

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

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Gratitude

I thank thee, Lord, at break of day,
When all the East is red with sun,
For health and hope and heart to say,
"I would be part of any way
In which the will of God is done."

I thank thee, at the time of rest,
For strength that held the long day through;
Foot-sore and worn, yet peace possessed,
I know the honest toil is best
Of him who strives thy will to do.

And thou the task that I have sought
Transcends my hands' unaided skill,
I thank thee for this mighty thought -
That all the wonders to be wrought
Lie hidden in thy perfect will.

—Grace Duffield Goodwin.

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EDITORIAL FOR THE ELECT'S SAKE

Each of us, as believers in the church, has entered into a covenant, a contract. The party of the first part is no other than the awesome I AM THAT I AM, the inconceivably great Creator of everything that exists. The party of the second part is: you and you and you and me. This contract can be broken at will and without notice. However (and this is so remarkable that only faith will dare to believe it) this cancellation is always initiated by the party of the second part. The choice is always ours. The great Son and His greater Father, as one, made theirs long ago. It will not, cannot change.

What we owe on this contract is - everything we have: love, life, strength, time, talents, possessions. This is not a high price when we consider one simple, inescapable fact: not one of these is ours, to keep and take with us.

What we have been promised in return is vast wealth, wealth beyond counting. These riches can be drawn on constantly, beginning at the moment of entering into the covenant. No matter how much is paid out the account cannot be overdrawn, as long as we honor the contract we have made.

While we choose and continuously reaffirm that choice (in thoughts and actions) to remain in this covenant, there is no possibility - none whatsoever - that our Partner in the agreement might not honor His promise. We can ask for and receive whatever is needed to see us through anything, anything at all. What He sees as needed may be in the form of miraculous protection or healing. On the other hand it may be comfort and strength of such magnitude that any suffering, any hardship is "swallowed up" - not merely in resignation but in joy.

Remember Stephen? Those rocks were cruelly hard, but what showed in his face was exultation as he looked up to see the throne of God!

With this to count on, we need not spend our precious emotional strength on fear for our well-being. Instead, we can invest this strength to so much greater advantage in service, in prayer and in care for others. Our loving service, our prayers, our caring cannot possibly fail to be of great benefit to each other. Our Lord has told us this and He has never been known to make a mistake! This benefit is a happy addition to the unmeasured help we can expect from our Father in Heaven.

Here we are, secure in the knowledge that our real needs and those of our brethren are in the hands of a God Who loves us and Who knows those needs far better than we do. With our fears for ourselves and each other allayed we are free! Now we can turn our efforts farther afield.

Look! Listen! Around us the world is dying - piece by piece - dying in agony! There is no escape, save by a miracle.

Oh, my beloved brothers and sisters, if we be the elect (and we can be if we will) we can be part of a miracle! "For the elect's sake these days shall be shortened." This means just what we have always believed it to mean. It has another, deeper meaning too. For the sake of the prayers of God's elect, for the sake of their love and compassion the torment of the world's millions can be shortened!

I do not believe that this is just wishful thinking.

I make this statement firmly and positively, citing the authority of the "still, small voice" that burns in the heart, leaving absolute conviction in its wake.

Please, let us **dare** to "covet earnestly the best gifts".

Let us never cease to strive to be the elect. Your anguished prayers - and mine - for a world in misery will be heard, can be answered!

D. M.

A COMPENDIUM ON STEWARDSHIP

Robert H. Jensen

Stewardship brings to many minds thoughts concerning responsibility, accountability, and administration of temporal things. There is a second area of stewardship before God that is of a much greater importance - spiritual stewardship. As in most phases of life, our spiritual stewardship consists of several elements.

Included in the elements of our spiritual stewardship are the following:

- a. Our life - the soul that God has created and given us.
- b. The written Word of God - the sacred Scriptures containing:
The Gospel and Commandments of Christ;
History of God's people;
Divine prophecy.
- c. The Holy Priesthood.
- d. The Church.
- e. Spiritual gifts and blessings.
- f. Brotherhood - the relationship with all members of the human family. (Brotherhood in total spectrum includes everyone, just as does the term "man": "So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1: 27)
- g. Divine Revelations - Those commandments and instructions given by the will of God since the completion of the canons of Scripture known as the Bible and the Book of Mormon - all such requiring a witness of divinity by being in total harmony with those two compilations of Scripture and a confirmation by the Holy Ghost.

With this particular recognition given to our spiritual stewardship, the following quotations are noted as important statements by the Church and the Scriptures regarding our total responsibility in this life. They will serve as excellent subjects for Sunday School or other study classes, as well as for individual study.

Statements by the General Church regarding our Spiritual Stewardship:

1. "We believe in the powers and gifts of the everlasting Gospel; viz: The word of wisdom, the word of knowledge, the gift of faith; the gift of healing; working of miracles; prophecy; discerning of spirits; divers kinds of tongues; interpretation of tongues." (Article #7 - Articles of Faith and Practice).

2. "We believe that in the Bible is contained the Word of God, that the Book of Mormon is an added witness for Christ, and that these contain the fullness of the Gospel." (Article #9).

3. "We believe in the principle of continuous revelation; that the canon of scripture is not full, that God inspires men in every age and among all people, and that He speaks when, where, and through whom He may choose." (Article #10).

4. "We believe that a man must be called of God by revelation, and ordained by those having authority, to enable him to preach the gospel and administer the ordinances thereof." (Article #12).

5. "We believe in the same organization as existed in the time of Christ and His Apostles. The highest office in the church is that of an Apostle, of whom there are twelve, who constitute special witnesses for Jesus Christ. They have the missionary supervision and the general watchcare of all of the churches." (Article #13).

6. "The primary function of the general church, of which each local church is a component part, is missionary and the building up and extension of the Kingdom of God in all the world." (Article #14).

Statements by the General Church regarding our Temporal Stewardship:

1. "We believe that all men are stewards under God and answerable to Him not only for the distribution of accumulated wealth, but for the manner in which such wealth is secured. The primary purpose of stewardship is not the increase of church revenue

or the mere contribution of money by those who have to those who have not, but to bring men to a realization of the common fatherhood of God, and the universal brotherhood of men in all the affairs and expressions of life, and to maintain such social adjustment that each may enjoy the bounty and gifts of God, and be free to exercise his talents and ability to enrich the life of all. (Article #17).

2. "We believe that men should labor for their own support and that of their dependents. Ministers of the Gospel are not absolved from this responsibility, but when chosen or appointed by the church to devote their entire time to missionary work, their families are to be provided for out of the general church funds. The admonition of Christ that the ministry should not provide purse or scrip for their journey, but go trusting in God and the people is applicable." (Article #18).

Statement by the General Church regarding combined Spiritual and Temporal Stewardship responsibility:

"We believe that a New Jerusalem shall be built upon this land 'unto the remnant of the seed of Joseph.'" (Ether 6:6-8; III Nephi 10:1-4, 'which city shall be built, beginning at the Temple Lot.'" (Doctrine and Covenants 83.1). (Article #24).

Scriptural Bounds of Stewardship:

1. "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." (1 Cor. 4:1).

2. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen." (1 Peter 4:10-11).

3. "And he (Christ) said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward . . . He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" (Luke 16:1-2, 10-12).

4. "And ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and come forth and

serve them. . . . Be ye therefore ready also; for the Son of Man cometh at an hour when ye think not." (Luke 12:36-37, 40). "And the Lord said, Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath." (Luke 12:42-44).

5. "For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." (Titus 1:7-9).

6. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!" (Romans 10:13-15).

7. "Declare this in the house of Jacob, and publish it in Judah, saying, . . . Your iniquities have turned away these things, and your sins have withholden good things from you." (Jeremiah 5:20, 25).

8. "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." (1 Peter 2:25).

9. "Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit; but the upright shall have good things in possession. (Proverbs 28:10).

10. "Honor the Lord with thy substance, and with the firstfruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." (Proverbs 3:9-10).

11. "I (the Lord) lead in the way of righteousness in the midst of the paths of judgment; that I may cause those that love me to inherit substance; and I will fill their treasures." (Proverbs 8:20-21).

12. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of hosts." (Malachi 3:10-12).

13. "I (King Benjamin) would that ye should impart of your substance to the poor, every man according to

that which he hath, such as feeding the hungry, clothing the naked, visiting the sick, and administering to their relief, both spiritually and temporally, according to their wants. And see that all these things are done in wisdom and order; for it is not requisite that a man should run faster than he has strength. And again,

it is expedient that he should be diligent that thereby he might win the prize; therefore, all things must be done in order." (Mosiah 2:43-45).

May we always be found adhering to these principles which are requirements by the Lord in the expedition of our stewardship.

NOTICE EDITORIAL POLICY

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

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

Our goal is in the hope that we can assist the missionary effort, and program of the church, to feed and nourish with spiritual food the scattered membership, the shut-ins and all those who do not have regular church privileges. Also, we would like to be the means

of communicating personal interest between local churches and all church membership in general. Therefore, we are soliciting contributions representing all local churches, Sunday Schools and group activities in the entire church. Anything you can offer in the way of articles, testimonies, sermons, news items, poetry, etc. will be welcomed.

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

The Editorial Staff,
Kenneth J. Smith
Donna Moser
Doris Ratterree

NOTICE

**To All Sunday School Superintendents, Teachers,
Attenders:**

Greetings:

It has been decided by the General Sunday School Association that we continue the Sunday School Newsletter for another year, to be presented monthly. In order to do so, and to make this newsletter a vehicle of benefit to all concerned we need your cooperation in sharing the ideas, methods and lesson plans that you are using, especially for your youth's and children's classes.

We may not be able to put all lesson plans in their entirety into the newsletter, but we can relay information about them and from whom they may be received. All material sent to us will be copied and sent to those requesting it.

The newsletter will be sent to all Sunday Schools now organized and registered in the General Church

records. If you do not receive one or if, as an isolated member you wish to be put on the mailing list, please send us a request. All requests, contributions, suggestions, and materials for lessons should be sent to either:

Brother Ron Temple
Rt. 2, Box 420
Belton, Missouri 64012
or

Sister Amy Schrader
Route. 5, Box 221
Bemidji, Minnesota 56601

(your General Sunday School chairman and secretary,

Amy Schrader, Sec.
Gen. Sunday School Assn.

SERMON PREACHED AT STONE CHURCH

March 10, 1974

Apostle Clarence Wheaton

"And He said unto me, Write, blessed are they who are called to the marriage supper of the lamb. And he saith unto me, these are the true sayings of God. And I fell at his feet to worship him and he said unto me, see that thou do it not, I am thy fellow servant and of thy brethren that have the testimony on Jesus. Worship God. For the testimony of Jesus is the spirit of prophecy" (Rev. 19: 9-10).

It is with great pleasure that I stand here tonight to speak in this auditorium once more. Most of you folks perhaps do not remember the time when I first spoke here.. Our brother introduced me as being about sixty five years old, which, of course, I am, and just a little more. But I have had the privilege, in the few years that the Lord has let me be upon this stand, of knowing President Joseph Smith III, Brother Frederick M. Smith, Brother Israel Smith and now Brother Wallace Smith and a host of others that it has been my pleasure to know in the years that have gone by. I don't know if there is anyone in this audience tonight or not that heard me preach back in the early teens of this century, but I have occupied here before and have considered it a great privilege. Therefore, it is a pleasure tonight, Brother Mesle, Brother Fry, Brother Chevelle, Brother Richard Wheaton, and the congregation of the Stone Church of the Reorganized Church of Jesus Christ of Latter Day Saints, members of the Church of Christ and friends who are gathered here this evening, to greet you in the name of our Lord and Savior, Jesus Christ.

In the text which I have just read, it tells us that the person who was speaking to John the Revelator spoke of himself as a fellow servant and one of the brethren who have a testimony of Jesus, telling John to worship God, as these were true sayings of God. I can testify tonight that, through the long years of ministry I have been engaged in as a servant of the Lord, I have known that these things are true. Therefore, when we have this testimony of Jesus in our hearts, it tells us that it is the spirit of prophecy. Tonight, as I come before you, it is my prayer that God will permit me to say a few words that will be an inspiration to you and to all who may hear of what I have to present.

I love this Restoration to such a degree that I would be willing to lay down my life for it. There have been times in my ministry when I felt that my life would be forfeited. I have withstood ambush; I have had poison laid at my door; I have been threatened in many ways. Yet I have lived through it all to tell you that there is nothing greater nor more blessed in the lives of the

children of men who have heard it than the Restored Gospel of Jesus Christ in these the last days. Consequently, as I come before you tonight, there are a number of things that I would like to speak of.

I would like to introduce myself to some of you younger people of the Restoration. I was born in Mound City, Holt County, Missouri of goodly parents on July 6, 1893. I am now in my eighty first year (I might just as well come out with it and let you know) instead of sixty fifth. When I was a small lad my parents moved to Kansas City, Missouri. Being of the Methodist persuasion, they attended the old Grand Ave. Methodist church at 9th and Grand. In my eleventh year I became tubercular. For several months I languished away in health, until the family doctor told my mother there was no hope for my recovery and, at the very best, I had but six months to live. The very best was that they would take me away from the dirty streets of Kansas City to the country where I could get fresh milk, eggs and clean air. During this period two elders of the Church of Christ, Elders John R. Haldeman and George P. Frisbey who later was to become my grandfather by marriage) had come to visit my home.

John R. Haldeman was my mother's cousin as well as her brother-in-law, as he had married my mother's sister. He was a very able man, devoted to the gospel of these last days. As they visited us, it was suggested by them that, due to my precarious condition, it might be well for the elders to administer to me. My mother demurred to this suggestion as she was staunch in her Methodist belief. She had more or less prejudice against what she called "Mormons" and she reasoned also that there were no elders in her church who would perform this ordinance, as they had never been taught it. When they suggested that the elders of the Church of Christ might come, of course, she hesitated. As time wore on that summer and I declined more and more, my mother finally concluded that if the doctors said there was no hope for me she would have them come and administer to me, though she was (you might say) a little skeptical about it. When they came to our home in Kansas City and anointed me with oil and had prayer and laid hands upon me it was as though a warm, soothing shower rested upon me, covering my body from the crown of my head to the soles of my feet. I was immediately healed of that dreaded disease, which truly was in its last stages. To this day, when the doctors have reason to give me X-rays, all they can find to show that I did have such an affliction is the scar tissues on my lungs.

Following this rather unique and rather marvelous experience, which took place about 1904, I began to

think of church. I attended the Church of Christ Sunday School. I remember old Bishop Quale of the Methodist Church too, handing out little parcels from the Christmas tree and patting me on the head and telling me what a good boy I was. My mother would take out some of the pride that gave me. She would sometimes have to discipline me because I wasn't quite as good as I seemed to think I was made by having a contact with such a great minister as he really was in his day. So, between that time and the next two years, my mother and one of my brothers were baptized. I was sitting in my Uncle Riley's yard here in Independence, wiggling my toes in the grass in the early spring, and he came and said, "Clarence, what have you got on your mind?" I said, "Uncle Riley, I want to be baptized." He said, "Why do you want to be baptized?" I said, "Because I believe it would please the Lord and Jesus would want me to do so after He did so much for me." Well, he asked me a few more questions and decided that I was a fit candidate for baptism. We went out here north of town to old Mill Creek and there I was baptized on a beautiful spring day.

Two years later I was called to the ministry and ordained as a teacher. I had many experiences in this office. On one occasion I set out with a priest to visit a sister who had more or less wandered. I won't go into all the details of it, but there was a strange result of our labouring with her that night. My brother priest wanted a drink of water so he went around the back way to the old hand pump to get a drink; I was sitting there on the edge of the porch talking to the sister. All at once the fury of hell broke loose! The first thing I knew I was cursed, scratched, spat on and finally found myself rolling under the fence in the dust out into the road. That was my introduction to the ministry. I was a very young man at that time, in my 15th or 16th year. That experience would have been enough to discourage many people with a greater ability than I have, but I managed to live through it.

Then I was ordained in 1915 as an elder. I became pastor of the church across the way and later I was called to the office that I now hold, that of a member of the Council of Apostles of the Church of Christ.

I think that is sufficient for an introduction of the things which I might say to you — except for one thing. I just want to prepare you a little bit. I have a very bad reputation. I might just as well let you know of my reputation, because you will find it out (I hope not in this meeting; I hope that I will get through before that). I have the reputation of speaking for one hour and eighty minutes. If you folks have any desire to leave before I reach that point, I won't feel bad about it. However, I promised the pastor, Brother Mesle here, that I would try to confine myself to less time.

I would like to say a little further, that I have had a little experience at meeting other people. I have been in almost every part of the North American continent

north of El Salvador, all the states of the Union, Canada, Old Mexico, the Holy Land and the British Isles in ministerial work. I have enjoyed this. I could regale you here tonight with many an episode of my ministry, but time will not permit.

The Church of Christ is composed of branches of the old, original parts of the Restoration. It bears the same name as the church organized in Fayette, Seneca County, New York in 1830 by the prophet Joseph Smith. Our people for a number of years lived in the state of Illinois, in the area of Woodford County. They met oftentimes with members of the old group (known as the Reorganization in later years) which was called "The New Organization" at that time, with such men as Blair, Gurley and Briggs; the two groups exchanged pulpits back and forth. They were seeking to find common ground on which they could unite their forces, but were unable to do it. Seemed like that moment of peace and unity would always elude them. However, in later years, I am happy to say, I was on what was known as "The Committee on Agreement on Working Harmony" of the church in the early teens and was able to help (with President Frederick M. Smith and others) in bringing about the "Agreement on Working Harmony", in which we reached twenty four points of agreement between the two churches. I have never had reason in my life to repudiate the testimony I had concerning that. I say "testimony" because this is a testimonial meeting, as I hope I will be able to prove before we get through.

While these people were in Illinois, they published the Truth Teller. In it they set forth the following, in a "notice".

"It is a fact that certain doctrines had been imposed upon the Church of Jesus Christ of Latter Day Saints which is the true cause of her prostrate condition which are as follows: The doctrine of baptism for the dead by proxy, the plurality of Gods, and that God Himself was once a man like men are now, also that men become Gods by a system of exaltation, the adoption of tithing as given in Section 107, July 1838, in Doctrine and Covenants; the pretended translation of the papyrus taken from the Egyptian mummies called the Book of Abraham, the doctrines of lineal right to office and high Priesthood since the Christian era; and the doctrine of polygamy." (Truth Teller, pg. 14)

Now, these were the main things that the Church of Christ stood out against in those days. Both churches today are very much in harmony upon all these points. We are happy to know that we have made progress toward a oneness along those lines, that what we pronounced here was not only the position back in the 1860's but is still our position and our belief today.

They remained there in Illinois until 1867. Earlier, in 1863, in answer to fasting and prayer, they were directed to prepare themselves to return to Jackson

County, Missouri by 1867, at which time the Lord promised that He would open the way that they might return and begin the gathering of the Saints.

In 1867 they came back to Missouri. They sold their possessions in Illinois, trekked overland in covered wagons, just pulled up their roots as a body and moved to this area. They crossed the old Missouri River in the vicinity of Blue Mills, on the ice in the dead of winter; they reached Independence in March of 1867 as the Lord had promised and were welcomed by the native people here.

They began the purchase of land and began to build farms and homes, went into business and then, during that time, they purchased what is known as the famous "Temple Lot" across the way from the Stone Church. This we have preserved through the years, as custodians in the hands of God, against the time when we people of this great Restoration shall become united to that point where we can build His house. To this house His Son, Jesus Christ will come and give the great endowment of His Holy Spirit that is promised, that we might be perfected in theory, in principle, in doctrine, and in all things pertaining to our ministry.

As we see around us today all of the various divisions of this great Restoration, the very fact that there is division indicates the necessity of that great endowment and blessing of God in His house. If we could only find ways to unite our forces, our efforts and our means to do that, I am satisfied that it would be pleasing in the sight of the Lord for us to do it.

According to the signs of the times, we are living in the very last days of this dispensation. I have been told that I would live to see the coming of Christ. Well, I am very well along in years and, if that event is to transpire, it can't be too long until the Lord shall come. I hope that I will be able to see Him in actuality, in the sense of seeing Him come to His house, as I saw Him do many years ago in vision. I have seen Him in vision; I have felt the touch of His hand upon my shoulder; I have heard His gentle voice as He spoke to me. Brothers and sisters, the joy I felt then or the joy that you or I or anyone else will ever have here is small compared to what will be ours to enjoy when He shall come to Zion and to the temple that has been erected for Him. We don't have too many years left ahead of us to accomplish this great task. I am not predicting any years or days but, if you take into consideration the fact that the houses of God in times past have taken from seven to forty years to build, it is going to take time. Time is not altogether in our favor now.

After reading what I have here on the position of the Church of Christ back in those days, I want to refer to another passage from this same document before I go into relating some of the testimonies which Brother Fry and I exchanged in the hospital this last winter. We became very good friends and related some of our experiences; he asked me then if I would be willing to come here and relate mine sometime. I didn't know

it was going to be a preaching service; I thought it would be a prayer meeting where I would be just occupying for a few moments.

In this same article from the Truth Teller it says this.

"In the first number of the Truth Teller, no direct allusion was made to any particular party, believing as they then did, and now do that every person, no matter with what division (Now, notice this, C. L. W.) they were identified if they were a proper subject for baptism at the time they were baptized, and the ordinance of baptism was administered to them by one who had acknowledged authority from Jesus Christ to administer the law of the Kingdom, all such persons thus obeying the all important commandment of Jesus Christ enter His new and everlasting covenant, and will remain in Christ until they alienate themselves by transgressing the laws of the Kingdom of which they are members . . . A person in the covenant may wander, their minds become darkened, they may get out of the way, not willingly but ignorantly. They have an advocate of the Father, even Jesus Christ, the righteous. In view of these truths, we feel it our duty to address as brethren all who have from their hearts obeyed the commandments of our Lord and Saviour, Jesus Christ, by which they become members of His Kingdom, for by one Spirit are we all baptized unto Christ." (Truth Teller, pg. 62-63)

Now, our brother wasn't new in speaking tonight of me as a brother, for that has been our position all down through the years. We consider that you and many others all through the Restoration are our brothers and sisters in the true sense of the gospel. When we go into the analysis of this matter, we find that all of us trace our priesthood authority back to the hands of Joseph Smith, Oliver Cowdery and the angel that appeared to them and gave them the restoration of this priesthood in the early days of this church.

With these thoughts in mind I feel that, as it says here, "in view of these truths we feel that it is our duty to address as brethren all who have from their hearts obeyed the commandments of our Lord and Saviour, Jesus Christ." For by one spirit were we all baptized into Christ. So it was on this basis that the working agreement of 1918 was formulated and adopted by our respective churches that are represented here tonight.

We go back to the scriptures, in the 2nd chapter of Joel and are told many things, that we might know. It says this, here in Joel.

"And it shall come to pass afterwards (that is, in this our day, C. L. W.) that I will pour out my spirit upon all flesh and your sons and your daughters shall prophesy and your old men shall dream dreams and your young men shall see visions. And

also upon my servants and upon my handmaidens in those days will I pour out my spirit."

I stand tonight as one of those who can testify that these things are true. As a young man I had my visions. As an old man (I can call myself old; I don't want anybody to tell me I am an old man, I am just getting older like all the rest of you) I have had my dreams, just as it says here that old men shall dream dreams. In the many years that I have been in the ministry I have had many rich spiritual experiences. I have had dreams, as an old man, which have confirmed my faith in the Restoration of these last days, verifying what Joel said, proving to me that Joseph Smith Jr. was a prophet of God, used as an instrument in His hands to bring about the Restoration. I have preached the gospel in many lands; I have exercised the gifts of the gospel, baptized, confirmed, healed the sick, caused the blind to see, the lame to walk and cast out devils by the ordinance of the gospel, as has been promised to all who serve Him. What more evidence could we have that this gospel has been restored and that God has a ministry today that He can work through?

While I was in the hospital here this last winter I had an opportunity to relate to Brother Fry one of these experiences I had, which has been not only a source of comfort to myself, but has been a comfort to many others who have had the opportunity of hearing what I have to say. I am sure that it will be an inspiration to you also, because I think that it shows very clearly a link between the past, the present and the future.

I believe firmly in this thought, in the pre-existence of the soul of man; when he came into this life, at the moment of conception he became a human, mortal being. He developed and finally opened his eyes upon this great world of ours as a mortal creature; he came here to work out his salvation and to do the things that would make it possible for mankind to redeem the earth and restore it back into the hands of God, through the gospel, and make it a place where His Son would come again. I also believe in the immortality of the soul, the next step forward, to which we are always looking, and to which we are getting closer every day of our lives. This little story that I am going to tell you now, I hope will give you hope. I want to read it, because I see that my time (I don't know who pushed that clock up so fast, but it seems to have moved beyond my control) is about gone. I want to hurry along.

In my early teens, shortly after I was called into the ministry, I allowed myself to indulge in some of the more harmless pleasures of the world (as perhaps most young men do). During the fall of the year I speak of a circus came to Independence and my younger brother, Alva and I had a desire to see the animals perform. Being a large family, my people could not afford the price of tickets for us to go. So we did what a lot of other boys have done. We carried water for the elephants, we helped to drive stakes; we did

different things like that. We earned our way into the circus and into something far worse. In ten days time the whole community here in Independence was subject to the worst epidemic of smallpox we had known.

My brother and I came down with it. He had it in the light form called "veroloid" and I had it in the most horrid, terrible form you can imagine. I even broke out with it in the palms of my hands. The first thing my mother did was to ask for the elders to come to administer to me. For almost two months there was a guard posted in the yard with a shotgun, after that visit.

As this affliction worked its course through my life I was covered with the pox from the crown of my head to the soles of my feet. There was not a spot that you could have lain a dime on but what was covered with this disease. Day by day I wasted away. My mother said I became so weak that, when she needed to move me, she would roll me back and forth in the sheets. Those sheets would be filled with so much corruption that had oozed from my body that, when they dried, they would almost stand. That's how horribly this disease afflicted me. They talk about pesthouses; well, I didn't have to go to the pesthouse; there were so many people here who had smallpox that we were just simply confined to our homes. So, along toward the end, about the forty-fifth day of this disease, my mother, who was a practical nurse, realized that I was dying. She didn't want my little brother to see me die, so she moved me into a bed by myself. There she did all that she could do for me, bless her heart.

It seemed that I had reached the lowest ebb of my being; my mother held a little mirror over my mouth to see if I was still breathing; there was no moisture. She felt the pulse in my hand — no pulse. She laid her head down over my heart and could not hear the heart beat. Then she drew back and said, "Oh, he is dead, he is dead!" She reached forth, clutched at my cold body (I was dead) and began to sob. But my soul was not dead; it was only my body that had died for that moment.

Just at that moment a personage entered the room where I was. He beckoned me to come with him. I turned, just as I would turn on a chair, and stood to my feet to walk out of the room. I walked over toward the door, turned and looked back; I could see that filthy, emaciated body of mine lying there with my mother bowed over it, sobbing with all her energy and clutching that dead body. I walked away from it.

I went out through the door with my guide to the side of a river that was broad and dark, deep and swift. It was evening time, just about the close of the day. This personage that was with me said, "Now you wait here", indicating that he would have to get some kind of transportation to take me across this river. As I waited my attention was called to the sky; I looked up into the southeastern sky like this (pointing

southeast) and I could see a little beam of light piercing down from the heavens. It came down slowly until it covered a circumference of eight or ten feet around me and I saw a personage descend that beam of light. He came, stopped before me and stood upon the ground. In a moment He reached forth His hand and laid it upon my shoulder and said, "Clarence, you are not to die now, you must return; My Father has a work for you to do." I know who that was. From the way in which I have told it, you cannot help but know who it was. It was my Lord and Saviour, Jesus Christ who told me to go back.

I went back. I went into my room, saw the same scene of my mother bending over that body; I sat down on the side of the bed, turned and was again enclosed in my body. I gave a sigh of breath and she moved back and said, "Oh, but you are dead!" I said, "No, Mother, I am not dead." Then I said, "I have seen the Lord and He told me I had to come back, that His Father had a work for me to do."

That has been many, many long years ago. Yet I oftentimes wondered why I was so close to what I saw on the other side of that river but was denied the privilege at that time. Because, brothers and sisters, I am telling you the truth; I saw the paradise of God. I saw the most beautiful place that anybody can imagine, a city over across that river. It transcends the words of man to describe the beauty, the peace and joy that were there. It was just like a great magnet drawing me to that place. I did not want to go back when I was told to go. But I came back. Why did I come back? That I might be able to testify to the children of men the world over that Jesus Christ truly was the resurrection of the dead, and the light. That through Him this old mortal would put away its corruption and take on incorruption and immortality of life, just like going through the door of one room into another. I know that's what it will be.

Consequently, we have reason to have hope in this Restoration. God has restored us here for these things which He would have us do. So, tonight I tell you this story; in this story I do not hesitate to speak to you of all those things.

After I entered that body again, it wasn't but a day or two later that I stood on my feet. The scales fell from my body so thickly that my mother had to sweep them up off the floor two or three times a day. There isn't a scar on my body today to show that I ever had this loathsome disease. God has been good to me. That's my testimony in that regard.

Then they came to fumigate the house. They put me out in a little old fruit cellar.

(I see a brother sitting here, Brother Amos Allen, my lifelong buddy and friend. We even courted together; we walked the cold streets of Independence and froze our ears and fingers together, courting the two girls we later married. We lived down there in the area where he lived at that time.)

You know, I was in that old fruit cellar and it was dripping rain; finally they took me into the house. I wasn't in the house but a few moments when my mother heard a crash. She looked out the window and the fruit cellar had caved in, burying all of her summer's work of canning fruit and vegetables for the provision of our family. That is one of the experiences I have had which has given me a firm belief, based on not only faith, but on a hope that when this life's work is finished there is something better beyond.

I would like to tell you another experience that I had. I'll do it briefly. Back in 1921 we lost a little daughter. We had some boys and we had prayed earnestly that God would bless our home with a little sister for these boys. She came. For seven weeks it was a great joy, and then the Lord took her away; our hearts were broken and we grieved. The night that she lay in her little coffin in our room (we lived over on Short Street) I had another vision. In this vision I was transported with my companion to the city of Jerusalem and the Holy Land, where I was shown that I would preach. I was able to point out various points of interest along the road to my wife, telling her that Jesus did certain things here and there and somewhere else. The vision was changed and I thought I saw in the northeastern sky a great, beautiful cloud. It had a small beginning, then it spread out until, finally, a great clap of thunder and a streak of lightning pierced that cloud and caused it to open like a clamshell. I saw a beautiful woman there, in her arms a little child; a voice spoke to me and said, "Behold, she hath travailed and brought forth Zion." I was given to understand that this "she" He spoke of, this beautiful woman, was the church of the Restoration — that she had indeed brought forth the Zion of God. Then the scene changed and I thought I was suspended in the air down near the Pacific depot. I could see up this way (toward the Stone Church) and all the way from the Temple Lot down to the railroad tracks; it seemed that it was a great, beautiful, landscaped lawn. On the Temple Lot that was dedicated by Joseph Smith and seven elders in 1831, I saw the house of the Lord.

I saw that temple as it will be, upon the very spot where He said that it would be. You know, as I looked upon this structure I saw a beam of light descending from the heavens. I saw the Son of Man come down that beam. He set His feet down on the corner of River Blvd. and Walnut and He walked past the corner, through the door and into the temple. When He had done this the light began to spread, and what did I see there? I saw a host of people from every nation under heaven emerging into this light. I heard a voice say, "Lift up your voice and sing." I lifted up my voice and I sang, "Oh, Zion, lift up your gates and sing, Hosanna in the highest, your King has come, Hosanna to your King!" There, foremost among them (the multitude), I saw American Indians or Lamanites, dressed in all their feathered regalia and buckskins. I could

identify the other nations by their dress, their costumes and their appearance. Then, when this vision passed, my wife reached over and touched me as I was sitting up in the bed. She said, "Clarence, do you know what you are doing?" I said, "Yes, I was singing with the multitude of people." Yes, she said, "I heard every word of it, and it sounded like the angels of heaven were singing. I have never heard you sing like that before."

Well, I was sent to the Holy Land in 1958 to 60; I was able to see the places that I had seen in vision. I took my companion later and showed her the various places that were there. I am happy to say that we planted the Book of Mormon and the Restoration story from Metula on the north to Elat on the south, preached upon the streets of Jerusalem, made many friends. Wish I could go back again and be with them.

These are some of the experiences which I have had and, in conclusion, I want to call your attention to the scripture which says (and this is the conclusion of my testimony tonight) that God lives! The scriptures say that God so loved the world that He gave His only begotten Son and whosoever believed in Him should not perish, but have everlasting life. Well, everlasting life didn't begin with mortality; it won't end with mortality; it began back there with the pre-existent state when we were with God. When Lucifer had rebelled against God and was cast out with a third of the hosts of heaven we were there, and we are here today, and we know that tomorrow will be another day of this everlasting life of immortality.

I can say to you, brothers and sisters, that Christ lives! When He was crucified, buried and rose again the third day, He ascended to His Father's heaven and sat down on the right hand of God. He is waiting the day when you and I make up our minds that we are going to join forces and build the house to which He will come. The Lord has said in another place (He said to ancient Israel and I believe it applies to us today), "Thus saith the Lord, the heavens is my throne and the earth my footstool, where is the house that ye build unto me and where is the place of my rest" (Isa. 66:1)?

That question confronts you and me and every other person in this Restoration today. Where is the house of the Lord that He has promised to come to? And where have we obeyed the command that He gave in the early days of this church? What was it? He said, "You have neglected the great commandment in all things concerning the building of Mine house." We have neglected it; we have gone out after other things; we have failed to do the things that He would have us do.

Now, I had hoped that my time would not go over; I hope that you'll grant me indulgence for just the few minutes that I have. May God bless all of you; as I have said, you are my brothers and my sisters. I could relate an experience that I had a number of years ago which most of you young folks don't remember.

There was a time when one of your apostles and I had a very lengthy discussion up in the north. For many years I was out in Yakima, Wash.; my wife, daughter and I attended the Reorganized church because we had no church of our denomination there. I was working on the Hanford Engineering Project at Pasco at the time, as we had to do a little more than preach in order to get along in those days and have food on the table for our children. So, as I said, we attended services. My daughter, whom you heard sing tonight, Kay Matthews, is the daughter God gave us to keep, thank God! We love her and we love to hear her voice; she and my wife were with me in Yakima. We went to this service; the pastor there (I don't recall his name) very graciously offered us the sacrament, of which we partook with them. One day another missionary came by and he was among those who heard the discussion I have referred to; he forbade them giving the sacrament to us. But, the man I had had the discussion with (he has now gone on to his rest, Apostle J. F. Curtis; I think most of the older people remember him) was there. I watched him on this particular occasion as my wife, daughter and I sat there in the back part of the church. I looked and saw Apostle Curtis sitting on the stand with the pastor, looking around over the congregation. He spotted me and I said to my wife, "Well, I don't know what is going to happen, but I have a feeling that something is going to transpire." You know what it turned out to be? Brother Curtis was asking that he might pass the emblems that morning and as he came down the aisle to where my wife, daughter and I were, he reached forth the emblems and said, "Would you partake with us this morning, brother?" I said, "Yes, I will." We did, and then we had him come to dinner in a few days. We discussed the earlier talk we had had. We came to the conclusion that we would do better not to hold that kind of discussion again. We shook hands, as Brother Chevelle did here tonight. We said, "Let's go out and bury the hatchet, not in each other's backs but out in the yard." You know, it hasn't been dug up since.

Well, I am an old Indian, partly, and proud of it. I don't want to wield the tomahawk on anybody, but I would say, "Come and let us partake of those things that God would have us partake of and get about our Father's business." Amen.

"Man is greater than a world, than systems of worlds; there is more mystery in the union of soul with the physical than in the creation of a universe."

"Whether we look or whether we listen,
We hear life murmur, or see it glisten."

LETTER TO THE PRESIDENT

The following letter has been sent to the President of the United States, Gerald Ford, with copies to U. S. Senators Symington and Eagleton, and Representative Randall, all of Missouri; also, to the President of the Senate, Nelson Rockefeller and Speaker of the House of Representatives, Carl Albert.

* * *

The Honorable Gerald R. Ford, President
of the United States of America

Dear Mr. President:

At this time of national celebration of 200 years as a free and independent nation, and the special observance to be given on the anniversary of its birth, July 4, 1976, it seems appropriate that we should pause and soberly reflect upon the principles that motivated the founding fathers, and upon which this nation has been established under God. This consideration transcends partisan politics and recognizes God as the Provider of all things that are good, and the Source of all that is noble and true; and that to secure the blessings of Divine favor, it became necessary to acknowledge His supremacy and the need for His direction in producing the Constitution of these United States.

Many of those who have preceded you as our national President have ennobled and endeared themselves in the hearts of their countrymen by their evident trust in a Divine Creator, and by humbly, fearlessly declaring, on behalf of this country, our recognition of a Divine law greater than any inventions of the human mind.

Through such allegiance, God has exalted this nation above all others. How foolish it would be to suppose it could otherwise have been so. We have been loved and respected by many, yet despised by some. Our enemies have gloated over our extremities; but through it all, the penitent prayers and return to righteousness by those who had forgotten their Maker, together with those of steadfast faith, prevailed to stay the hands of our enemies, both within and outside our borders.

In more recent years, there are many of us, your fellow citizens, who have witnessed an alarming increase of contempt for God and mankind alike. Our laws have been disdained by many, and often re-interpreted by various authorities to protect the rebellious and jeopardize the innocent. Many who are convicted are soon released to again prey upon a society poorly protected from them. Covert operations flourish in the subversion of human rights and in the deprivation of life and property. The basic freedoms guaranteed by our cherished Constitution have been eroded and continue to fall before those who would design the destruction of our society; our people are being inexorably bound into subjection, with little visible remedy. As our people have forgotten God in their homes, their

children are delivered into the hands of others, in schools, churches and other institutions, for whatever of good or evil may be imposed upon their receptive minds. Of great influence for evil is the extensive violence and immorality portrayed on television and theater screens. A growing disproportionate number of those entrusted with molding of children's minds and character have forgotten the moral and spiritual values of our forefathers, and scoff at the concept of a Deity, who views the hearts of all mankind and will reward each according to his works, whether good or evil. Such blinded teachers contribute extensively to the moral decay of our nation. Recompense will surely be meted to them at the bar of Divine Justice. Just so, too, with our civil authorities who foster or silently acquiesce in the trend which effectively nullifies the spirit and intent of our early leaders.

Can such a decline in moral strength as we are now assured exists and overrides the spiritual stamina of those who fear the Lord bring aught but a weakening of the moral fabric of our Government, and the institutions of our society? Are not these things plainly seen by those who only wait for the propitious moment to complete the overthrow of our nation and of all we hold dear? At the same time, could we longer expect interposition of Divine Providence to preserve our shores and to supply our human needs as before?

It was Solomon, the wise king of Israel in days of old, who said: "Righteousness exalteth a nation: but sin is a reproach to any people" (Proverbs 14:34.) Wise men, today, can see the coming reproach of God, and of the nations of men who see our weakness; who strengthen themselves for battle in the assurance of victory. Shall we continue to trust alone in the might of our arms, and in human wisdom devoid of a Divine insight that could make even our enemies to be at peace with us? (Proverbs 16:7).

The nation of Israel, in ancient times, was exalted by God above all other nations, who feared that people because God was with them. Yet, in time, idolatry, pride and wickedness proved its downfall; God permitted the wicked to destroy His people when they also turned to wickedness. History records the same story, again and again, with all the chief nations of the past, and will do so with ours, unless we humble ourselves in earnest repentance. God is the same today as in the past; His vengeance is upon those who transgress His law and spurn His love; but with everlasting kindness He will remember and keep all who fear Him.

Therefore, Mr. President, while we yet enjoy the manifest favor of Heaven, and before the sword of God and of man shall fall upon these United States to our shame and destruction, we ask you to call upon the people of this country to humble ourselves and repent of our sins, both personal and national, that God might hearken and spare us from impending suffering and

destruction, even from within our borders. We humbly request your concurrence by calling this nation to a day of general fasting and prayer, and if it seem good, to set aside the date of Saturday, the third of July, 1976 for this purpose; and that, while we rejoice on the following day in our deliverance from captivity, as set forth in the Declaration of Independence on July 4, 1776, we do so with soberness and a renewed determination to set our feet in the way of peace with God

through righteousness, wherein He cannot fail to continue His bountiful blessings upon our land, and to secure us from those who would enslave and destroy.

Most respectfully submitted for the Council of Apostles of this Church of Christ on the Temple Lot at Independence, Missouri.

William A. Sheldon, Secretary

A TESTIMONY

While attending the Conference of 1966 I experienced this testimony, which I have related at times, and would like to tell it here.

At the Sunday morning sacrament service after the serving of the bread and wine someone chose this hymn..

"Awake ye saints of God, awake!
Call on the Lord in mighty prayer,
That he will Zion's bondage break,
And bring to naught the fowler's snare."

As the congregation started singing the Holy Spirit rested upon me and I was unable to sing, for the whole room became filled with the singing of this hymn, the music swelled, filling the room clear to the ceiling as though heavenly voices joined with the voices of the congregation in song.

I sat weeping under the sweet presence of the Spirit that surrounded me, listening to the words being sung.

"He will regard His peoples cry,
The widow's tear, the orphan's moan;
The blood of those that slaughtered lie
Pleads not in vain before His throne.
Then let your souls be stayed on God;
A glorious scene is drawing night;
Though tempests gather like a flood,
The storm, though fierce, will soon pass by.

Awake to union and be one,
Or saith the Lord, 'Ye are not mine!'
Yea, like the Father and the Son,
Let all the saints in union join."

Zion is in bondage, for it is not flourishing. How can this bondage be broken unless we, the Lord's saints, do awaken and call upon the Lord in mighty prayer? For only He can bring the snare of the fowler to naught; only He can break the bondage that Zion is under.

He will regard His people's cry, but our souls must be stayed on Him. A glorious scene is drawing near,

we can see the signs of the nearness of His coming, if we are watching and praying. We know not the day nor the hour but we know the time is near, and we have only our short lifetime to prepare for that day.

If we are going to be His when He comes, we must awaken to union and be one. "Yea, like the Father and the Son, let all the saints in union join."

"When our lives are completely centered in Christ, we will be a united people, one with Christ and the Father, having charity one toward another and toward all mankind, for then the pure love of Christ will abound in us.

Christ in His prayer at His last hour (John 17), praying for His apostles and all who believe on their word, prays that all may be one. (Verses 21, 22, 23.)

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.

"And the glory which thou gavest me, I have given them; that they may be one, even as we are one;

"I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Read all of Christ's prayer in this chapter; what a wonderful prayer and blessing for all who inherit eternal life with Christ! (verse 3) "And this is eternal life, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

(Verses 17, 18, 19, 20) "Sanctify them through thy word; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word."

Stella Winegar

THE ART OF LISTENING

by Jody Housknecht

Human nature is a peculiar thing. It causes all of us to have certain tendencies, some not so good.

Not listening is one of those undesirable characteristics. Oh, I know people think they listen, but do they really? For instance, how many times during a sermon have you heard the speaker say a key word such as "miracle" and immediately your mind went racing ahead to your own thoughts on the subject, never really hearing what the speaker actually said? Probably more than you realize!

Another trick of human nature is thinking we already know what a friend is going to say and never hear anything but what you were expecting!

There is another habit we have in listening and that is spending the time, during which our companion in conversation is speaking, to plan how we are going to express ourselves and not hearing much of anything

that is being spoken to us.

Today we are living in a fast moving world and because of this we often find ourselves glancing at our watches while someone is speaking to us, wanting them to hurry and finish what they're saying so that we may go on about our business.

People wear masks. Often behind the mask is a person who is lonely, heart broken or afraid. The mask belies the inner person; if we take time to listen we can hear what the person is trying to say. The sympathetic ear will bring out the story of inner conflict or discouragement.

So when you meet a person and engage in conversation, fasten your whole attention on that one individual. When you listen, the barriers drop away and you have made a friend.

OBITUARIES

THE PASSING OF A BROTHER AND SISTER

Arra Belle Gentry

Sister Arra Belle Gentry passed from this life, May 4th, 1976 at the Independence Sanitarium in Independence, Missouri. She leaves to mourn her passing two half brothers, Forrest L. Green, Atherton, Missouri, Robert Green of Springfield, Missouri, two grandchildren and three great-grandchildren. A host of friends, and many brothers and sisters of the Gospel of Christ who knew her gentle touch and kindly manner as the Sunday School teacher that everyone loved and remembered for her genuine wisdom in laying proper foundations among the little ones for the future entrance into the greatest kingdom of all, the kingdom of God on earth. We shall all miss her friendly smile and loving care for those around her.

Alva S. Wheaton

Alva S. Wheaton, of 1101 W. Orchard Street, Independence, Missouri passed from this life May 8th, 1976 at his home. He was a life-long member of the Church of Christ, Temple Lot. He leaves to mourn his passing, his wife, Sister Margaret Wheaton of the home; two daughters, Mrs. Margaret E. Mann, Independence, Missouri; Mrs. Lois Lahman, Blue Springs, Missouri, three brothers, Apostle Clarence L. Wheaton, and Riley Wheaton both of Independence, Missouri; and Paul A. Wheaton, Omaha, Nebraska and five grandchildren, a host of friends and brothers and sisters in the Gospel, and many friends and associates in Gospel labors of years gone by. We shall all miss Alva and his friendship of all mankind.

THE CHILDREN'S AUNTIE

(for Arra Gentry)

She always knew that inasmuch
As one desires to serve God's Son
One tends "the least of these" Of such
Heaven's kingdom is begun.

She knew a child must find the path.
Small hands need grasp the iron rod.

While she held growing hands in hers
Small feet - and hers - came close to God.

A donation has been made to the Home for the Aged fund in her memory, with love and gratitude from an "adopted" niece.

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
Prayers 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

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:

Elder Richard A. Wheaton, Pastor
704 South Elizabeth Rd.
Independence, Missouri 64056
Telephone 816-796-3843

Dear Brothers and Sisters,

How I wish it were possible to take each hand that was clasped in prayer on Randy's behalf during the last few weeks and give our thanks personally to each of you.

He was able to leave the hospital on May 7 and will return in six months for one more surgery. May we ask for your continued prayers for God's goodness to him and for his Mary Jo.

Our Love to all

WISCONSIN REUNION

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

Again we wish to invite as many of you as can to come and fellowship with us 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

NORTHERN MICHIGAN CAMPOUT

The Northern Michigan Campout will be held the 24th and 25th of July. There is a campgrounds close by. And our homes are open to those needing a place to stay. There is also a Motel close by. Please write early for any reservations you may need. Write to:

Elder Conley Addington
Rt. 2, Box 45
Maple City, Michigan 49664

Your brother in Christ,
Elder Conley Addington

"Down in the human heart,
Crushed by the Tempter,
Feelings lie buried
That grace can restore;
Touched by a loving heart
Wakened by kindness
Chords that were broken
Will vibrate once more."

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

ZION'S ADVOCATE

Second Class Postage Paid
at Independence, Mo. 64050

Second Class Postage Paid
Independence, Missouri 64051

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)	
Primary, Volume 1, No. 3, Jesus' Ministry con't.	N/C
Primary, Volume 1, No. 4, Life of Jesus	N/C