there are things that are to precede that we don't see yet. There is to be that gathering of a people to a land called Zion as well as the gathering of the Jews to their former home land. Zion is to flourish; And the Lamanites are to blossom as a rose; they are to become a white and delightful people (2 Nephi 12:80-86).

Perhaps you will note that there is little taken from the Book of Mormon on this subject. It has begun to be suggested that because these things are not specifically stated so in the Book of Mormon they may not be dependable. However the Lord said, "in the mouth of two or three witnesses every word should be established" (Matthew 18:16) and we do have the two books teaching the same manner of His coming. Also as Mormon did not include in his work even a hundredth part of the things Jesus did truly teach the people, we have no way of knowing but what He gave them, an even plainer picture of His return than we have in these other records. (3 Nephi 12:1-3). In fact the Book of Commandments says we do not have a full account of these things (chapter 64:21-23).

Section 2

Lesson Text, Amos 3:7

The Lord has revealed the events of the latter-day, the time of His coming; if we are able to discern them we need not be in confusion concerning our 'whereabouts.' I am not qualified to go into the symbolic prophesies of Daniel and Revelation, etc. I do not know how to interpret them, so will confine my lessons to those things which are more plainly spoken.

One of the greatest signs preceding the day of His coming is what is and has taken place with regard to Judah. First a brief review of some of the prophesies and then some of the fulfillments. The Jews were to be scattered and then gathered again; the land was to become desolate and then fruitful again. (Isaiah 32:9-18, 51:3, Jeremiah 4:26-29, Ezekiel 34:11-13, 24-28, 36:16-38, Joel 1:1-8, 2:15-27, 1 Nephi 3:13-19, 7:6-25, Book of Commandments 48:25-27).

There is a strange corresponding phenomenon between the increases in the number of Jews which occurred prior to the opening up of the present state of Israel permitting their return there, and the increase in Egypt prior to the Lord leading them out to the promised land. (Exodus 1:12, Psalms 105:23-26, Acts 7:17). Now take a look at the increase in Jewish population both in the world and in Israel in our time. In 1200 A. D. there were an estimated one and one-half million Jews in the world, in 1900 there were ten and one-half million, in 1936 there were sixteen million, in 1953 there were eighteen million, and I do not have the present census. In 1900 there were only fifty thousand Jews in Palestine, 1927 there were one-hundred and fifty thousand, and in 1953 there were over one-half million, and again I do not know how many there are today, and this in spite of the estimated six million that were exterminated by Hitler, and the unknown number purged by the Soviets.

The other sign, the restoration of the land to fertility, common knowledge to many of the older generation, but which may not be generally known among the younger one, is in itself very interesting. For roughly eighteen hundred and eighty-two years the land of Palestine was without its season of rains, as was foretold in those scriptures we just read. Those rains began to return in 1952, and have shown some increase. In 1920 the rainfall was measured at 187 millimeters, in 1928 it was measured at 639 millimeters. The first of these, called a latter rain because of the time of year in which it came, the land having two rainy seasons, came just a little over ten years after Orson Hyde went on his mission to the Holy Land and offered the prayer on the mount of Olives. ((See the Outline History pages 76-78. The full prayer can be found in the Reorganized History volume 2, page 553). I am sure that at the time this prayer was offered there was not the slightest intention in the minds and hearts of any of the leading men of the world's leading nations to wrest this land from the hands of the Turks and eventually turn it into a place of refuge for the world's unwanted Jews.

I do hope that the United States never turns against this cause. It is of interest to me that among the European nations, it is the little Netherlands, the ones who would not 'deliver up' their Jews to the demands of the Nazi's, that are the ones who will not accede to the demands of the present Arab oil nations regarding Israel. Some years ago I read a book written by one, C. R. Dickey, "One Man's Day," in which he

maintained that the Anglo-Saxons of Europe are descendants of Isaac's sons, and, that the descendants of Dan were settled in the Netherlands. Jacob in blessing his sons says of Dan, "Dan shall judge his people as one of the tribes of Israel" (Genesis 49:16). Can it be a sense of brotherhood which prompts these nations to stay loyal to the Jews?

Section 3

Lesson Text, 2 Timothy 3:1-7

In the last days there will be perilous times. Take the things that are enumerated here; are any of them observable? What about high mindedness and disobedience, whether to parents or to laws? What about a lack of natural affections? Consider the high divorce rate and the growing incident of child neglect and abuse. Consider the bold practice and defences of incontinence and the vast profession of religion which has no base in obedience. Consider the many institutions of learning which tend to confuse the simple truth of God rather than to promote it. What about the growing rate of violent crime, where one is scarcely safe whether on the street or in their home except they have the protection of the Lord over them? Is there a spirit of fierceness? And if you read the problems connected to this energy squeeze you will note the big portion of our economy which is based on recreation.

Then there are other perils, the result of the roaring of the sea and the waves (Luke 21:25). We don't see as much of that first hand as do the nations that suffer from the tidal waves. And as was mentioned before, the perplexity of nations. The Greek word "Aporia" translated perplexity, carries a literal meaning of, "without a passage out." Truly man has not the intelligence or wisdom to find the answers to the problems of humanity. We can't solve the problem of war and aggression; there's a population problem we don't know how to solve. Now there's an energy problem and a pollution problem. They are all so interwoven that the seeming solution to one aggravates another, and threatens to produce an even greater economic problem. Perplexity seems a mild description of the state of affairs.

At the time of the end there was to be a state of warring over the area of the promised land (Daniel 11:) and I won't try to identify the combatants. Both knowledge and travel were to be increased (Daniel 12:1-4, Nahum 2:3-4, 5,) and it would be a day when even His worthies would stumble in their walk. Can we discern any of this stumbling? The increase of chariots, their jostling in the streets, and the speed of travel is so obvious as to go without question. So then what about the increase of knowledge? Can we realize that almost all of the industrialization came after 1830? Some years back in "Time" essay on 'The Age in Perspective' it was claimed that one of the reasons for the unrest and disturbances on our

college campuses is that the students have no sense of a destiny or a future; that they know that much of what they are struggling so hard to learn of our technology will already be obsolete by the time they graduate. That is a sample of how fast technical knowledge is increasing.

Also in "Time" for January 24, 1969 these thoughts are put forth by Alfred North Whitehead, "The major advances in civilization are processes which all but wreck the societies in which they occur . . . In the past three generations, the everyday life of Western man has changed more than it did in the previous 2,000 years . . . knowledge is the key economic resource . . . so swift is the pace of modern change that, in the terms of common experience, America has a new generation every five years." And speaking of the adult of the present generation, ". . . he must rapidly learn and unlearn technical ways that his father didn't know and that may prove useless to his children . . ."

At the time of the end there was to be persecution, we have not had too much of that here in this generation, but in 1957, 33,000 Christians were executed in China. Also during World War II, six million Jews were delivered up to be killed. Read in the book, "God's Smuggler" of one dutchman taking Bibles into the communist countries, and the book by John Noble of his ten years as a prisoner in a soviet prison, and you will see that persecution for christianity's sake is no myth.

There is yet another sign of the end, which hasn't taken place yet, and that is the fall of the great and abominable church (1 Nephi 7:25-54). I cannot say what that pit she will dig for the destruction of others, but which will prove her own downfall, will be; possibly it is ecumenism.

And last of all, one which I cannot explain either, but which perhaps we fear the most, is the 'mark of the beast,' (Revelation 13:15-18, 14:9-13, 16:1-2, 19:19-20, 20:4-6). In what form this will appear I do not know. When the labor unions started some were sure that this was it; some think it will be the new purposed methods of computer banking; some think that in some way it will grow out of the control waged by the National Council of Churches; and some claim it is the 'Common Market' as there is evidence that this economic measure was formulated in the Vatican. The language makes it sound bad for those who, because they cannot bear to see their families starve, will submit to receiving this mark, whatever it turns out to be. And there is a paradox here, for the scripture also tells us that if one provide not for his own, he is worse than an infidel (1 Timothy 5:8). In the thirteenth chapter of Revelation it says that all are caused to receive this, as though there may be little individual choice, and it does seem to me that there would be a difference in receiving it under duress and in worshipping the beast. In the fifteenth chapter we find there are those who get the victory over

this mark and are among those who stand on the sea of glass, etc.

And so we come to the question, what is the way out? I know of only one answer, Zion, God's place of refuge.

Section 4

Lesson Text, Luke 18:1-8

The thought of the text, if an unjust judge would deal justice for the sake of his own convenience, how much more will God avenge His own, who cry to Him, though He bear long with them? What does that last statement infer? Is it possible that the day of tribulation will draw on longer than necessary because of something in the elect that the Lord must bear with? a lack of obedience? Yet when He does move it will be with speed. And then the question, will He find faith on the earth when He comes? Might we ask, will the intellectual accent to the truth of the historical fact of the scriptures which makes up so much of the Christian profession of today be counted faith?"

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I believe the studies of these lessons of the past few weeks indicate that little though it might be, there will be some faith; there will be those who are waiting and watching, with oil in their lamps. Having oil in our lamps means something far greater than a mental consent to, or a statement of, belief even that Jesus is the Christ. There must be a dedication to serve the fulfillment of his will and purposes.

There is one more thing that must occur before the end comes, and that is the preaching of this gospel of the kingdom in all the world for a witness (Matthew 24:25). Whether or not we suppose this is yet being done depends on the interpretation we put on the words 'this gospel.' If we take it to mean the whole of the restoration gospel, preached in all the world by ministry of the little Church of Christ, why of course the answer is no. If we modify that demand a little and include the preaching of the rest of the Restoration we will know that it has gone a lot farther.

But is it possible that Christ could have been specifically referring to the good news of His eventual return, which was the main thing He was foretelling

at this point? This good news of His eminent return is being proclaimed by many other than the Restoration peoples. As little or much as we may respect Billy Graham, he is teaching Christ's return. As much or little as we may think of Brother Andrews work, he is getting the scriptures containing the good news into the hands of peoples long deprived of them. In the most recent Guidepost there is an account of a couple who through what they feel was God's guidance, have built a radio station from a beginning of nothing which mainly broadcasts the scriptures, some of which is done in the Russian language and can be gotten all over Siberia, even as far as Moscow, on a frequency that is not interfered with by their own radio broadcasting. On my bus trip to conference a number of years back I had the privilege to talk with a Reverend U. T. Chalko of India, who pastors a group of peoples who are convinced of the soon return of the Lord and are expectantly anticipating the day. This in a country strongly Hindu and Moslem, and where persecution of the Christian is a real experience. Is it then possible that 'this' gospel of the kingdom is being preached farther than we may know, and the prophecy more completely fulfilled than we have suspected, meaning it may be later than we are wont to believe? Is it possible that because we don't discern the fulfillment of many of these things, it will be that His coming can arrive in a day when we think not?

Nevertheless, however much of this that may qualify in the fulfillment of this requirement, there is to be a spreading of the gospel from the place of Zion before He comes (Book of Commandments 59:78-81), not just a sounding of the word, but it must go in power with the signs following. How our hearts yearn to see that day of power, when the word of truth being spoken will be to the convincing of the hearts of men (Book of Commandments 1:1-2, 10:10) and our sick be healed.

Always the Lord gave a double commission, preach the gospel and heal the sick (Matthew 10:1-10, Luke 10:1-9, 4 Nephi 1-7, Book of Commandments 25:23-31, 37:9-17, 44:35-39, 49:13-28). Can it be that when we lack the power of the spirit for the healing of the 'sick, that we also lack it for the preaching of the word to the convincing of the hearts of men?

If we can have confidence at all in those things given through Joseph after the printing of the Book of Commandments, and can discern where they have not been tampered with, there is a thrilling hope for a day of His power to come, when His power will be manifest even to the convincing of the nations, the nations of Israel, the Jews, the heathen, the house of Joseph and as many of the Gentiles as will come (Doctrine and Covenants 87:3-4), and, please God, that the miracles of healing may be had also. It will come too late for many of us, but if we were living up to our calling so much of the pain and grief now suffered would need not have been.

U. S. POSTAL SERVICE STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION <i>(Act of August 12, 1970; Section 3685, Title 39, United States Code)</i>		SEE INSTRUCTIONS ON PAGE 2 (REVERSE)
1. TITLE OF PUBLICATION ZION'S ADVOCATE		2. DATE OF FILING OCT. 1, 1974
3. FREQUENCY OF ISSUE MONTHLY		
4. LOCATION OF KNOWN OFFICE OF PUBLICATION <i>(Street, city, county, state, ZIP code) (Not printers)</i> Church of Christ, P.O. Box 472, S.W. Corner River & Lexington, Indep. (Jackson) mo. 64051		
5. LOCATION OF THE HEADQUARTERS OR GENERAL BUSINESS OFFICES OF THE PUBLISHERS <i>(Not printers)</i> Church of Christ, P.O. Box 472, S.W. Corner River & Lexington, Indep., (Jackson) mo. 64051		
6. NAMES AND ADDRESSES OF PUBLISHER, EDITOR, AND MANAGING EDITOR		
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MANAGER EDITOR <i>(Name and address)</i> C. LeRoy Wheaton, Jr. 412 S. Hocker, Indep. (Jackson) Missouri 64050		
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<i>(Signature of editor, publisher, business manager, or owner)</i> C. LeRoy Wheaton Jr. Business Manager		
I certify that the statements made by me above are correct and complete.		

Living Water

Jesus answered and said unto her,
 Whosoever drinketh of this water
 Shall thirst again:
 But whosoever drinketh of the water
 That I shall give him shall never thirst:
 But the water that I shall give him
 Shall be in him a well of water
 Springing up into everlasting life.

—John 4:13, 14

Never Thirst Again

Earth's cooling waters fill the need
 When thirst would break its fast,
 But earthly rivers cannot lead
 To quenching that will last.
 Though quenched by fountains fresh and cool:
 Though quenched by fountains deep,
 The waters cool from earthly pool,
 Their quenching cannot keep.

There is a fountain flows supreme:
 God's gift to mortal men,
 And he who drinks from its pure stream
 Shall never thirst again.
 He'll never thirst again, again;
 No, never thirst again.
 He who would sup the Master's cup
 Shall never thirst again.

Though days be filled with sore distress,
 Though years bring painful strife,
 There is surcease; there is release
 In Everlasting life.
 Beyond time's fast-eroding mount,
 There looms a timeless shore;
 Beside the mount, a sacred fount
 Gives life forevermore.

O, fountain flowing full and free,
 From God's eternal glen,
 He whose lips are cooled by thee
 Shall never thirst again.
 He'll never thirst again, again;
 No, never thirst again.
 He who will sup the Master's cup
 Shall never thirst again.

—Evalena Sills

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 Post Office Box 472 Second Class Postage Paid
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D

Your Name or Firm Name
 Street Number and Name

* Your Post Office Box Number
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 Temple Lot - S. W. Cor. River & Lexington
 P. O. Box 472
 Independence, Missouri 64051

Att: Business Manager