

Zion's Advocate

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

Vol. 53

Independence, Missouri, May, 1976

No. 5

Breathe on Me

Holy Spirit, breathe on me
Until my heart is clean;
Let sunshine fill its inmost part,
With not a cloud between.

Holy Spirit, breathe on me,
My stubborn will subdue;
Teach me in words of Living flame
What Christ would have me do.

Holy Spirit, breathe on me,
Fill me with power divine;
Kindle a flame of love and zeal
Within this heart of mine.

Holy Spirit, breathe on me,
Till I am all Thine own,
Until my will is lost in Thine,
To live for Thee alone.

Refrain

Breathe on me, breathe on me,
Holy Spirit, breathe on me;
Take thou my heart, cleanse every part,
Holy Spirit, breathe on me.

Written by Edwin Hatch and B. B. McKinney. Sung
at Conference, Sunday, April 4, 1976 by Olivia Yates,
as her personal testimony.

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EDITORIAL

Is the Name of Great Importance?

Current events lead us to believe there are still right thinking people of the Restoration movement who might yet come to an understanding and put to rest, for all time, the burning question in their minds. What's in a name? Is it vital to our spiritual well being and to our gospel warfare? It is not a question that has given birth to spiritual unrest just in the time in which we live, but rather, it's a question over which men have stumbled in by-gone days.

"And they who were baptized in the name of Jesus, were called the Church of Christ. And it came to pass that as the disciples of Jesus were journeying and were preaching the things which they had both heard and seen, and were baptizing in the name of Jesus, it came to pass that the disciples were gathered together, and were united in mighty prayer and fasting. And Jesus again showed himself unto them, . . . and stood in the midst of them, and said unto them, What will ye that I shall give unto you? And they said unto Him, Lord, we will that thou wouldst tell us the name whereby we shall call this church; for there are disputations among the people concerning this matter. And the Lord said unto them, Verily, verily I say unto you, Why is it that the people should murmur and dispute because of this thing? Have they not read the scriptures, which say, Ye must take upon you the name of Christ, which is my name? for by this name shall ye be called at the last day; and whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day: . . . : THEREFORE YE SHALL CALL THE CHURCH IN MY NAME: and ye shall call upon the Father in my name, that he will bless the church for my sake; and how be it my church, save it be called in my name? For if a church be called in Moses name, then it be Moses' church; or if it be called in the name of a man, then it be the church of a man; but if it be called in my name, then it is my church if it so be that they are built upon my gospel. (III Nephi 12:13-20) Emph. mine KJS.

" Take upon you the name of Christ, ; wherefore, all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day; wherefore, if they know not the name by which they are called, they can not have place in the kingdom of my Father." (Sec. 16, par. 4. D. C.)

"The Rise of the Church of Christ in these last days." (D. C. Sec. 17) In this same section of Doctrine and Covenants, reference is made many times to the church as the Church of Christ. In Sections 19, 20, and many other places in latter day revelation the church is spoken to as a whole and is called, the "Church of Christ." It was generally understood that, that was its name. Some of its members however seemed to tire of a name so simple. And, in fear that their neigh-

bors would not recognize their peculiar daily lives, they chose to style themselves under the name of the Church of the Latter Day Saints, in contra-distinction to those of former years.

It was not until the 1835 Conference that the name, "Church of Latter Day Saints" appeared. And according to history we understand the first edition of the Doctrine and Covenants omits the name "Christ."

By what authority the name "Jesus" was inserted in the name we are unable at this time to ascertain. We understood there are those that contend that Nephi, Lehi, and many of the prophets of God, in referring to the church in the latter days, have called it the Church of the Firstborn, the Church of the Lamb of God, etc. They quote many passages in the scripture to sustain their idea. They lose sight of the fact that all these lived and wrote previous to the time when the Saviour returned to the earth and settled the dispute in regard to the name of the church. He tells them in no uncertain terms, "You must be called after my name." And, to prevent any but the proper name being applied to His Church, He tells them, "to take upon you the name of Christ which is my name."

No "Jesus," no "Firstborn," no "Son of Man," for he cuts them all off, and tells them to call themselves by His name and then tells them that, **that name is Christ.**

On the great judgment day of the Lord when we shall all be called out by name, who will answer to the name, Church of Christ? Those who truly follow the full Gospel teachings will bear that name and be quali-

fied to answer the Master's voice when He calls out His flock, because they worship only the true and living God, Jesus Christ and by their beliefs and practices bear His name. Perhaps the little Church of Christ on the Temple Lot, if it so be they are built upon the pure Gospel of Christ.

They have answered to the name several times on earth as defendants in civil suits, while endeavoring to protect property belonging to the Church of Christ. We sincerely hope that we will not be alone on that great day when members of Church of Christ are called out. It may be thought by some that the name is not essential, or of importance to the salvation of souls of mankind, but the Lord, speaking to the church in the Doctrine and Covenants, Section 16, paragraph 4, instructs them to call themselves by the name of Christ, and tells them if they don't answer to that name, they can have no place in the kingdom of His Father. Do we want a place in the Kingdom? What name do we answer to? Christ tells them that they must be called by his name if they desire to be His Church.

It can be proven beyond a shadow of doubt that the Lord commanded them to take the name of Christ, when the church was established in 1830. The Church was that day well pleasing to the Lord and was called the Church of Christ. If the Church was not right in 1830, what hope have we today?

Let us all get back on the 1830 platform in name, as well as theory, and to the simple truths of the Gospel of Jesus Christ.

K. J. S.

SOLEMN ASSEMBLY AND THE ANNUAL GENERAL CONFERENCE

This precious week has come and gone again. Friday and Saturday, April 1st and 2nd, our small congregation grew, through two or three prayer and testimony meetings each day. There was, I believe, a considerable amount of fasting and soul-searching during this period; the feeling of spiritual closeness to our Father increased with each session. The apostles and bishops had their own separate meetings before this and, with one day devoted to fasting and prayer, they came closer to each other in love, several testified, than ever before. This collective effort came to a climax on Sunday, the first day of conference and the day of largest attendance. We seemed to go into the business sessions Monday in a state of considerable spirituality, though we realize that there is no possibility of ever getting too close, or even close enough, to our Lord.

Monday, the 5th we had our first business session in the morning, under the leadership of Apostle Joe

Kidd, assisted by Apostle Clarence Wheaton. There was the repetition of an admonition given last year and a scripture reading, both counseling us to brevity. The agenda was announced and several first readings made. Election of general church officers took most of our time. Doris Ratterree is our new secretary (she assisted Velma Wheaton for the past year). Roland Sarratt continues as recorder and Konie Caviness as chorister. When nominations for Advocate editor were opened Elder Kenneth Smith stated that, unless an earlier mailing deadline could be established, he would rather not keep the position. Discussion brought out the fact that the office manager and the bishops had already resolved to give priority to that task (emergencies excepted) during the first week after the notification from the printer that the copies are ready. Brother Kenneth accepted the office when elected. Elder Roland Sarratt stated that during the past year the help of two sisters, Doris Ratterree and Donna

Moser, had been very valuable. The body promptly elected the two associate editors. Katie Moyer was reelected to the dining hall committee; Amy Schrader filled a vacancy there. Elder Frank Fann is still on the reception and housing committee, Apostle William Sheldon on the press committee, Elder Larry Beem on the auditing committee, Elder Jack Martin on the referendum committee, and Apostle Archie Bell on the relations committee. Elder Maynard Case succeeds Apostle Clarence Wheaton as associate historian. Randy Sheldon continues on the library board and Elder Richard Wheaton on the board of publications. In the afternoon there was an elders' meeting and the Sunday School Association held its annual session. Apostle Don Housknecht was assisted by Elder Conley Addington in the evening preaching service.

The School of the Ministry met in two sessions Tuesday at the East Independence Local, while a morning prayer service and the United Workers' afternoon meeting and program (this was a good one!) went on at the Temple Lot. Apostle Leon Yates was the speaker at the evening service.

Wednesday morning's prayer service was followed by a business meeting, with Apostles Clarence Wheaton and Archie Bell in charge. An Indian mission established in Cherokee, North Carolina by Elder M. Harvey Siebel was reported and there were several confirming testimonies as to its great value. Election of officers was finished during this session. Apostle Marvin Ely and Jim Case are on the youth camp committee; Elders Harold Gill and Ed McIndoo are on the audio-visual committee and Vida Filley was elected as correspondent for the eastern section. Apostle Leon Yates spoke as a personal privilege and requested that the elderly and handicapped be allowed to go through the meal lines first. Naturally, he was appointed as a committee of one to see that this was done! With a few exceptions, who stated categorically that they weren't that old, most accepted the preferred position gratefully.

In the afternoon Apostles Archie Bell and Leon Yates were in charge. The Missouri reunion was announced for the 18th, 19th, and 20th of June; the Special Ministers' Conference is to be held on the 18th, 19th and 20th of August; both will be in Independence. Elder Leroy Wheaton and Oren Caviness will remain in office as business manager and assistant. There was

discussion of rotation of missionary appointments; voting went against this. The session was ended with the congregation in perfect accord — earnest prayers for a healing blessing on Elder Joe Yates. Apostle Robert Jensen preached at the evening service.

Thursday morning Apostles Leon Yates and Robert Jensen officiated. Elders Tony Grzincic and Jack Martin asked that we continue through the coming year to have special prayers, asking for special answers, for the isolated members and the ministry. There was discussion on whether or not to eliminate the third meeting on Saturday of Solemn Assembly; it was decided to continue with it. The main business of this year, deferred from last, was the question of transfer from the R. L. D. S. church. This was settled by a vote to defer again (since we are still not united) with intensified efforts at fasting and prayer for guidance throughout the church. One member testified on receiving an answer. If we continue our prayerful labors ardently enough, there will be more witnesses received. There was no afternoon session and Apostle Marvin Ely preached at the final meeting in the evening.

Katie Moyer, Menda Stotis and Alice Larsen were the sisters whose loving and capable hands produced the food for our physical bodies during this time of spiritual work and feasting.

The special songs and hymns requested performed a ministry of music; they seemed as inspired as the sermons and testimonies.

One remarkable feature of the various sermons was that every man seemed led to emphasize the same basic facts: the vital requirement of enduring to the end; the crucial importance of our spiritual decisions; the **reality** of God, and of Satan, as persons; the division of the whole earth into two churches at the last; the mark of the beast and its effect on our transactions, including the eternal punishment visited on those who accept the mark; the overwhelming worth of spiritual welfare as opposed to physical; promises of help in the last days to those who follow God, compared with the fact that Satan will not sustain his followers. The outstanding fact was that we are always subjected to the influence of two spirits — one (with terrible power) desiring that our misery match his, and the other (who knows us so well!) promising sure support to the end if we will endure.

MISSOURI REUNION NOTICE

The Missouri Reunion will be held at the Temple Lot Local at Independence, Missouri, on the 18th, 19th and 20th of June, 1976.

Contact:

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CHALLENGE

Sermon by Elder Don McIndoo

Phoenix, Az., January 18, 1976

The text I will read this morning sounds like a New Year's text and, as this is the first opportunity I've had as your newly-elected pastor to speak to you, I'd like to talk to you about this new year. Sometimes I don't like that word "talk" because I feel that I've been called by the Lord to **preach** the gospel and not just talk about it. But today I'm just going to talk to you — talk about you, about me and about our task together.

Last year and this year we've heard a lot about 1976 being the Bicentennial Year, and we've heard commercials about "The Spirit of '76". I'd like to talk to you today about the challenge of '76, because I feel that it is a challenging year ahead of us.

In this text from Ephesians I've just chosen this morning, Paul was talking to Christian people about something they had to do in their lives when they had come to an understanding of the gospel of Jesus Christ, that something was to allow the spirit of God to come into their lives and to effect a change in their lives, not only once but many times. It is the same with us. As we move along life's pathway, if we are working toward the goal of the high mark and calling to which we each have been called by the power of God, we find that there come times of growth and there come plateaus when growth kind of levels off; we stop sometimes on those plateaus and evaluate our lives. In some ways we need to have those periodic times when we can effect changes needed in our lives. That's what Paul was telling these Christian people who lived so long ago in Ephesus. He said, "If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off concerning the former conversation (manner of life - D. M.) the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:21-24).

In this, my first opportunity since being elected pastor to talk to you, I'd like to tell you, as a congregation, as a body of my friends and my brothers and sisters and also of Jesus Christ — that I'm looking forward to this year of 1976 with a great deal of hope and interest, of expectation and enthusiasm. I'm convinced that we are living in some of these trying times foretold in the scriptures, and no man knows how long it will be until the final fulfillment of these times of physical and spiritual adversities. But Peter's warning to the Christians in the last days (and he was speaking to Christians like you and myself) that in the latter days before the coming of Christ we should be careful, be diligent unto prayer, watchful and concerned for ye know "the devil, as a roaring lion, walketh about seeking whom he might devour" (1 Peter 5:8).

I believe we live in a day and an age of deceit, of spiritual blindness and unrest, but here and there we see the spirit of God moving upon individuals to accomplish things that are marvelous. I'm looking forward to this year of 1976 with expectation because, even though these troublesome times will come to pass that the prophets of old, the prophets of the New Testament and the words of Jesus Christ Himself, foretold and warned us about. He said for the Christian not to despair but to look up and "know that your redemption draweth nigh." Knew that your Lord and Savior, this One in whom you confided, this One in whom you have every confidence, every hope and expectation is concerned about your life. He will return to this earth to take the reins of this world into His hands, that justice might be here upon the earth rather than the force and rule of tyranny and might, that equality and justice and love might be the keynotes rather than the inequities we have seen throughout the days of our lives. So He says, "Lift up your heads!" O be watchful, be prayerful and pay attention to these scriptures and rejoice, because we live in a marvelous time. You and I have the privilege of living in a time that even the prophets of old would have given anything had they been permitted to live in and see all these things unfolding and all these prophecies being fulfilled.

The year 1975 saw us make a lot of improvements in many ways and saw us make progress. It opened up for us new avenues and opportunities for service and for growth. But we also had a number of problems and trials, setbacks and losses. Never before have I seen so many of our loved ones and brothers and sisters in the gospel and out of the gospel afflicted with so many grievous kinds of troubles as in this past year. We have lost loved ones. We have suffered and have seen our loved ones suffer economic loss and given to dire straits from time to time. We have had to lend our aid, our prayers, our sustenance and our moral help to our brothers and sisters more than we have ever done before, and even that hasn't been enough. We live in troublesome times and Old Satan is roaring through the streets of Phoenix, not Ephesus or Corinth or Jerusalem of old, or in Lebanon today. He is roaring through the streets of Phoenix seeking whom he might devour. And if he can find a little chink in our spiritual armor or well-being or in our family relationships or in this brotherhood, he will endeavor to drive in wedges that would split the work of God apart and that would keep us from giving our full attention to this time in which we live and the things the Lord would have us do in this period of time.

Yes, we've had difficulties and we shall continue to have difficulties. I have no doubt about that. The

disciples of Jesus in their time were perplexed also. Here was the Master of men, the King of the earth, the Lord of all creation, standing there amongst them, yet He was opposed and persecuted and even put to death. Jesus had to tell them that, from the very beginning and even unto this day, the violent would take the Kingdom of Heaven by force; that's no less true today. Those forces of darkness and evil in this world are still at work, working more than they ever have before, to separate us if they can from the love of God and from one another. God permitting, they'll be unable to do so!

This year of 1976 is a year of challenge to us each — a year of opportunity. It is a time to capitalize on what progress we've already made and to take advantage of other opportunities that will be ours this year. It's a time to regroup our strength, regroup our spiritual resources and draw closer to our Heavenly Father, to draw closer to one another in our ties of brotherhood and in our relationships one with another.

As I talk to you this morning about the challenge of 1976, I'd like to be quite candid with you, quite honest and open and forthright in all love and humility; I hope we shall always be this way with one another. As you have elected me your pastor for this year, and as I have accepted, I believe that we have made a commitment to each other. The word "pastor", as it was originally used in the scripture and as we still use it today, referred to a shepherd. Now we know the One who is **The Shepherd** of this whole flock, but in the scriptures He has said that there be other shepherds in the flock of each congregation; for this year I will endeavor to serve in that capacity. The word "shepherd" has connotations of one who will be willing to feed the flock and to guide them, to support them, to help them. It has connotations of a flock willing to be guided and helped and supported, which in turn will help and support the shepherd. In accepting this responsibility I look at it now and I'll remind you (some of you may never have known it) that I was formerly the pastor of this little Phoenix Local for many years. It was different then than it will be this year. Then it meant that I was responsible for seeing that there was a speaker provided for each Sunday and a service for Wednesday evening. Occasionally we visited the home of someone who was sick and several times a year we were called to administer to someone who had a serious illness. I could have visited the families of everyone in our congregation each week and had a couple of days left over, for a while there. It's not that simple any more. It's a far different challenge and responsibility today, and I look at it this year as one of the greatest challenges and responsibilities that has ever been cut out for me to do. I only hope and pray that I will be equal to the task that I have accepted. I'm sure it calls for a great many changes in my life style, and there is nothing more difficult than to change our way of life. But I see changes that I will have to accept, and I know that I will not be able to do it satis-

factorily without the help of God and without the help and prayers of each and every one of you.

Before the year is up there will be times when I will need your patience and forgiveness as well. I remember how old Brother Anderson used to say, "I'm always willing to be forgiven." I may need your forgiveness from time to time. I will need to hear from you as the members of this Local. Will you either talk to me as I am talking to you now, or will you write it down and hand it to me? I need to know your expectations of me, not just this month, but also in the months ahead. Let me know what you expect me to accomplish, how I can help you, how I can administer most effectively to your needs or the needs of someone else of whom you are aware. I feel like this is one of your first responsibilities and duties — not only for the work of the gospel and the congregation in this place but in your support of me. There may be times when you may have to come and remind me of what we need, and I think that you each can find some nice way of letting me know of your expectations for me and perhaps how I am not living up to them fully. If, as brothers and sisters, we cannot communicate with each other in fellowship and love, there is something wrong in our relationship. Also I believe that if a wife or husband needs to talk to her or his spouse about something and if one or both of them cannot accept and receive it in the right manner, there's something wrong with that relationship. And if two brothers or two sisters or a brother and sister in gospel bonds cannot talk one to another about their needs, their hopes, their aspirations and their feelings, there is something wrong with **their** relationship. There is something wrong in the life of any individual who has difficulty in receiving, in accepting such talks together if they are made in humility and love.

In this year, 1976, I have some expectations of each one of you. And I wish to address myself, first of all, to each of the elected officers, committees, and especially committee chairmen. I am glad that I belong to the Church of Christ and don't have to worry about "chairpersons" and to worry about generation gaps, or worry about using the wrong word. I'm glad that we can talk with one another as brothers and sisters. I have a feeling that each one of you officers and committee members, whatever your duties may be, that this congregation elected you because they thought you would do the job well. Think about that very carefully. I think Brother Hubert E. Yates was elected Assistant Pastor because the congregation knew that he had every experience and qualification to take over when and if I leave in the summer time for Mexico, or any time that I'm unable to be here — that he would be able and ready and willing to assist in the work of this congregation in any way possible — anything that I asked him to do, and do the job well. I have the same feeling about Sister Rhea Housknecht, elected as our Secretary; Brother Gary Housknecht as Treasurer; Sister Evalena Sills as Editor of **Hand of Fellowship**

and Local Historian; Brother Harold Gill as Bishop's Agent; Brothers Jim Yates Sr. and Duane Ely as members of the Board of Trustees. We all know of Brother Bill Malone's excellent work on the Building Committee and he has our full confidence as Chairman of that Committee this year. Also we have full confidence in Jackie Lacy as Recreation Committee Chairman; Kathy Ely as Pianist; Betty McIndoo as song selector and various musicians who plan and provide special musical numbers. I believe all these people were elected because the congregation knew they could get the job done and that the activities would carry on and be done properly.

If I have left out some person elected to some office I haven't meant to, because what I've said applies to all. And I'm sure that all who voted, from the little children to the oldest member, wanted the job done well. That's your challenge. Our congregation wants to know that the job is done well; they want talk and plans translated into action, not just talk! This year we are going to call regular meetings of Department Heads because we want to see to it that we are functioning properly. We want an opportunity to communicate with one another. If there are things that should be happening and aren't, those meetings will be the place to find out why, to get motivated just a little bit more, to move out just a little bit stronger and faster. So we'll be calling you together from time to time to see to it that things are being done. Each of you can ask yourself, "How can I get this job done in the very best way possible?" And if we each apply ourselves to our own particular job in the very best way we can we will find joy in those jobs well-done. We'll find happiness and fulfillment. We won't be doing it just out of duty. We will be doing it out of love for God, for our brothers and sisters and for our fellowmen. That's the thing that will make my task a thing of joy.

I'd like to address myself to each member of the Ministry as well. I'd like to ask each of you to accept your responsibilities this year as a challenge — to apply yourselves carefully and prayerfully to your responsibility of leading and directing, gently, this congregation, lifting, inspiring, upholding, challenging, yet not being overly critical. People can't live and function properly in an environment of criticism. Rather do they grow and respond in an environment of challenge and inspiration of gentle leading. I'd like to ask the Ministry during this year, with all their hearts, to be optimistic and cheerful, and to show forth a good example. I would like to ask you, the Ministry of this church, and each Sunday School teacher not to ask one thing of this congregation that you yourself are not working just as hard as you can to accomplish in your own life: the payment of your tithing, better attendance, more participation in a prayer and testimony meeting, greater attentiveness during sermons, promptness. Whatever it is I'd like to ask the Ministry to ask nothing of this congregation that you are not working 100% to accomplish in your own life.

The kinds of things we are dealing with here in the gospel of Jesus Christ, unlike arithmetic problems, or scientific knowledge, are not mechanical. They have to do with feelings. They have to do with the soul and the mind. They have to do with people's attitudes. And attitudes are not taught. They are caught. They are transmitted by example. They are transmitted by one's own behavior, by one's own conduct, by one's own optimism, unselfishness, generosity, spirituality. We can't teach them out of a book. We can't demand them. We can't coerce them. But our children and our membership can catch these right attitudes if we of the Ministry show them forth in our daily walk of life — in our relationships one with another and before this congregation.

Finally, I'd like to talk to all the membership — every one of us, from our littlest ones to those with the greatest experience. I'd like to ask you to be ready and willing to receive the counsel that comes to you. That means that we need to be in attendance. We need to be here and, being here, we need to be **in the chapel** — other places won't do. We can't receive the guidance and the counsel and the direction that we don't hear. And being here physically isn't enough, either. We need to be here spiritually and mentally. We need to be attentive, with our minds attuned to the things that are being said or to the spirit that is here during a prayer meeting — things that might instruct us.

In my class at school a couple of weeks ago a young lady came in during the time when I had a preparation period. She looked a little agitated and asked if she could talk to me, and I said yes. "I have some problems I'd like to talk about," she said, and she felt so strongly she began to cry; it was a little while before we could talk. She finally told me how she was having difficulties with some of the other teachers and with some of the other students, and how it was causing her all kinds of unhappiness in her work and in her grades. She felt like she was a failure and she wanted help. We talked for quite a while and I felt good about our conversation; I felt even better as it came to me that almost all of our own problems have to do with human relationships. We don't have super-problems about washing machines, or about the car not working just right. These are only momentary problems, just irritations. The real problems in our lives have to do with human relationships — parents with children, children with parents, husbands with wives, wives with husbands, brothers and sisters, friends and neighbours — those are the things that make the difference between a rich, happy life and a life of unhappiness and misery. This girl had problems with her relationships with some people. And I've never seen problems that have to do with relationship with people that don't have a solution given by Jesus Christ, right here in the scriptures. As she talked about her problems and as I listened to her I was really grateful for some of those solutions that the Lord gave. It wasn't me, but I was able to remind her of some of those things that she

might do to solve her problems. She received it gladly. She received it cheerfully. She wasn't offended. She didn't close her mind. And I was really gratified when she came in a few weeks later and said, "You know those things you told me to do? Well, I tried it and it worked!" That's a wonderful thing.

I've also had people come to me as a minister, not as a school teacher, and bring their problems. If we, as ministers, are functioning right, the counsel and advice we can give them (not something we have invented ourselves, but something that the Lord has instructed us about) will be helpful to them and will help them solve their problems, if they will receive it as the girl at school received it.

I had a young couple come to me one time with a serious difficulty in their life, and they really didn't know how to resolve it. In this particular instance it was a matter of their changing their whole life style and their attitudes about things. But, unlike the girl at school, their minds were closed. They weren't willing to change and they wouldn't try and, not trying, the needed change didn't get done. The problem gradually grew more and more severe until eventually there was no hope for them. And that's sad.

And so I ask that we all come here and together — ministers, teachers, parents, children — come here with our needs and our problems, where we will find the answer to those problems here in the scripture. I ask you to come with open minds, your ears unstopped and your hearts soft and receptive, and that you will hear and endeavor to evaluate, to endeavor to try — just try — the little formulas and prescriptions of Jesus Christ, the greatest physician that ever lived. These were given to the hearts and minds of people to cure their ailments, not only the ones of the body, but the ailments that are really important — the ones of our own human relationships.

Yes, my expectation of each one of you is that you will endeavor this year to provide leadership and guidance. Don't leave it up to the pastor, just a man and a weak one — not up to a committee chairman. He or she is just one person and oft times his or her life is busy and filled with other duties and responsibilities; they need some help sometimes.

I hope you won't mind my talking about football, but I want to remind you of something significant. In 1974 Arizona State University had a football team with about 60 players on it. They were super-talented players. They had an excellent coach. (This year he was elected Coach of the Year in the United States of America.) But they had a miserable season and a miserable record. It was so bad for those poor young men there in their own home state at ASU that, when they would get out there and play, a thousand fans of ASU were up in the stands booing them. When the coach was asked about it he said, "Well this team doesn't have any great athletes on it but they are good enough. It's just that they have no leadership." He was looking for

somebody to come in and provide leadership for this group of young men not functioning together at all. In 1975 those same young men that were booed out of the stadium in 1974, did they ever come back! At the beginning of the year 1975 the same coach, the same school, the same football team almost man for man, were back. But this time, at the opening of the season, the coach said the same thing: "We are still looking for somebody to step forward and exert leadership." Yes, a big man here, a little man there, a big black man here and a little white man there, moved forward and exerted leadership, and you probably know what happened. That same bunch of boys that was booed out of that same little stadium over there at Tempe is Number 2 in the United States of America! Their coach is elected coach of the year and they had the only unbeaten team in the U. S. at the end of the year! Amazing. The same boys. What was the difference? Inspired leadership. Not the coach. He was always there. Not the school. It was always there, Not by the student body. The student body is ready to boo any time.

The world is ready to boo any time. They are looking at you. If there is to be inspired leadership it comes from the ranks, and it doesn't have to be somebody that is elected. It's what we are all called to do — to be looking and watching and thinking of opportunities for service and to exert an example, to be an inspiration to other people and exert the kind of leadership that we need.

Brothers and sisters, right now we have a group of young people, but we have no organized Young People's Group as we have in the past. We need some inspired leadership. Who is going to provide it? If it is not some of you sitting out there, who is it going to be? We have a good group of women, but right now we have no organized, active Women's Group. Who's going to provide that leadership? We have here in the valley people who need visiting. Who's going to provide that visitation? The kind of leadership that I'm talking about is exemplified in one of our young women, and I use that term advisedly though she is a grandmother now, who for years has been aware of every time somebody was sick in the congregation and that person always got a phone call or a visit or a card or a book. It was an inspiration to us, wasn't it? It made us want to do better ourselves. It made us think, "well, I'd like to remember everybody that needs a little cheerful word from me now and then." That's just one example of what I'm talking about here. There are many others.

The Bible and the Book of Mormon tell about a time, after Jesus was here, when the people of the Church of Christ were so filled with love and concern about one another and the gospel that they had all things common among them. It doesn't mean that they all lived in the same house. It doesn't mean they all wore the same kind of clothing. It doesn't mean they all shared the same automobile or same horse or wagon

or whatever it was in those days. But it means they had a common purpose and a common concern one for another. And if one was found wanting, the others were there to help and lift and aid. They had a common goal in life. To belong to that group meant to belong to every member of it. The love, the respect, the joy, the friendship, the fellowship, the physical and the spiritual things of life were enjoyed even more abundantly.

Today there are people living in little communes all over this country, trying to duplicate that kind of life. There's a lot of talk about all things common. For the most part it is just talk because that talk, with its plans, hopes, ideals, is not transmitted into action. When I talk about things common I also mean common responsibility. We have a common responsibility to the work of the gospel in this place — to the maintenance and the building and the completion of these grounds and this building. We have a common responsibility of the financial needs of this little church and a world-wide mission to the needy people with whom we come in contact. It isn't going to be done by one person who may be a vehicle, perhaps, to see that things are done, but you are the people who have the responsibility to see to it that in our common fund there are monies. We have financial responsibilities which I am reluctant to even tell you about but, if we don't bear these responsibilities, who shall? Did we elect Harold Gill to pay the tithing for this Local? No. We elected him to merely receive it. It's our responsibility to pay the tithing. Our new church building isn't completely finished. It needs finishing, which requires both physical and financial activity. It requires weekly cleaning and maintenance and it is our common burden. I challenge you to look at all these things that need doing and ask yourself, "What role can I play? And how can I do it more effectively this year?" But while we are doing our very best, we need to remember not to depend too much on people including ourselves. The Lord said, "Trust not in the arm of flesh". We must heed that instruction and seek His help always.

It may be that the Lord has called and chosen you to provide the leadership in one or more of the many tasks needed to keep our work going: the work of youth activities, women's activities, recreation, entertainment programs, visitation, completion and maintenance of building and grounds, looking after the finances (receiving and disbursing), **Hand of Fellowship** tasks (editing, stencil cutting, transcribing tapes, printing, folding, mailing), teaching classes, or the specific work of the ordained ministry. Every person can't be involved in everything, but each one can be involved in something. Look at yourself. There may be something there that you may not have seen yet, but the Lord has a wise purpose in your life.

I read a little article by Norman Vincent Peale in the January **Guideposts** magazine which I want to share with you. It struck a responsive chord in my think-

ing. The author said that his thinking about this grew out of a letter that he received a little while ago. The writer of the letter said that he often read inspirational books and got a lot of help from them. "They lift me to a higher mental plane", he wrote, "and for a time I'm fired with zest, energy and enthusiasm. Then, somehow, especially if I run into problems or setbacks, I begin to lose the spark. Inspiration dies. What I desperately want to know is how to keep it going".

I've belonged to this little Local for almost 40 years and in those 40 years I have seen innumerable people come and hear the word of the gospel and bask under its influence and grow and be enthusiastic and active. Then they do just as the writer of this letter did. Something happened and they lost their zeal, their spark, their enthusiasm. If someone could just find out how to keep all that going, if someone could just find a little simple answer, it would be the most remarkable discovery ever made! But I doubt that there will ever be an easy answer. Christ said that it isn't enough to have faith, repent and enter in at the door by baptism, but that we must endure to the end, as He said in another place. How can we, in this year of 1976, kindle our enthusiasm and stick with the task and keep it going? How can we avoid the loss of zeal and getting discouraged? There are three things summarized in the article mentioned. First, he advises making a pact with yourself, beginning January first, (It's too late for that, but how about beginning today?) to unclutter your mind, to rid it of the problems, difficulties, failures, anxieties, animosities, fears of today and of the past. Remember what Paul said? He said in his letter, ". . . this thing I do, those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Ph. 3:13).

That's the challenge of 1976: to forget all the little things in our lives and in our relations that have brought stress and distress, discouragement and despair or frustration — put them out of our minds. As Dr. Peal says, "unclutter your mind".

His second point is: "Try to relax sometimes in trying to reach your goals, and finally, "to keep yourself as close as you possible can to the great stream of power that flows from the heart of the universe — from God Himself". He says that all your resolutions for a new and brighter year can be met.

In conclusion I would like to remind you of one final expectation I have for you. I expect you to remember who you are. You remember these words of scripture: "But as many as receive Jesus Christ to them gave He power to become the children of God. Even to them that believe on His name". Yes, I expect you to remember who you are. You are the children of God, called out of the world to fellowship one with another in His Kingdom for His purposes, that those purposes might first be found by you, then evidenced to others in your life. God has forgiven you your every weakness and sin and He asks that you forgive

yourself. How foolish can men and women be when they relive the errors, the fears, the frustrations, the animosities of yesterday! Put them from your mind. You are the child of God. Jesus said that He came that you might have life and have it more abundantly. Yes, you are a child of God if you come with love in your heart for Him and for His purposes.

This is our challenge for 1976: to keep alive our zeal, our faith, our enthusiasm, and to live up to that high position to which God has called each and every one of us. Though it may be a very troublesome time in this world's history, it may be a marvelous and blessed year for the children of God.

TRUTH

What is truth? Our God is a God of truth, as opposed to the father of lies, Satan.

"The Lord liveth in truth, in judgment and in righteousness" (Jer. 4:2). "Thy righteousness is an everlasting righteousness and Thy Law is truth" (Psalms 119:142). "Give ear O ye Heavens and I will speak: and hear, O Earth the words of My mouth. My doctrine shall drop as the rain and My speech shall distill as the dew as the small rain upon the tender herb as the showers upon the grass: because I will publish the name of the Lord: ascribe ye greatness unto our God. He is the Rock, His work is perfect: for all His ways are judgment: A God of truth and without iniquity, just and right is He" (Deut. 32:1).

Jesus prayed, "Sanctify them through Thy truth; Thy word is Truth" (John 17:17). "And the Word was made flesh and dwelt among us, (and we beheld His glory, as of the only begotten of the Father) full of grace and truth" (John 1:14) Jesus said, "I am the way the truth, and the life: and no man cometh unto the Father, but by Me" (John 14:6).

The scriptures make clear the standard and guide by which all things may be judged to determine the truth as opposed to error.

"All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16) "And now brethren, I commend you to God, and to the word of His grace, which is able to build you an inheritance among all them which are sanctified" (Acts 20:32).

Having the word of God, however, is not enough. It must be rightly divided or understood. Like the eunuch spoken of in Chap. 8 of the book of Acts, it is possible to read and yet not understand.

Also it is well to be aware that, in the matter of interpreting the scripture, Satan is very active. He obviously does a great business in misinterpreting God's word and in misapplying it. He did not hesitate to tempt our Lord by this means, so can we expect he will not use the same tactics with each one of us?

"There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 16:25).

The scriptures especially warn us of the many deceptions that will arise in this day in which we live. 'And Jesus answered and said, Take heed that no man deceive you. For many shall come in My Name saying, I am the Christ and deceive many" (Matt. 24:4, 5).

"And there shall arise false Christs and false prophets, and shall shew great signs and wonders: insomuch that, if it were possible they shall deceive the very elect. Behold I have told you before" (Matt. 24:24, 25). "But evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. 3:13).

How then are we to determine the truth, for it is not easy to find? For a picture of the struggle required to gain and hold to the word of God (the rod of iron) read the 8th Chap. of 1st Nephi in the Book of Mormon.

In Chap. 2 of 2nd Thess. we read of the strong delusion to come. In v. 10 we see how important it is that we have the love of truth, for by this we will stand or fall.

If we really love truth, God's word tells us how to find it. "But without Faith it is impossible to please Him. For he that cometh to God must believe that He is, and that He is a rewarder of them that DILIGENTLY seek Him" (Heb. 11:6). "And ye shall seek me and find me when ye shall search for me with all your heart" (Jer. 29:13). "Ask and it shall be given unto you: seek and ye shall find; knock and it shall be opened unto you; For **everyone** that asketh receiveth; he that seeketh findeth; and to him that knocketh it shall be opened" (Matt. 7:7).

Is there any assurance that we will arrive at the truth in any way except by seeking, asking and knocking? If any do not care to look for the truth, God does not force anyone to receive it. He strives with all but does not deprive us of our free will and choice.

It may not be easy to accept the truth, as we could well find it "evil spoken of" even as was our Lord at His first advent, and as we read in 2 Pet. 2:2. It can require deep humility on our part to set our course against popular opinion for the sake of the truth. "Buy the truth and sell it not . . ." (Prov. 23:23). When we buy something it costs us a price.

God does not leave us alone in our quest for truth. "O Lord I know that the way of man is not in himself, it is not in man that walketh to direct his steps" (Jer. 10:23). "Commit thy way unto the Lord: trust also in Him; and He shall bring it to pass. Rest in the Lord and wait patiently for Him . . ." (Psm. 37:5, 7).

The Lord has sent "His Spirit of truth, the Holy Ghost, to lead and guide us into all truth" (John 16:13).

Great are His promises! "But it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea the very deep things of God" (1st Cor. 2:9, 10).

"All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies" (Psm. 25:10). "He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler" (Psm. 91:4).

"Let not mercy and truth forsake thee, bind them about thy neck; write them upon the table of thine heart" (Prov. 3:3).

"And He gave some, Apostles: and some prophets; and some evangelists; and some pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in a unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto a measure of the stature of the fulness of Christ:

"That we henceforth be no more children, tossed to and fro carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up unto Him in all things, which is the head even Christ" (Eph. 4:11-15).

Vida Filley

LEST WE FORGET

How easy it is to forget. We are told in II Nephi 13:30 "Wherefore, if ye shall press forward, feasting upon the words of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life." Also in chapter 14:4, "Wherefore, I said unto you, Feast upon the words of Christ; for behold the words of Christ will tell you all things what ye should do."

How quickly we can forget when we do not read and study his words. Our thoughts and our time are soon taken up and filled with other things, until the commandments of the Lord begin to fade from our minds and our hearts and are forgotten.

As we study the Scriptures we find we are told repeatedly to pray, to pray unceasingly, to pray steadfastly, humbly pray.

Without prayer we cannot know the Lord, and cannot keep His commandments. If we would walk with the Lord we must pray unceasingly. We are told to pray always, and when we cannot be engaged in a season of prayer, we are to have our hearts turned out to Him in prayer. This would truly be living in prayer.

If we are to become a transformed people, wholly consecrated to the Lord, we must become a people in prayer.

If we would escape the entanglements of sin, we must be a praying people, feasting upon the WORDS OF CHRIST.

We have to become dead to self, dead to sin, for only then can we truly become 'Alive in Christ.'

When we become dead to self and sin, then the Holy Spirit will abide in us, filling us with light and truth, and with His perfect love. Then we will be the transformed people that we must become, if we will dwell with Christ in the Kingdom of His Father.

Being dead to self and sin, we will have no more desire for any of the ways of sin, but will abhor sin in its many forms.

Then being filled with His Spirit, we will have this perfect love of God in our hearts toward all people.

We can become this transformed people by feasting upon the words of Christ with humble heart and steadfast prayer, repenting and turning away from every sin, coming down into the depths of humility, and offering up unto Christ the complete sacrifice of a Broken Heart, and a Contrite Spirit. We find in His words of life that this is what we must do, if we would truly be His people.

May we become a people in prayer, watching steadfastly for Christ's coming, for the time is near at hand. As we feast upon the words of Christ we know that this is true, His coming is near, and when we no longer desire the ways of sin, we rejoice in this hope of His coming, and the return of the saints who have gone on before.

We rejoice in this Hope, the setting up of His Kingdom on earth where His will shall be done on earth as it is done in Heaven.

These words were given to me as I started writing a letter to a dear friend.

"Awake ye saints, be no longer sleeping.
For the time is now at hand
When Christ shall come, to gather out His sheep,
And bring them home to Zions Land."

We each want to be numbered with His sheep, so we must not let ourselves forget.

Your sister in Christ
Stella Winegar

EXCERPTS FROM A SERMON

(Delivered by Elder Oren Caviness, at the Collins, Mo. Local)

"As ye have therefore, received Christ Jesus the Lord, so walk ye in Him; Rooted and built up in Him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2:6-9.

As the new year opens, this challenge, by John Oxenham, is before us. "To every man there openeth a way, and ways, and the High Soul climbs the High Way, and the Low Soul gropes the Low; And, in between, on the misty flats, the rest drift to and fro, But to every man there openeth a High Way and a Low. And every man decideth the way his Soul should go."

God's first question to man was, "Where art thou?" For our life to have a position, it must have a direction, and a goal or aim. There must be a set of rules, or a compass, by which position can be judged. There is only one true compass or set of rules for man. By this, his position in life, and the goal towards which his life is aimed, is determined. The true set of rules was given to man, when he first became aware of God and the relationship between God and man. These were further stated in greater clarity, and detail, by the Son of God, in His great law, The Golden Rule. Every great teacher or philosopher has, either consciously, or unconsciously, based his teachings upon this set of rules. Sometimes these rules are diluted.

Perhaps this is one reason why Christ said, "Search the Scriptures", that we might recognize the original and accept none but the genuine. And why Paul said, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ".

Every man's moral code must be of his own choosing. The decisions of action, or inaction, of acceptance, or rejection, concerning the moralities of life, are solely his own to make. Before Christ's time, Joshua said, "Choose ye this day whom ye shall serve."

It is still your choice! And your choice determines the direction of travel for your soul! God still asks "Where art thou?" An empty chest is before you. Will you fill it with a life well lived? Or will it be a box of rubbish fit only for destruction? By what compass are you going to determine your course of life?

Henry VanDyke says, "There is only one way to get ready for immortality, and that is to love this life, and live it as bravely, and faithfully, and cheerfully as we can".

Can we say with Paul, "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13-14.

Can you pick a higher goal?

THE WORD TO THE RIGHTEOUS

By

Harvey E. Seibel

The scriptures tell of a time of great trouble, a time which we are even now beginning to enter. Matthew 24 speaks of it as a great tribulation which is to try the world. Luke refers to it as a snare which shall come upon all the world. Other scriptures tell of a day of wrath and destruction, otherwise referred to as the Day of the Lord which shall consume the wicked.

It is difficult at times to distinguish between the great tribulation of the gospels and the day of the Lord of other scriptures. One seems to merge into the other being divided only by the heavenly signs. Nevertheless the days of tribulation will be shortened in order to spare the elect. But whether in tribulation or wrath the Lord holds out a promise of deliverance for His people.

We are today on the threshold of tremendous events, not only for the world but for the church as

well. We know that judgment shall begin at the house of the Lord, and if the righteous shall scarcely be saved what shall be the end of the wicked? Though conditions are going to become so grave as to threaten the very existence of His people, He has promised them deliverance. It shall be the time of Jacob's trouble but Israel shall find deliverance. The wicked however and those who fight against Zion shall be destroyed.

Perhaps it would be good to briefly refer to this time of trouble. "This know also, that in the last days perilous times shall come" (2 Timothy 3:1). And "... evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Timothy 3:13). "But behold, in the last days, or in the days of the Gentiles; yes, behold all the nations of the Gentiles, and also the Jews, both those who shall come upon this land, and those who shall be upon other lands; yea, even upon all the lands of the earth; behold, they will be drunken

with iniquity, and all manner of abominations" (2 Nephi 11:116).

Then because of this world wide wickedness judgments will be poured out. "And when that day shall come, they shall be visited of the Lord of hosts, with thunder and with earthquake, and with a great noise, and with storm and with tempest, and with the flame of devouring fire" (2 Nephi 11:117).

References to this judgment is made by nearly all the prophets. However, because of the vastness of this judgment, its worldwide scope, God evidently chose to reveal it in various aspects especially as it was to affect a certain class of people in general and then as it was to affect individual nations.

The word to Isaiah as given in 2nd Nephi was the overall punishment of God upon the world. "For the day of the Lord of hosts soon cometh upon all nations; yea, upon every one; yea, upon the proud and lofty, and upon every one who is lifted up; and he shall be brought low" (2 Nephi 8:28). Malachi 4:1 confirms this statement, "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." For ". . . the Lord of hosts mustereth the hosts of the battle. They come from a far country, from the end of heaven, yea, the Lord, and the weapons of his indignation, to destroy the whole land. Howl ye; for the day of the Lord is at hand: it shall come as a destruction from the Almighty. Therefore, shall all hands be faint, every man's heart shall melt; And they shall be afraid, pangs and sorrows shall take hold of them; they shall be amazed one at another; their faces shall be as flames: Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for evil, and the wicked for their iniquity; I will cause the arrogancy of the proud to cease, and will lay down the haughtiness of the terrible" (2 Nephi 10:4-11).

In Jeremiah 46:1-22 and Ezekiel 30:1-9 the day of the Lord is particularly directed against Egypt and associated nations. In the book of Obadiah it is Edom and all the heathen. In Joel it is Zion and America associated nations. In the book of Obadiah it is Edom with Russia being the instrument in the hands of God which will bring about this terrible destruction. Jerusalem's fall is given in Zechariah 14. This will be her greatest and final trial. It will be the time of the Lord's sacrifice in which scavengers, both beast and fowl, will eat the flesh of kings, horses, soldiers, etc. (See Zephaniah 1:2-18, Ezekiel 39:17-20 and Revelation 19:17-21).

Concerning Israel and Judah in that day we have this word from Jeremiah 30:4-11, "And these are the

words that the Lord spake concerning Israel and concerning Judah. For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck and will burst thy bonds, and strangers shall no more serve themselves of him: But they shall serve the Lord their God, and David their king, whom I will raise up unto them.

"Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished."

The question is, when that day arrives, who of us shall be able to stand? Mankind will be in such a dire extremity that they will cry for the rocks and mountains to fall upon them. "For the great day of his wrath is come; and who shall be able to stand?" (Revelation 6:17). Again, "But who may abide the day of his coming? And who shall stand when he appeareth?" (Malachi 3:2).

The answer to this question is given in Isaiah 33:14-16 and Malachi 4:2. "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? HE THAT WALKETH RIGHTEOUSLY, AND SPEAKETH UPRIGHTLY; HE THAT DESPISETH THE GAIN OF OPPRESSIONS, THAT SHAKETH HIS HANDS FROM HOLDING OF BRIBES, THAT STOPPETH HIS EARS FROM HEARING OF BLOOD, AND SHUTTETH HIS EYES FROM SEEING EVIL: HE SHALL DWELL ON HIGH: HIS PLACE OF DEFENSE SHALL BE THE MUNITIONS OF ROCKS: **BREAD SHALL BE GIVEN HIM; HIS WATERS SHALL BE SURE**" (Isaiah 33:14-16). "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall" (Malachi 4:2). See also Joel 2:32 and Psalms 15 and 24. This then is our hope. For, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters roar and be troubled, though the mountains shake with the swelling thereof. Selah" Psalms 46:1-3).

There is a way of escape and we may avail ourselves of it if we so humble ourselves before God. Is this not a word of hope? "Come, my people, enter thou

into thy chambers and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain" (Isaiah 26:20-21).

Will we as a people (as well as individuals) escape all these things that are coming upon the world? The Lord has extended His arm of mercy to us both through His ancient prophets as well as His modern ones. Will we hear? Consider! "And ye shall hear of wars and rumors of wars: SEE THAT YE BE NOT TROUBLED" (Matthew 24:6). Or as given in Luke: "But when ye shall hear of wars and commotions, BE NOT TERRIFIED" (Luke 21:9).

Nevertheless, ". . . take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. WATCH YE THEREFORE, AND PRAY ALWAYS, THAT YE MAY BE ACCOUNTED WORTHY TO ESCAPE ALL THESE THINGS THAT SHALL COME TO PASS, AND TO STAND BEFORE THE SON OF MAN" (Luke 21:34-36). "And it shall come to pass, that 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, AND IN THE REMNANT WHOM THE LORD SHALL CALL" (Joel 2:31-32). Finally, "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: IT MAY BE YE SHALL BE HID IN THE DAY OF THE LORD'S ANGER" (Zephaniah 2:3).

Concerning the great northern invasion of Gog or Assyria we have this word, ". . . O my people, that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a very little while, and the indignation shall cease, and mine anger in their destruction" (2 Nephi 9:105-106). This confirms Matthew's words to us, "See that ye be not troubled."

And while all about us are pressing for alliances of one sort or another to protect themselves against their common enemy, yet the word to the wise is not so. "Say ye not, a confederacy, to all to whom this people shall say, a confederacy; NEITHER FEAR YE THEIR FEAR, NOR BE AFRAID. SANCTIFY THE LORD OF HOSTS HIMSELF, AND LET HIM BE YOUR

FEAR, AND LET HIM BE YOUR DREAD. AND HE SHALL BE FOR A SANCTUARY" (2 Nephi 9:50-52).

"For the time soon cometh, that the fullness of the wrath of God shall be poured out upon all the children of men: FOR HE WILL NOT SUFFER THAT THE WICKED SHALL DESTROY THE RIGHTEOUS. WHEREFORE, HE WILL PRESERVE THE RIGHTEOUS BY HIS POWER, even if it be so that the fullness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. WHEREFORE, THE RIGHTEOUS NEED NOT FEAR; FOR THUS SAITH THE PROPHET, THEY SHALL BE SAVED, EVEN IF IT SO BE AS BY FIRE . . . FOR BEHOLD, THE RIGHTEOUS SHALL NOT PERISH; For the time surely must come, that all they who fight against Zion, shall be cut off . . . Wherefore, he shall execute judgment in righteousness; AND THE RIGHTEOUS NEED NOT FEAR, FOR THEY ARE THOSE WHO SHALL NOT BE CONFOUNDED. But it is the kingdom of the devil which shall be built up among the children of men, which kingdom is established among them which are in the flesh: . . . Yea, in fine, all those who belong to the kingdom of the devil, are they who need fear, and tremble, and quake; They are those who must be brought low in the dust; They are those who must be consumed as stubble: And this is according to the words of the prophet. AND THE TIME COMETH SPEEDILY, THAT THE RIGHTEOUS MUST BE LED UP AS CALVES OF THE STALL, AND THE HOLY ONE OF ISRAEL MUST REIGN IN DOMINION, AND MIGHT, AND POWER, AND GREAT GLORY. AND HE GATHERETH HIS CHILDREN FROM THE FOUR QUARTERS OF THE EARTH" (1 Nephi 7:33-37, 41-42, 47-49, 51-56).

There is a double blessing promised to those righteous who happen to live in this land, a blessing in addition to those enumerated above. "Wherefore, this land is consecrated unto him whom he shall bring. AND IF IT SO BE THAT THEY SHALL SERVE HIM ACCORDING TO THE COMMANDMENTS WHICH HE HATH GIVEN, IT SHALL BE A LAND OF LIBERTY UNTO THEM; WHEREFORE, THEY SHALL NEVER BE BROUGHT DOWN INTO CAPTIVITY: if so, it shall be because of iniquity: . . . BUT UNTO THE RIGHTEOUS, IT SHALL BE BLESSED FOR EVER" (2 Nephi 1:11-13 & 15).

With the hope that these words inspire, truly we may look up, for when we shall begin to see these things come to pass then we may know with certainty that our salvation draweth nigh.

In the adversity of our best friends we always find something that does not displease us.

For he that wrongs his friend
Wrongs himself more, and even bears about
Himself the Judge and Jury, and himself
The prisoner at the bar, ever condemned.

—Tennyson

CONFERENCE OF THE MINISTRY

There will be a conference of the ministry of the Church of Christ beginning Wednesday, August 18, 1976 at 9:00 a. m. on the Temple Lot, Independence, Missouri and continuing through Friday, the 20th. All of the ministry are urged to attend in consideration of the following items:

Incomplete quorums/ministry
Interaction between locals
Establishment of missions
Development of technics and materials to reach Indians
Advertising meetings successfully
How to "open" new territory
Obtaining meeting places
Our own spiritual preparation
Ministry in homes
Ministry to young people
Local priesthood meetings, study and organized labor
Activities for youth

A "guide" for ministry
Involvement of Youth
Scattered membership
Further use of Recorder
Need for "experienced" counselling
Tracts in Spanish
Written "programs" for children
Prayer for missionary work
Use of Advocate mailing list
Need for ministry in U. S..
World Wide mission
Use of VISTA program
Missionary articles in Advocate
Standards of behavior

Respectfully submitted,
William A. Sheldon, Secy
Council of Apostles

No stream from its source flows seaward, how lonely
soever its course,
But what some land is gladdened. No star ever rose
And set without influence somewhere. Who knows
What earth needs from earth's lowest creature? No life
Can be pure in its purpose and strong in its strife
And all life not be purer and stronger thereby.

Honest love, honest sorrow,
Honest work for the day, honest hope for the morrow,
Are these worth nothing more than the hand they make
weary,
The heart they have saddened, the life they leave dreary?
Hush! the sevenfold heavens to the voice of the spirit
Echo: He that overcometh all things shall inherit.
—Owen Meredith

"Behold, I would exhort you that when ye shall read
these things, if it be wisdom in God that ye should
read them, that ye would remember how merciful the
Lord hath been unto the children of men, from the
creation of Adam, even down until the time that
ye shall receive these things, and ponder in your hearts.

"And when ye shall receive these things, I would

exhort you that ye would ask God, the eternal Father,
in the name of Christ, if these things are not true;

"And if ye shall ask with a sincere heart, with real
intent, having faith in Christ, he will manifest the
truth of it unto you, by the power of the Holy Ghost;
and by the power of the Holy Ghost; ye may know the
truth of all things." (Moroni 10:2-5)

WISCONSIN REUNION

To be held August 7th & 8th, 1976, in the American
Legion Hall at Rio, Wisconsin. East of Portage, Wis-
consin on U. S. Highway 16.

Again we wish to invite as many of you as can to come
and fellowship with us for these two days. We would
appreciate a card or phone call from those who are
coming, as it is possible to arrange campsites or motel
rooms for those who want them.

Let us pray that all of our reunions in the coming
year will be a spiritual success.

Please contact:

Mr. and Mrs. Virgil Addie
414 Harvey
Rio, Wisconsin 53960
Telephone 414-992-5334

MICHIGAN REUNION

The Michigan State Reunion is to be held on the 19th and 20th of June, 1976 at the Bradley Local of the Church of Christ (Temple Lot) in Bradley, Michigan.

There is plenty of camping area within two miles of the church at a K O A campground. The homes of those church members in and around the Bradley Local are open to anyone desiring lodging.

For further information please contact:

Benjamin LaSuer
Route #1
Hopkins, Michigan 49328
Phone (616) 793-9318

or

Lavern Lussenden
Hopkins, Michigan 49328
Phone (616) 793-7245

Please mark this on your calendar now and begin making plans to join us. Your presence, both spiritual and physical, is needed to make this Reunion a success! We are looking forward to seeing you.

Submitted by the Michigan Reunion Committee:

Elder Conley Addington
Elder Harold Polack
Priest Ken Hoare

NOTICE

TRI-LOCAL RALLY

A Tri-Local rally will be held at Houston, Missouri on May 29th and 30th. The high light of the rally will be the dedication service on Saturday at 2:30 P. M. for our new building. We of the Houston Local are very humble, yet proud of our accomplishments and wish to share this service with as many of you as possible. Although listed as a Tri-Local meeting, you are all invited to attend.

If you have your own camper, facilities are available for camping, and as you know the homes of the members are available as far as capacity will allow.

If you plan to attend please do us a favor and notify either:

John H. Jones
1103 Hiway 17 West
Houston, Missouri 65483
Telephone 417-967-3059

or

Margaret Keeney
213 Byran Street
Houston, Missouri 65483
Telephone 417-967-3857

no later than three days before the rally.

COLORADO REUNION NOTICE

The 1976 Colorado Reunion will be June 11, 12, and 13th at Grand Junction, Colorado. Those who will need a place to stay please contact one of the following:

Bob Ely
3201 B½ Road
Grand Junction, Colorado 81501
Phone 303-242-1676

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John Bell
572 34½D, Box 341, Rt. 1
Palisade, Colorado 81526
Phone 303-434-7100

Allen Downs
3047 F Road
Grand Junction, Colorado 81501
Phone 303-243-5777

We hope many of you will be able to attend and that together we may enjoy a spiritual feast.

Your Sister,
Alice Larsen, Reporter

SUNDAY SCHOOL SUPPLIES INSTRUCTIONS IN ORDERING

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

In compliance with the action taken at the 1960 General Sunday School Association General Assembly, all publications printed by the Association will be sent free of charge. **SEND ALL ORDERS TO: GENERAL SUNDAY SCHOOL ASSOCIATION TREASURER, Church of Christ (Temple Lot), P. O. Box 472, Independence, Missouri 64051.**

	Price Each
Primary, Volume 1, No. 1, Childhood of Jesus	N/C
Primary, Volume 1, No. 2, Jesus' Ministry (Out of Print)	N/C
Primary, Volume 1, No. 3, Jesus' Ministry con't.	N/C
Primary, Volume 1, No. 4, Life of Jesus	N/C