

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, December, 1976

No. 12

C - Is for the Christ child born so long ago
H - Is for his heart so true
R - Means right and that He'll always be
I - Means idols not allowed
S - Is for the star that shown so bright
T - Is for the tears He wept o'er wrongs we do
M - Is for His mercy so freely given
A - Is for the alms given to the poor
S - Stands for the Saviour of all mankind.

Put them all together they spell Christmas the joyous heartfelt good will toward all mankind. Keep these thoughts in your heart all the time and Christmas will be with you always.

Edna R. Smith

CONTENTS

Hark the Herald Angels Sing	178	Admonition to Humility	188
God's Remnant of the Restored Church	180	News From the Collins Local	189
The Story Teller	183	Article Twenty-Five Defended and Explored	189
Michigan Reunion	184	Prayer of Holidays	191
Ava Report	186	The Light	191
Where Is Our Hope?	187	A Letter to the Editor	192
Temple Lot Local News	188	Notice to the Priesthood	192

Zion's Advocate

Official Publication of the Church of Christ
Headquarters on the Temple Lot, Independence, Missouri
Phone: 833-3995

EDITOR

Elder Kenneth J. Smith, 209 South Chrysler, Independence, Mo. 64050

ASSOCIATE EDITORS

Donna Moser, 405 Arabian Dr., Raymore, Mo. 64083, Ph. 331-3141
Doris Ratterree, 926 So. Logan, Independence, Mo. 64050, Ph. 461-3779

BUSINESS MANAGER OF THE ADVOCATE

C. LeRoy Wheaton, P. O. Box 472, Independence, Missouri 64051
Subscriptions and changes of address

PUBLISHED MONTHLY BY THE CHURCH OF CHRIST

(Temple Lot), P. O. Box 472, Independence, Missouri 64051
Second class postage paid at Independence, Missouri

SUBSCRIPTION RATES: Subscription rates to members paid from general funds. In bundles of twelve or more for missionary purposes, \$1.00. Non-member rates one year \$1.50. Canadian and all foreign rates, \$1.75.

Send all donations for the Temple Fund, the Storehouse, Consecrations, Tithes, Offerings, and Subscriptions for The Advocate to: Church of Christ (Temple Lot) P. O. Box 472, Independence, Mo. 64051
Att.: C. LeRoy Wheaton, Business Manager Church

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

Secretary, Council of Bishops, Oren Caviness, Rt. #1, Box 67, Preston, Missouri 65732

General Church Secretary, Doris Ratterree, 926 So. Logan, Independence, Mo. 64050.

ORIGINAL ARTICLES

All individual articles published in this paper are the opinions of the author and do not necessarily reflect the teachings of the Church or the opinions of the Editorial Staff.

All authorized declarations and notices coming from the General Conference, the Council of Apostles or the General Bishopric reflect the practices and beliefs of the General Church.

CHURCH OF CHRIST PUBLICATIONS

Send all orders to:

Church of Christ (Temple Lot)

P. O. Box 472, Independence, Missouri 64051 Price Each

Book of Mormon — Missionary Edition	\$2.25
Outline History of The Church of Christ	\$2.50
Book of Commandments (Hard Bound)	\$2.75
Book of Commandments (Paper Bound)	\$1.25
Book of Commandments Controversy Reviewed	\$2.20
The Marvelous Work and a Wonder	\$1.75
What the Restoration Teaches Concerning God	\$0.50
Zion's Hymnal	\$3.65
Historical Facts Concerning the Temple Lot	\$1.00
Temple Lot Deed	\$0.20
A Brief History of the Church of Christ	*
The Principles of the Gospel, Faith and Repentance	*
The Principle of the Gospel, The Laying on of Hands	*
The Principles of the Gospel, Baptism	*
The Latter Day Restoration	*
Apostacy or Succession, Which?	*
The Book of Mormon (Tract)	*
Articles of Faith and Practice of the Church of Christ	*
Articles of Faith and Practice (Spanish)	*
Articles of Faith and Practice, No. 1, 9, 20	*
Sermonettes on the Teachings of Jesus	*
Changing of the Revelations	\$0.20
What the Church of Christ Teaches	*
In Respect to Matromony, (Spanish)	*
What About Israel?	*
Priesthood, Divine Authority	*
"Is Any Sick Among You?"	*
"Why"	*
A Synopsis of the Church of Christ's Beliefs and Practices	*
An Invitation	*
The Sealed Book of Isaiah 29	*
Are You Satisfied?	*
Gentiles-Weighed and Wanting	*
First Presidency or First Apostles	*
Is Marrying For Time and Eternity?	*
Baptism For The Dead	*
Zion and the Temple of the Lord	*

NOTE: *Donations accepted to cover postage and printing costs. Lot prices of tracts exclusive of postage are: In packs of 6, 30c; or of 100, \$4.50.

EDITORIAL

HARK THE HERALD ANGELS SING

"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not; for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of heavenly host praising God, and saying GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD WILL TOWARD MEN." (St. Luke 2:9-14)

Perhaps this was one of the simplest yet most fabulous events in the history of the entire earth. It's an event that is celebrated by both the simplest unknown and the greatest celebrity among the thousands of devoted Christians. It's an event scoffed at in private by the orthodox blood descendant of Judah, who does not know Jesus as the Saviour. And perhaps, he looks with glistening eyes of satisfaction at the possible profit to be gleaned from the glamour, glitter, and decorative expressions of the Christian. There is still another class that is blatantly oblivious to the salvation of mankind, that is un-interested in the story of our Lord Jesus. A class steeped in the sins of ungodliness and who are aiding and abetting the activities of the great Anti-Christ movement.. Last, there's the heathen. He brings his sights to bear upon the defenses of the defenseless, and schemes dark, monstrous schemes of conquest and bloodshed.

This is the strong picture of the strange happenings in this great season of the year, when so many turn their eyes towards the alter of worship. It's a season that is fraught with both love and devotion to ideals, and death and destruction of war, bringing misery and commotion, thus endangering the safety of all mankind. The Apostle Paul speaks clearly of the time in which we live:

"This know also, that in the last days perilous times shall come. For men shall be . . . Traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: . . ." (2 Timothy 3:1-5) He continues further with his warning: "Yea, and all that will live

godly in Christ Jesus shall suffer persecution. But EVIL MEN AND SEDUCERS SHALL WAX WORSE AND WORSE, DECEIVING AND BEING DECEIVED. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;" (2 Timothy 3:12) "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables." (2 Timothy 4:2-4)

The message of the heavenly host, "Glory to God in the highest, and on earth, peace, good will toward men" comes down to us with a greater import and a sweeter significance as the years go by, especially this year of 1976. Our message is not intended to be one of complacency, to soothe the ears and eyes of mankind, concerning the condition of our times. Nor is it to add to the storm and alarm that is often sounded by he who brings about division and distrust. Our message is to bring about individual evaluation that will allow those who are looking for stability and understanding to see. And in their seeing, to understand the true values contained in the story of our Lord and Master, Jesus Christ.

The peoples of another civilization, of bygone years on this land, also lived and suffered because of their beliefs in the prophecies concerning the birth of Jesus. They had been taught and preached to for many years concerning the great event that was to take place. They were taught that it was to have great influence upon their lives, the lives of their children and upon all the creation of God. But alas, there were those in that day that began to teach against the prophecies concerning the birth of Jesus Christ, even as there are those in our day that are now teaching contrary to the prophecies concerning His literal second coming to the earth in this our day. They said ". . . the time was past for the words to be fulfilled which were spoken by Samuel, the Lamanite. And they began to rejoice over their brethren, saying, Behold, the time is past, and the words of Samuel are not fulfilled; therefore your joy and your faith concerning this thing, hath been vain." (3 Nephi 1:5-6) Commotion began to increase and the believers began to waiver just a little, ". . . and the people who believed, began to be very sorrowful, lest by any means those things which had been spoken, might not come to pass. But behold, they did watch steadfastly for that day, and that night, and that day, which should be as one day, as if there were no night,

that they might know that their faith had not been in vain." (3 Nephi 1:7-8) Commotion continued to increase and persecution with it, until they were threatened with death because of their belief, unless the sign should come about. "Now it came to pass that there was a day set apart by the unbelievers, that all those who believed in those traditions should be put to death, except the sign should come to pass which had been given by Samuel the prophet." (3 Nephi 1:9) Then we find the good man, Nephi, fearful for those of his people who believed, went out and offered up mighty prayer and supplication to the Lord in their behalf. The Lord heard and the sign was given. And great and marvelous was the fulfillment of this prophecy. For, ". . . at the going down of the sun, there was no darkness; and the people began to be astonished; because there was no darkness when the night came. And there were many who had not believed the words of the prophets, fell to the earth, and became as if they were dead . . ." (3 Nephi 1:17-18)

What of these last days? Will the shock and the turmoil of His second coming have its effect upon the believer and the unbeliever alike? We are told, ". . . this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11) Unusual shall be the event of his second coming in these last days: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thessalonians 4:16-17) And great shall be the consternation of the unbeliever: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks; Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?" (Revelation 6:15-17)

So we say to all men, repent and come in unto the covenant, that in the final culmination you may be accounted worthy to partake of that better way of life which leads to salvation. This is the true evaluation of the fullness of the story of our Lord Jesus. To the peoples of the Restoration, we would continue to plead: arise, shake off the coals from our garments. Come up to that standard that is made possible by that covenant we have partaken of, that we may be able to teach loud and clear the message of the heavenly host, GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD WILL TOWARD MEN." (Luke 2:14) Come, that together we may be ready when the bridegroom comes, and that we may enter into that rest. (All emph. mine KJS) "HARK THE HERALD ANGELS SING."

K. J. S.

GOD'S REMNANT OF THE RESTORED CHURCH

by Apostle William A. Sheldon

Remnant is defined as "a remaining, usually small part; a fragment or scrap". Thus, if we do err, we expect to show that the Church of Christ on the Temple Lot is truly a remnant, or small part of the original Church established by Joseph Smith and others on April 6, 1830. This fact, in itself, would be relatively insignificant and many are disposed to say, "So what? Does this mean that the Church of Christ is Christ's Church, and all others are wrong?"

These are good questions, and not easily disposed of. Those who are affiliated with a particular church organization quite naturally feel they have that which is correct (or most nearly so) and which meets their needs most fully. This last condition is really a result of vanity, for in our relationship with Deity, an infinite Being, we should not attempt to bargain; we must come to Him on His terms and, if so, His promise is sure to supply every need, and give eternal life, whether or not we understand His methods.

We shall confine ourself, in treating the subject under consideration, by stating a premise which should be acceptable to all so-called latter day saints, i. e., that God did establish His Church in these latter days, as a part of His "marvelous work and a wonder", through the instrumentality of Joseph Smith, Jr. and others. We are further committed by the word of revelation contained in chapter one of the Book of Commandments, called the Preface, in which we are plainly informed, as follows.

" . . . Those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity, and out of darkness, **the only true and living church upon the face of the whole earth**, with which I the Lord am well pleased, speaking unto the church collectively and not individually . . . " (Ibid. 5; all scripture emphasis is mine, W. A. S.).

The early church members believed this with all their hearts and so do we, notwithstanding authoritative statements by those of one other latter day saint group who seek to minimize the above and to depreciate the "angel message" which includes the Book of Mormon as a divine record. Historic events relative to the establishment of this Church are conceded by such as these, but with this important difference with their forbears. It is no longer deemed as expedient to stress such things as the ancient apostasy of the Church, which invalidated priesthood authority, nor the fact that, as a result of the apostasy, the churches in existence outside this Restoration movement have no divine qualification as representing the true Church of Christ. It is further cautioned that the Book of Mormon, if presented, should be done as a historical

record rather than as holy scripture. Who could have imagined such things from those who professed a belief in Mormonism?! By the same token, and by our place in the history of the restored Church, it is difficult to understand why the numerous innovations have occurred within this movement. That innovations have occurred is frankly admitted by many in responsible places of authority, of other LDS churches. Moreover, they feel justified by the view that since God gives us "line upon line, here a little and there a little" (Isa. 28:10), that this means He adds to His doctrine and the organic form of the Church, a little at a time, as it is expedient to do so.

With such reasoning, we feel bound to inquire: was there not sufficient time and development in the approximate 100 years of New Testament Church history for all things which were needful in Christ's Church, and similarly, for 200 years in the Nephite Church after Christ had come to the American continent? The answer is too obvious to require comment. The Lord does reveal to mankind "here a little and there a little", as they open their hearts to receive and as they ask of Him in humility and faith. But when they will come with idols in their hearts, He will answer them according to the multitude of those idols (read Ezek. 14:1-5), "that they might go, and fall backward, and be broken, and snared, and taken" (Isa. 28:13). Such has been the course of much of latter-day-sainthood.

So well did the Lord establish His work in ancient times that Christ commanded His apostles to preach the gospel in all the world (Mark 16:15), and further told them that "THIS gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

Apostle Paul gave the organic form of the Church (1 Cor. 12:28; Eph. 4:11-16), telling us that God had done it, and enunciated every doctrine and gift by which the Church might be perfected (Heb. 6:1, 2; 1 Cor 12:1-11). It is clear that Christ gave His doctrine, all the doctrine which was needed, for He said this.

" . . . Whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock . . . " (3 Ne. 5:42).

Again, Paul spoke of those who had departed from and perverted the gospel of Christ.

" . . . Though we, or an angel from heaven, preach any other gospel unto you, let him be accursed" (see Gal. 1:6-9).

What, then, are we to understand by the familiar term "Restoration"? It is that the purity and fullness of the gospel have been restored, or brought again to

the earth, as it was revealed in the ancient Church of Christ; and this, too, by angelic ministration, and by the Holy Ghost, and by the gifts and callings of God through revelation. Apostle Peter, in prophetic vision, referred to the latter day glory as being "the times of restitution of all things". The plural word "times" is significant, for it is indicative of an extended period in which the Lord would proceed with His "marvelous work and a wonder" (Isa. 29:14). Since a time, in prophetic terminology, is a year (Dan. 4:25 - "seven times" being seven years, according to the ancient historian, Josephus), then "times" could signify many years. Also, as it is apparent from the 37th chapter of Ezekiel, the "stick of Judah" (Bible) and the "stick of Joseph" (Book of Mormon) were to be "one" in the Lord's hand (v. 19), and would be used in the latter day gathering of the children of Israel (yet future); thus showing that this gathering would be the crowning achievement of the Lord in the performance of His "marvelous work and a wonder".

As it is said that "one day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. 3:8), therefore, time and circumstance are irrelevant with Him. In the final analysis, it is He who literally shapes personalities and nations into molds which they have created by choice and fashions the whole, according to His divine scheme in the accomplishment of His purposes (see Jer. 18:1-10). Therefore, we should not wonder nor be dismayed that 156 years have passed since the initiation of this Restoration by the appearance of the Father and the Son to a 15 year old lad, Joseph Smith, according to prophecy, and the work not yet complete. Daniel tells us that the "Ancient of days" was to come (Dan. 7:22; the context reveals this is to be none other than our heavenly Father, though in the early Church it was felt to be Adam).

" . . . And judgment was given to the saints of the most high" (release from the darkness of apostasy through establishment of the Church of Christ, W. A. S.), **and the time came** that the saints possessed the kingdom" (yet future, W. A. S.).

This beginning of God's latter day work of "restitution of all things" included also the appearance of the Son of God.

"And he shall send Jesus Christ . . . whom the heaven must receive UNTIL the times of restitution of all things . . ." (Acts 3:20, 21).

When we contemplate the magnitude of this revelation of the Father and Son, in which young Joseph was told, in answer to his question as to which of the churches he should join, that he should join **none of them**, for "their creeds were an abomination in his sight" (Outline History, p. 16), we thus realize how plainly and carefully the Lord proceeded to establish this latter day Restoration of the fullness of His gospel and of His Church. It was not something new, but was

in accord with that which was revealed in the ministries of Jesus Christ and the apostles of old.

"And thus, if the people of this generation harden not their hearts, I will work a reformation among them, and I will put down all lyings, and deceivings, and priestcrafts, and envyings, and strifes, and idolatries, and sorceries, and all manner of iniquities, and I will establish my church, **like unto the church which was taught by my disciples in the days of old**" (Bk. of Com. 4:5).

This text is deleted from all editions of the Doctrine and Covenants (see section 5), which book was published subsequently to the publication of the Book of Commandments (1833), and which was done, as is clear to see, to avoid the embarrassment of trying to answer as to why the Church had gotten away from the scriptural pattern. I refer to the introduction of a presidency superimposed above the Council of Twelve Apostles, the unscriptural office of High Priest, and of the Patriarchal office.

It is not our purpose to enter into a discussion of these issues, as it would be a sidelight to the main purpose of this subject. The question of a first presidency is adequately handled in a current tract, "A First Presidency or First Apostles?"

As quoted above, it was God's intention, through the establishment of His Church, the Church of Christ (and this was the Church organized by Joseph Smith and others on April 6, 1830), to put down all lyings, deceivings, **priestcrafts**, etc. (We feel sure there has been priestcraft within the Restoration, also). Before its organization, they were instructed to choose the twelve apostles; it is clear that the Lord intended that Joseph Smith, Oliver Cowdery, David Whitmer and Martin Harris should be members of that Council (Bk. of Com. 15:10, 11; 16:9, 10; 22:1; 24:3, 4), and that there should be only twelve in all (Ibid. 15:27). How strange that not one of these men occupied the first Council chosen, which was done in 1835, not in 1829 when the revelation was given to choose out the Twelve! The presidency idea developed in 1832, and so we see how quickly it was felt the Church could improve upon God's provision!

In 1834, the Church name was changed, leaving out the name of Christ, for it was called the Church of the Latter Day Saints, and later (in 1838) it was changed to the Church of Jesus Christ of Latter Day Saints (supposedly by divine revelation). It was under the former name as of 1834 that the Doctrine and Covenants was produced, with its many changes in the revelations; so, as Apostle McGregor aptly stated it: a new church was formed with a new constitution (see "Changing Of The Revelations").

It may appear to be our purpose to cut down the latter day restored Church, leaving it neither root nor branch, but such is not the case. God's work is not overthrown, neither by external persecution nor by human innovation within.

"The works, and the designs, and the purposes of God can not be frustrated, neither can they come to nought, for God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said: Therefore his paths are straight and his course is one eternal round. Remember, remember, that it is not the work of God that is frustrated, but the work of men . . ." (Bk. of Com. 2:1, 2).

The sad lesson which has not yet been learned by the great majority of LDS persuasion is that man shall not trust in his fellow man, but must lean upon "the everlasting arm" of God.

"Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and **shall not see when good cometh** (he shall not dwell with the saints in Zion, when the Lord shall come, W. A. S.); but shall inhabit the parched places in the wilderness, **in a salt land and not inhabited**" (the application is all too clear! W. A. S.) (Jer. 17:5, 6).

To be specific, too much trust has been placed in Joseph Smith and others, supposedly his "successors", as being the prophets of God, little considering that, as men, they were subject to error like all men and might fall from the divine calling and ordinance of God.

Referring back to B. of C. 2:2, we read:

" . . . Although a man may have many revelations and have power to do many mighty works, yet, if he boasts in his own strength, and sets at naught the counsels of God, and follows after the dictates of his own will, and carnal desires, he must fall and incur the vengeance of a just God upon him".

This positively informs us that a true prophet of God **may** fall, notwithstanding the unbelief of many of LDS faith in such a possibility. As further evidence, we read concerning the "seed" of the Lord, that the prophets are among that seed, "every one that has opened his mouth to prophecy, **that has not fallen into transgression**" (Mos. 8:45:46).

Our point is not to degrade Joseph Smith or any other, but to recognize human error and seek to avoid the pitfalls into which some have fallen by their trust in the arm of flesh. Joseph was a true prophet of God; he was a seer and he was a revelator; but he also,

through pride and the persuasions of men, brought forth that which was not approved of God. Thus, he literally fulfilled a true revelation of God, given to him and referring to himself, but which he probably did not understand. In it, reference is made to Christ coming to His temple to arrange the inheritances of the saints in Zion (Utah D. & C. 85:7).

"While that man, who was called of God and appointed (Joseph, W. A. S.) that putteth forth his hand to steady the ark of God" (by the introduction into the Church of that which was not according to the divine order, nor the doctrine of Christ, W. A. S.), shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning" (Para. 8).

This fulfillment was demonstrated by the tragic episode at the Carthage jail.

What has all this to do with the subject under consideration in this paper? First: we have tried to show that Christ established His Church with all that was needed in ancient times (and this is sufficiently revealed in the Bible). Second: we have hinted at the great apostasy, or falling away, of the primitive Church. This foreshadows, as the great archetype of a latter day apostasy. Third: the Restored Church was to be like that of old, and divine provision made to accomplish this end. Fourth: errors were made very early by failing to trust in God (implementing His provisions) and through trust in man; however, Fifth: God's purposes are not frustrated.

There are two outstanding scriptures which, if we allow, will undergird our faith, giving a hope in the triumph of the Church of Christ as an instrument of God's choosing in the accomplishment of much of His purpose. The first has a more general application and may be questioned with respect to the Church. Nevertheless, it is a positive base for the second text, which provides a direct application to the Church of Christ. First, the word through Isaiah:

" . . . Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid" (Isa. 29:13, 14).

It is evident that this work of God was to include, as an integral part, the revelation of a book, which we know was the Book of Mormon (vs. 17-19, 24).

(To be concluded)

THE STORY-TELLER

If the Story-teller told you that the kingdom of heaven was like a net that caught all kinds of fish, what would you think he was talking about?

In one of the books in the treasure chest there are a lot of riddle-stories that he told. This is one of them. What do you suppose he meant?

The net is a thing, isn't it? But fish are alive. Do you suppose he was talking about the kingdom of heaven drawing all kinds of people into it? He went on and said some of these fish were good and were kept, and others were bad and were thrown away.

This would fit with another riddle-story he told. He said, "I am the vine, ye are the branches," and he told about how the branches that do not bear fruit are thrown away.

What people in the kingdom of heaven have we talked about already? The king, of course. It wouldn't be a kingdom without a king. There was the king's mean servant who had a man thrown into jail for a little debt. And there were the three men who were given talents. And the man who accidentally found the treasure of the gospel. We already have quite a variety of people in the kingdom.

The story-teller told another story about another man in the kingdom. This man didn't just accidentally find the gospel. He was a man who looked for good things and so, in a way, he found the gospel on purpose.

The story-teller said, "The kingdom of heaven is like unto a merchant man, seeking goodly pearls:" One time he found a pearl that was terrifically expensive. It was the best pearl he had ever seen: perfectly round, richly colored, and big enough to make his other pearls look cheap and tiny. He wanted that good pearl for himself.

But he was a merchant man, and that meant that he usually bought things to be sold later. That was the way he made his living. How could he afford to buy this pearl for himself?

He was a man who knew good things when he saw them, and this pearl was very good. It was the gospel of the kingdom. After he had seen it, how could he live without it?

He considered the cost. He had many nice things: other jewels, rich tapestries, old books, expensive spices and perfumes. If he sold all the tapestries it wouldn't be nearly enough to pay for the pearl. If he sold them and the spices and perfume, it still wouldn't be half enough. He wanted that pearl very much. The books? Would they bring enough? No, not quite. All that was left was the jewels. One at a time he counted their price. It would take them all to buy the pearl.

What would he do if he did buy the pearl? He would have nothing left to sell, nothing left to buy with.

Everyone would think he was a poor man. He would be a poor man with one precious thing.

What would he do if he did not buy the gospel pearl? He liked good things and he knew the value of this one. Its price was great but it was worth it all. He would have to live a different kind of life if he bought it. Could he do it?

He was one of the strong ones. He knew the price and he paid it. He sold all that he had and bought the pearl of great price.

The story-teller told another story about another citizen of the kingdom of heaven. Really this story is about a gift that is given to everyone who enters the kingdom, but it tells us something more about the people of the kingdom, too.

He said, "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." The leaven that we use most often is called yeast. So if we were telling the story today we would probably say the kingdom of heaven is like the yeast that a woman worked into three quarts of flour.

Leaven, in this story, means a little bit of the holy spirit. When you mix a little yeast with three quarts of flour and some water it will make the whole mixture get bigger and we say the dough is lively. So the leaven of the holy spirit makes our lives seem bigger and more alive. But it has to be worked into our lives as the yeast is worked into the flour and water.

What did this woman of the kingdom do with her yeast? Did she hide it in the cupboard and just take it out and look at it once in a while? Did she just sprinkle it on top of the flour and sit back and wait? She mixed it in, didn't she? She worked with it. And it made all of the dough light and lively.

What can we learn from all these different stories about the people of the kingdom? They sure were different, weren't they? Like the fish net story said they would be. After the prince who had been disguised as a story-teller went back to his kingdom, there were other story-tellers. One of them told a story that might make it easier to understand how all these different people, and you, could work together in the kingdom of heaven.

This other story-teller explained that it was like we were all different parts of one body. The foot doesn't look like the arm. It has its work to do, and the arm has its work. We can't all be the eyes, and we sure can't all be the mouth. But that doesn't mean we aren't important. We might be able to get by without a leg, but we wouldn't do a very good job of running a race. Even something as little as a finger is important. Pick up your pencil. Pretend that your middle finger is lazy and won't work.. That sure makes it hard to get anything written, doesn't it? Pretend that your thumb

has decided it wants to be an ear, so it won't do the thumb's work. It would be hard to work with a body that contrary, wouldn't it? Can your thumb hear just because it wants to be an ear? It wouldn't be much fun to play ball if your legs wouldn't run when you wanted them to. Or if one hand wanted to be a nose when you wanted it to grip the bat.

So there are all kinds of people in the kingdom of heaven, and all kinds of jobs for them to do. And even if we're a toe hidden in a shoe, if we do our job, we're important.

References: Matt. 13:47, 46, and 33; John 15:1; 1 Cor. 12:14.

MICHIGAN REUNION

The reunion began at 10:00 A. M. on Saturday, June 16. Elder LaVerne Lussenden, pastor of the Bradley local where our reunion was held, led us in a session of prayer. "Are You Witnessing for Him" was sung and Bro. Lussenden welcomed the 26 people present and read from Deuteronomy, chap. 30.

At 10:15 Elder Max Lee opened our prayer and testimony meeting. Elder Harold Polack read James 1:2, 3; Alma 5:28-30 and Cor. 10:13. He explained these scriptures and also read James 1:12. He bore testimony of the miraculous healing and blessings Bro. Tennant, one who is new in God's fold, has received. Bro. Polack spoke of the power of prayer and asked that we all remember Bro. Tennant in our prayers. Prayer was asked for Nancy Ballard. She is not a church member, but her story is a heartbreaking one. At the age of 19 she has been diagnosed as having an incurable, totally incapacitating disease. Up till now she had been a healthy, normal teenager. This must be a difficult trial for her and we ask for prayer for her throughout the church. Jeff Marshall was also mentioned as needing our prayers.

At 3:00 P. M. Elder Harold Polack in charge, our business meeting began. Twenty-seven were present. After we sang the opening song and had prayer by Bro. Polack, he read from Ether 5:22.

Bro. Emery Pinder was elected to serve three years on the reunion committee. Serving with him are Bro.'s Ken Hoare and Conley Addington. Terri Lee Bowmaster will be secretary and reporter for our 1977 reunion.

The 1977 reunion will open at 10:00 A. M. Saturday and 9:00 A. M. Sunday, the third week end in June. The place will be announced in the Advocate later. We discussed the referendum and at the close of the discussion it seemed that most were in accord.

It was suggested that all present explain our discussion to those who were unable to attend and urge that all vote on it, also that we bring it up at the priesthood meetings to be held this year in Missouri and explain our vote.

Bro. Polack closed the service with prayer.

At 7:00 P. M. Bro. Lussenden led us in song. Sr. June Haines played the piano. After several beautiful songs Bro. Lussenden then opened our last service for the day. He read Rev. 21, calling this the "chapter of hope"; we can depend on what God has said. We should put our confidence in Him. The Lord is not

willing that we suffer. We are going through it because of sin. As long as there is sin in this world we are going to have problems.

Elder George Brantner then spoke to us. He read from Doctrine and Covenants 8:38. He said that until we fulfill this we are going to be in a stagnant condition.

He quoted from Bro. Joseph Luff's inspired song, "Here is My Hand Extended". Are we willing to follow Him? He said our minds have been darkened because we have treated lightly the things we have received. This gospel has been preached since 1830. Where do we stand today? Do we see the redemption of Zion? No. This has brought the whole church under condemnation. This rests upon the children of Zion who will remain under this condemnation until they repent and fulfill their duties. It is our duty to do this. We should be preaching repentance unto this generation. We have failed to keep the commandments of our Lord and Saviour Jesus Christ and will remain under this condemnation until we repent.

He read from the Book of Commandments, 2nd chapter. He reminded us that we must obey the things we have received, that we must pray for guidance.

He told us about the little boy who wanted a little brother or sister. But after he'd prayed quite awhile and nothing happened he decided to quit. Then one day his dad said, "Come in the bedroom and see what we have." He went in and saw one little sister, then another, then another. He turned to his dad and said, "Gee, Dad, aren't you glad I quit praying?"

We must have sufficient faith to keep on praying and not quit. We must remember to not only say but do, what God has written for us to do. The world is looking for those people who are doing God's will.

We sang "I'll Go Where You Want Me To Go" and Bro. Wheaton closed with prayer and reminded us not to be late for the Sunday meeting. We wouldn't want to be late at the Lord's coming, not even one second late.

Before the meeting began on Sunday Bro. Lussenden led those assembled in singing "Give of Your Best to the Master". Then our meeting was opened by Apostle Wheaton and we sang "How Great Thou Art". Elder Conley Addington gave the opening prayer. After our second song Bro. Wheaton read from John 17 and reminded us of the origin of the sacrament supper

and its meaning for us. He brought to our minds the places in the Bible referring to baptism and the use of the sacrament. He also spoke of the records which are still being brought forth for our knowledge and use.

Today is the time to prepare to meet God. We cannot put it off. He exhorted those who hadn't been baptized to do so. Many lovely songs were sung throughout the meeting. Eighty people were present. Sacrament was served by Bro.'s Orville Eddy, Max Lee, Conley Addington and Emery Pinder.

Dennis Lee Johnson was blessed by his great grandfather, Elder George Brantner and Apostle C. L. Wheaton. Bro. Wheaton asked for "Jesus is Calling Today" and reminded those present who had been called to accept their calling, as the church is much in need of ministers to carry on the work of the Lord, to reap His harvest.

Many bore testimony of blessings received by themselves or others. Sr. Dorothy Howe asked for prayers for her daughter-in-law who has cancer.

The Northern Michigan Campout was announced for July 24th and 25th. We sang "Blest Be the Tie That Binds" and Elder Tony Grinzie closed with prayer.

At 2:30 P. M. our last reunion meeting began. Elder Polack was in charge, Sr. Haines at the piano, Priest Ken Hoare spoke. He reminded us that without God's help we are on our own, then the devil can enter in. He quoted Hebrews 6:1. What is our purpose in life? The Lord will not dwell in an unclean temple. Are our temples clean? Just because we do not drink or smoke or swear, that does not make us Christians.

It is what is inside that counts. What kind of thoughts do we allow to come into our minds? What do we do with them when they get in there? The devil can work and we don't even know it. How much do we need the Spirit of Christ to keep us clean and on the path to eternal life? Each of us is going to be resurrected. How will we measure up on God's yardstick? Sometimes there are sins of omission and not of commission.

How do we show God's word to the world? Do we come across as saints? If we come across as something else we are failing. If we don't endure to the end we may be faced with questions we can't answer. What are we going to say? That we were busy? No, to God we can't justify ourselves. God gave us a certain code to live by, certain ordinances, more important, daily plans for daily living. We are actually to be a separate people. We are to be in the world but not part of it. Do we still put part of ourselves back in the world, then try to excuse ourselves for it? We are not supposed to be led by our own ends. Do we submit ourselves to God? We must humble ourselves. We should have complete trust in God, that He will lead us and be with us. God expects certain things from us. We all have certain responsibilities. God said He would help us. All we have to do is reach out. How do we do that? Through prayer.

Prayer is the key to heaven. Faith unlocks the door, the song says. We sometimes take prayer for granted. We do not realize the power of prayer. Do we exercise it? Prayer is a tool that we can use to help ourselves, our brothers and sisters and the world. Come before the Lord with supplication and prayer. Pray for one another that we may all be worthy. God says this is the way it should be.

Charity is the pure love of Christ (Book of Mormon, p. 768. How much He gave us, how little He expects in return! How would we react to the first Christians? What is Jesus Christ like? We shall see Him as He is if we become Christ-like (2nd Peter). We must be very diligent. We must exercise all these things between faith and charity. We have to have all these things to have charity. James says, "Submit yourselves therefore to God". How short our life is, how fragile, how unstable. Are we ready if we were to die now? We should uplift each other. Help others! Give them encouragement. We don't know when the time of our end will come.

Matthew 24 is happening now. How are we going to measure? What's going to be our answer that day? If Jesus Christ came now would we be ready? Could we say, "Here am I, take me?" If He started asking questions, what would we say? "We are not ready yet?" Each day should be lived as though it were our last. Love good, love our neighbors, love our brothers and sisters with a Christ-like love, with a love like Christ showed when He was on the cross. We are all guilty of not doing our best. Today is our chance. There is no tomorrow. We must move forward.

Try to go on to perfection. This is the most important thing we can do: to live in such a way that when we walk down the street people can say, "There goes one of God's people." Oh, that our meetings would be full of God's spirit, not a crumb but a table full. But it takes sacrifice sometimes, some that we don't want to make, because we don't want to put ourselves out.

Did Christ say that He didn't want to carry the cross, that it was too heavy? We may not want to do certain things but we should for our fellow men, because we care for their souls, for what happens to them in eternity.

There is no end to the happiness that God will give us if we endure to the end. We should care too what happens to our brother on the street, to our brothers and sisters, our fellow man. Eternity is a long time. God's love is above anything we could find in the world. Let us endure. Let us work, let us strive for charity. Let us practice charity. Let us build on the gospel of Christ, the love of Christ. If we build upon this foundation we will never fail. Be very careful what we use for building blocks, how we grow, how we go on to perfection. Be very careful what we say, what we think, how we act. People are watching us all the time. How we act or what we say could make the difference whether they accept the gospel or not. Most important of all, God and Christ are watching us and know what's

in our hearts and our thoughts. We must keep ourselves pure before God.. Let us strive, let us work at it, let us pray for charity one for another that we may have the love of Christ in our lives. Let us all pray for one another and the way we conduct ourselves before others.

We sang "A Parting Blessing" and Bro. Polack closed our reunion with prayer.

Many thanks to the Bradley local for being our hosts, and to the ladies who served our delicious meals.

Vivian Spencer, reporter
(assisted by Annette Spencer, typist)

AVA REPORT

May we again meet with our striving fellow-travelers through lines in the Advocate? Our fall has been very busy and very dry, as it has been elsewhere. Our meetings are continuing in spite of various ones' little absences as they go on vacations or family matters draw them out of town temporarily.

We have had encouragement of visiting ministers and families recently: Bro. Bell and wife, Bro. Fann and family, Bro. Beem and family, Bro. Nast and Bro. Oldham and families, also Bro. Marvin Case and family.

The Sunday of October 10th was celebrated in birth-day remembrance of some members and visitors; after our morning services we all drove out to Ava's Wayside Park for a picnic dinner, enjoying the cool autumn sun, the beauty of the woods and the good meal.

Rejoicing, loving fellowship was given from our hearts to our sister, Sue Smith at our October Sacrament service, as we welcomed her as a member of the Church of Christ.

Special prayers were offered for the welfare of Candy (Smith) Gentry and for God's healing presence to be with her in her recent time of physical distress.

Important news event: a little daughter was born to Brother Clyde Darlington and his wife Juanita, on October 11. We rejoice with them over this gift, precious treasure from God.

Flashbacks of different lesson, sermon and testimony thoughts — Question: What is "the darkness that comprehendeth it not", Is this the darkness that does not know it is dark; that is, walking in darkness we do not realize we are in the dark (ignorant?), wilful sinning? The devil knew what the light was, but his deceiving keeps those deceived in ignorance. ". . . For now we see through a glass, darkly; but then face to face: now I know in part; but then I shall know even as I am known" (1 Cor. 13:12).

Do we grasp the fullness of meaning of the phrase "in Jesus' name" when ending our prayers, our supplications? Doesn't this imply an admonition to end all our prayers on a note of praise to God, not just an afterthought, as though reminding God that Christ is our mediator? What is really meant is that we are to

pour our praises, our gratitude, our adoration, as we also begin our prayer by hallowing our Father in heaven, giving all power, glory and honor to Him.

Terrible was the price paid for us! Mortally, in the flesh we feel the physical crucifixion was horrendous. But consider, Christ's conquering of death was not just the mere (though important) victory over physical death; He conquered spiritual death. Just what the totality of this covers, we in our mortal minds can scarcely grasp. Did He not only go through the pain of bodily death, but through the agony of death of the spirit? Is this the whole of what He truly conquered for us? What was the cry upon the cross? Of far more meaning than separation of soul and body — to have wrung such a cry from our Redeemer — "My God, my God, why hast thou forsaken me" (Matt. 27:46). He was not conqueror of only physical death, but of far, far more.

How do we conquer "fear"? By dwelling in Christ, making our "abode" truly in Him, our "abode" in love. "There is no fear in love; but perfect love casteth out fear . . ." (1 John 4:18).

"Come home, come home, ye who are weary, come home. Earnestly, tenderly Jesus is calling . . ." (Softly and Tenderly, p. 109, Zion's Hymnal). Home, O! yes, He is our "home", our "abode". He is our "rest". Worn and weary, young and frightened, all repentant hearts — "come home, come home" to Christ! We know with a deep certainty when the Spirit is present, that indeed this is our "home". O! that we might always be able to "feel in the presence of Jesus at home" (Sweet Home, p. 220 *ibid*), so that we could be deeply "home" in our daily conscience. I'm afraid many of our days we feel unworthy, we feel far from this "home". O! that each day, each hour, each minute we could be, could "feel at home in His presence"; that we could make our "abode" in Him, in this pure love of God, He in us (this pure love) and we in Him (in this pure love). Then indeed are we "home"; though weary, tired, unworthy, failures, we are welcomed in this "home". We may abide in this beautiful, encompassing "home" (love-entity) as we are encompassed in the air we breathe, our souls breathing this pure love. "For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring" (Acts 17:28).

The "garden" we walk in and talk in (communicate) with Christ is not the Edenic garden, nor yet the garden of Gethsemane (though we have our times of walking in Gethsemane). It is the Garden of the Resurrection Morn; if it so be that we walk in newness of life, having the mind of Christ in us. "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5), and His truths written in the "tablets" of our hearts (Heb. 8:10 and In the garden, p. 286, Z. H.).

Satan is alive today and very active. "And Christ was led up of the spirit into the wilderness" (Matt. 4:1). Have we really thought on that? Led "up" not down, not out. And what is meant by the fasting and prayer; is it not a close communing with His Father preparatory to His real ministry? Here, after the height of dwelling in communion with God, **here**, is where Satan tries to overthrow Him (or us). Here in Matthew are the ways in which Satan tries to overcome us. The devil can help us become rich, famous, mighty. O! we must tell him to get out of our lives, front him on every side when he tempts us by Christ's name (Acts 4:12). Beware of little doubts that creep in subtly; recognize these as from Satan; face these too with Christ's name.

Pride entered into their hearts (Book of Mormon, p. 552:29-32). Could this happen in the church today, in us? Humility is the uplifting of others, not of self, "preferring" others, not knocking and tearing them down. More on the subject of pride: (Book of Mormon, p. 418:98-104) they built prayer towers and all said the same prayer of self-adulation, then went home AND never thought of their God again till they met at their prayer tower once more, saying the same words

over as before. In James 4 we are told that God resisteth the proud, and we are told how to resist the devil and temptations, by submitting ourselves to God.

Our practice, what we do in our daily lives, is our belief; this is a living-prayer, our belief-in-prayer. Our living-prayer is our faith in action, not what we say but what we do, whether inward growth or outward action; true righteous actions spring from inward growth, growth of the spirit. We would be so **empty** without this constant acting of our belief in our daily lives. Had we thought on this: this which gives us strength and endurance also sustains, comforts, heals, understands and loves, physically, mentally, spiritually — this daily abiding in Christ? We can thus bring something with us to our meetings on Sunday, instead of just thinking to find His Spirit at the building or meeting. Let us be able to do this abiding and yet in all humility guard ourselves from taking honor or glory to ourselves. O! mankind's propensity to feel they've **done it**, and take pride, self-pride!

Our wording of our prayers verbally, our needs brought before God in prayer, in testimony, are a standing-testimony to God, a waymark, a raised-altar to Him in our minds, thus to strengthen us as we grow in confidence of His ever-ready aid, a reference point in our lives.

Trifle not with thy gift! Treat it not lightly. O! what greater "gift" can we have than the gift of salvation? Are we guilty of treating this lightly? This precious "gift" — the "rod" of Truth, the Gospel unto Salvation — let us not trifle lightly with this.

darleen smith

WHERE IS OUR HOPE?

Have we lost our hope? If we have, woe unto us! For if we have not hope, where is our faith in God? For God has promised us that if we follow him we will have joy.

How often do we walk about with a sober and sad countenance? We are God's people and we should be happy and filled with joy abounding, so people may tell by our happy and serene countenance we have something far greater in life, which fills us with such joy we can't contain it. We have to let our lights shine forth for all to see and wonder at; that there can be a people so happy and full of hope in these last days which are filled with trials and tribulations.

Let us not be sober and with a sad countenance, let us show that through God's word we have a brighter hope for tomorrow. We have so many gifts and so many talents with which we can let our lights shine through for all to perceive and wonder about. To show the world the joy all may obtain by following God's true teachings, that those of the world who are searching for meaning, and those who are full of despair, may see that we are filled with such joy and hope; that

they also, will want to drink from the same fountain of water which we may all drink from.

Wherever it may be, at work, at school, shopping, at home or wherever, let your light shine so all may see and perceive that you have something special in your life guiding you. Let us not be of a sober and sad countenance. Let us uncover our lights and let them shine forth. Let us have that hope that tomorrow will be a brighter day. Let us get on with God's work which he has commanded us to do. Let us not be slothful. Let us pray fervently for faith that we may have this hope, that we may show others of God's love and mercy for us. Most of all let us pray for charity, that true love of Jesus Christ, so that we will be able to obtain unity amongst ourselves. That we may have the unity and love for one another that Christ's Church should have, that all may be able to tell that we are truly Christ's Church. This is my prayer, let it be the prayer of all of us. With hope for a more joyful tomorrow

Your sister in Christ,
Nana Lossing

TEMPLE LOT LOCAL NEWS

We had some small congregations this summer. All those on vacation were wished Godspeed but sorely missed. The same applies to those who have moved away. Chip and Rick Wheaton with their wives and families (including Karma Augustine and children, Ruth Larsen and children and Susie Moncado) have moved to Lander, Wyoming. They firmly intend to minister to the Indians there. All of the large family are working or in school or otherwise happily and profitably engaged. God seemed to open the way for them and we solicit your prayers that their work may be a blessing. If it comes to be so they will in turn be blessed, which is also our desire. Their address is P. O. Box 812, Lander, Wyoming 82520.

Our Y. P. C. L. met and elected their officers for the coming year of operation. John Case is their leader, with Ronnie Sheldon as assistant. Everlyn Gould is secretary; Danny Hedrick, treasurer; Gerry Case, parliamentarian; and Marie Case, chorister. Gerry Case chairs the auditing committee with Benny Case and Scott Harris; Danny Hedrick heads the planning committee with Denise Rudd and Benny Case. Tricia Wheaton is social committee member. "Crossroads" editors are Gerry Case, Sheri Beem and Scott J. Adams.

The United Workers have been quiet during the summer, at least in that capacity. At our first meeting in September we made plans to rent a booth at the handicraft fair in Blue Ridge Mall on November 9. Any handiwork (foods excepted) that can be donated will be happily accepted. The proceeds will be divided between our own expenses (which include holiday gift baskets and sometimes food served after funerals) and the fund for the Home for the Aged.

The Sunday School Association has also held their annual election. John Case is superintendent with Jim Case as assistant. Irene Case is secretary, assisted by Velma Wheaton. Benny Case will be treasurer; Debbie Hedrick, pianist; Tricia Wheaton, chorister; Danny Hedrick, librarian, assisted by George Adams. Gracie Rudd is chairman of the Bible School committee, with Bonny (Jim) Case and Irene Case. Konie Caviness should work well as social committee member (her sister being ditto in Y. P. C. L.). The auditing committee consists of Virgil Rudd, Leslie Case and Nicholas Denham.

The local also held annual election of officers, with few changes made. When we get good workers on the job we just seem to hand on to them! Dick Wheaton is pastor and as such a member of maintenance, storehouse and library committees. Caroline Hedrick is secretary. Leslie Case is treasurer and member of maintenance, storehouse and library committees. Bill Morris, Marvin Case and John Case are the auditing committee. The Y. P. C. L. will continue to use their youthful energies as collective caretaker, bless 'em! Tricia Wheaton is still recorder, Donna Moser reporter. Nicholas Denham will be chorister and a member of storehouse and library committees. Grace Rudd is the organist, with Debbie Hedrick as assistant. Gerry Adams acts as social committee member; Velma Wheaton is flower committee chairman. Virgil is the new member of the maintenance committee. Katie Moyer was reelected as the reunion kitchen committee. We had a good year in many ways but, with God's help, we want to have a better one!

ADMONITION TO HUMILITY AND PRAISE AND HONOR TO GOD

Given by the leading of the Spirit on August 4, 1963, to Oliver D. Shirk. Speak not the words of thy mouth, but speak the words I shall put into thy mouth, and read the words I shall give thee out of my scriptures.

Fill not thy heart with the praise of men, but rather give thanks and glory unto God for all He has done unto thee.

Glory and praise unto God is worth more than all the praise and glory men can give unto thee.

To receive praise from men is vain glory, but to receive praise from God with thankfulness bringeth strength and humility.

Praise not men who praise thee to receive praise again from them, for to love praise bringeth iniquity. Let thine eye be single unto the glory of God, for if you would receive glory from God, you must first glorify Him in all things, for all glory is in Him, and He glorifieth none such as seek their own glory.

Men apart from God cannot receive the glory of God, and they that seek their glory apart from God denieth God, or denieth that all glory is of God. Therefore they who would receive glory from God must be of God, and not of man.

They who seek glory from God seek to please God. They who seek glory from men seek to please men, and men can not please both God and men, for none know the things of God, save them to whom God will reveal them. And God gives honor and glory and power to all that give honor and glory to His name. And he gives them wisdom and knowledge that they may know how to serve Him and love Him and keep His commandments in all things; that they may be His children in very deed, and heir to all things, even in the mansions of my Father, where His glory shall shine upon thee forever, and His praise be on your tongues and in your hearts forever. Amen.

NEWS FROM THE COLLINS LOCAL

The Collins branch is happy to announce a brand new member. A little daughter was born, on September 8, to Jody and Vic Housknecht of Preston, Mo. They have named her Jessica Lynne. She is the granddaughter of Apostle and Mrs. Don Housknecht, and of Elder and Mrs. Dick Wheaton. On Sunday, October 3, in a sweet ceremony at the sacrament service, the baby was blessed by her grandfather, Elder Dick Wheaton, assisted by her great grandfather, Elder Oren Caviness. We are happy for and with the parents at having this new joy in their lives.

Another piece of good news is that Gary and Neva Housknecht have moved to Missouri to make their home here. It is a pleasure to welcome them.

We enjoyed, also, a visit by Clem and Evalena Sills, who spent a couple of weeks during September with Don and Ruth Willard and friends here.

Rhondal and Irene Shaw spent some weeks in Colorado and in California. We have missed them.

We are saddened by the passing of Earl Winkler August 25. His widow, Josephine Winkler, is a sister to Irene Maley. Our sympathy and prayers go out for Josephine.

Our young people demonstrated their vigor by

painting the Collins church building recently. They gave it two coats, and were assisted greatly by a group of young people from the two branches in Independence, which was appreciated.

September 19, was dinner day at the church. In the afternoon a special "welcome home" service was held to welcome Oren and Esther Caviness, after Oren's long stay in the hospital. All of us throughout the wide circle of his friends and acquaintance, say a little prayer of thankfulness for his continuing recovery. We do worship a God of miracles!

On Saturday evening, October 2nd, the little white Church of Christ in Collins, was the scene of another wedding. With her grandfather, Elder Oren Caviness officiating, Patricia Kelley became the bride of Michael Riebel. Amid beautiful flowers and accompanied by sweet music, the young couple took their vows to "love, honor and cherish". Olivia Yates and Gary Housknecht each sang. A reception in the annex followed the ceremony. Michael is in the armed service and is stationed near Wichita, Kansas. Their first home will be in that area. Our love goes with these young people, and our prayers for a happy home together.

Ruth Willard, Reporter

ARTICLE TWENTY-FIVE DEFENDED AND EXPLORED

Elder G. A. Housknecht

Article Twenty-Five of the **Articles of Faith and Practice** of the Church of Christ, with headquarters on the Temple Lot, reads, "We believe that ministry and membership should abstain from the use of tobacco, intoxicating liquors and narcotics, and should not affiliate with any society which administers oaths or covenants in conflict with the law of God, or which interferes with their duties as freemen and citizens."

The object of much controversy and occasional criticism, and the subject of very few sermons, the above quoted article of faith and practice needs, I believe, a little explaining. First of all, let us examine the scriptural basis for such ideas, assuming that at least in part, the scriptures quoted here are those that were in mind when the article was written and subsequently approved by referendum vote of the general church.

No place in scripture does it say, "Thou shalt not smoke," or any such similar good advice about our health, with the exception of numerous scriptures admonishing us not to drink wine, which is an intoxicating liquor, or strong drink. "And the Lord spoke unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: It shall be a

statute forever throughout your generations"; (Leviticus 10:8, 9). (Concerning wine, read also, Numbers 6:3; Judges 13:4; Proverbs 20:1; 23:29-32; 31:4, 5; Isaiah 28:1, 3, 7; Hosea 4:11; Luke 1:15 and Romans 14:21.) However, we are commanded, "Thou shalt not kill" (Exodus 20:13). This commandment applies also to a situation we call "suicide", and causing an early death to our bodies by poor treatment of any kind is suicide - it's just a round-about way of doing it.

The Human Body Is A Temple Of The Holy Spirit

"Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (1 Corinthians 3:16, 17). The Apostle Paul, in his first letter to the people at Corinth, is teaching proper Christian conduct. We are taught that this body has been given to us as a gift from Heaven, just as life itself. The body, then, is the residing place for the Holy Spirit of God, or as Paul puts it, the temple of God. "Know ye not that your bodies are the members of Christ? Know ye not that your body is the temple of the Holy Spirit who is in you, whom ye have of God, and ye are bought with a price; therefore, glorify God

in your body and in your spirit, which are God's." (1 Corinthians 6:15, 19, 20). Often time we admonish members to treat the House of God, our Church buildings, with care and respect, but how often do any of us consider our own bodies as a holy temple? We need to stop polluting and destroying our bodies, on loan from Heaven, and begin to glorify God by keeping our bodies as pure and healthy as we can.

This, however, is **not** limited to drinking liquor and smoking cigarettes, as we will see later. "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God; and they shall be my people . . . and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Corinthians 6:16-18).

"Love No False Oath"

The prophet Zechariah (8:17) quotes the Lord as saying that He "hates" a false oath. Merriam and Webster define oath to be "a solemn appeal to God to witness to the truth of a statement or the sacredness of a promise". The wording of Article Twenty-Five concerning oaths is self-explanatory and logical and need not be explained further, other than pointing out that many oaths for various societies existing today are very reminiscent of the "secret combinations" spoken of in the Book of Mormon as being so abominable in the eyes of God. The best scripture I know concerning the fallacy of such oaths is in the Book of Mormon (Ether 3:86-90): "And it came to pass that Akish gathered in unto the house of Jared all his kinsfolks, and said unto them, Will ye swear unto me that you will be faithful unto me in the thing which I shall desire of you? And it came to pass that they all swear unto him by the God of heaven, and also by the heavens, and also by the earth, and by their heads, that whoso should vary from the assistance which Akish desired, should lose his head; And whoso should divulge whatsoever thing Akish made known unto them, the same should lose his life. And it came to pass that thus they did agree with Akish. And Akish did administer unto them the oaths which were given by them of old, who also sought power, which had been handed down even from Cain, who was a murderer from the beginning. And they were kept up by the power of the devil to administer these oaths unto the people, to keep them in darkness, to help such as sought power, to gain power, and to murder, and to plunder, and to lie, and to commit all manner of wickedness and whoredoms."

Ministry and Membership

Before we go any further, a point needs to be made concerning the opening words of the article ("We believe that ministry and membership . . ."). By naming two separate categories of people to which the article pertains, it could be understood that other articles, perhaps, apply to only one or the other of the categories,

ministry or membership. However, this is not the case. We find that all men and women are equal in God's eyes and that does not exclude His ministry. All commandments and laws of God pertain equally to all nations, kindred, tongues, and people and equally to black, brown, yellow, red or white races, both old and young, male and female, ministry or non-ministry. Further, not only were all men created equal, but the individual laws of God were created equal, none being any greater a stumbling block to obtaining salvation than another. (With the possible exceptions of denying the Holy Ghost, and murder. Read Alma 19:7-9) "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven" (James 2:10 and Matthew 5:19).

Whatever the reason for naming the ministry and membership separately, we know that whenever there is a commandment made for man to obey, that will always include the ministry, and likewise, whenever admonition is given to the ministry in relation to behavior, it applies to **all** men and women. Scriptures show that many times emphasis is given to certain points of the law when the object of the admonition is a minister of God. This is only natural since the ministry are to teach God's people by word **and deed**, the Gospel law. The ministry do have certain obligations and responsibilities above those of the laity because they have accepted this added responsibility when called upon by God to be His servant, and one of these is the extra-strict requirement to obey the laws of God and thereby set the example for others to follow. It would have been sad if Christ, after teaching and expounding so many great things, would not also have been setting the supreme example for each of us to follow. None of the added responsibilities of the ministry involve new or different laws to obey than those to which the laity would be subject, but only involve how and when to carry forth the Gospel story and shout warnings as required of God to all people.

Why Limit Abstention to Tobacco, Liquor and Narcotics?

We have very few alcoholics or drug addicts in the church, if any, however, there are those that have never been able to kick the habit of smoking cigarettes, or who have never found good reason enough to try. But what right has anyone to point a finger at such a person? Absolutely none, unless you're perfect in every sense of the word. Who shall cast the first stone? Smoking has been proven to be harmful to one's health and is the most common cause of cancer, and not just to those that indulge either - the smoke that is left in the air for others to inhale after it has been exhaled from the smoker, is more harmful than the smoke initially inhaled from the cigarette. Equally so, drugs and liquors have proven themselves harmful and deadly in many ways, through physical means or mental. But why is it that these particular evils are

so often emphasized? Can anyone count off the top of his head the number of deadly diseases wrought from bad eating habits? There are many, some more deadly than others, but nevertheless they exist. One, so simple and common, is resident within most homes in America, which all by itself, when carried to extremes can cause heart failure, and when in lesser degrees can be the catalyst for many other deadly diseases or failures of primary body functions - this of which I speak is called **obesity**. It is just as sinful to lust for pleasurable foods that destroy the body as it is to have a craving for another cigarette. Why? Both fall in the category of an "unclean thing", and both help destroy the living temple of God called the human body. "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:14, 15).

"The Splinter In My Brother's Eye"

I condemn no man for his weaknesses for in so doing I would condemn myself. I cannot justify smoking or drinking, but neither can I justify overeating. Neither do I justify anything which is contrary to the laws and nature of God, but at the same time, I cannot judge or condemn the person that may fall victim to such temptations or evils. We are all weak of the flesh and not without sin, ministry included. What I do condemn in this writing is the attitude of people in general toward such sins as smoking. Smoking is the one sin that always stands out when one is indulging in it, and thus the reason it is always in the limelight; it is a sin which is hard to hide from your friends and neighbors. But smoking is no worse than too much television or too much food or telling lies or talking about peoples'

faults behind their backs, etc. Who is our judge? Is it our church neighbor or our pastor? Is it our mother or brother or minister uncle? The one that judgeth is the one who can see equally well, whether you lie or cheat (even little "white lies"), or whether you treat your spouse poorly, or despise little children or have a bad temper, or if you smoke. "And he (Jesus) commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge . . ." (Acts 10:42).

Let us refrain from playing that silliest of Christian games called "The splinter in my brother's eye". (From Eric Berne's book, **Games People Play**) "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye measure, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, let me pull the mote out of thine eye; and behold, a beam is in thine own eye? Thou hypocrite, first cast the beam out of thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye" (Matthew 7:1-5).

May the Lord richly bless us with wisdom in these days. Let us remember Article Twenty-Five of the Faith and Practice of the Church of Christ, as we should all the teaching of our Lord, but don't limit its meaning. Most of all, let us not criticize one another without at least looking at ourselves first. There is nothing wrong with good constructive criticism, but many of us do not have the ability to know what is and is not constructive. At last, let us learn from an old Hindu proverb: "There is nothing noble in being superior to some other man. The true nobility is in being superior to your previous self."

PRAYER OF HOLIDAYS

In this our bi-centennial year
God, bless the nation as it prays!
Help this choice land to know and do
Your will in these Your special days.

This was the birthyear of the State.
Two hundred crowded years are done.
Foll'wing as the night the day —
The birthday of a Man - Your Son.

Bi-millennial of His mortal day
Must come. Oh, help us! Let this place
Remain a choice land as we serve!
Enfold our nation in Your grace.

D. M.

THE LIGHT

Slowly, stealthily, the darkness takes o'er,
Shutting out that light your soul once bore.
Silently as a thief it steals o'er you,
Leaving only darkness to stumble through.

It clouds our minds, slows our thoughts,
Taking us down highways and byways where it ought not.
It snuffs out that light that once was so bright,
Leaving us alone in the deep darkness of night.

Oh, before it's too late with the darkness o'er you,
Let thy soul recall that light which once bore you,
For it always guided and always led, bright as a beacon.
And cry with all your might for that precious light again.

And as that first beam touches thy very core,
It seems to be a key unlocking thy soul's door,
Then with shouts of gladness as that light fills your soul,
Sing praises to the Father of Heaven above and earth below.

Nana Lossing

A LETTER TO THE EDITOR

October 4, 1976

Dear Brother Smith:

I am sending you this little story I wrote, with the hopes our younger people in the church might gain some understanding about death. I feel the Lord gave this to me to help my own children understand. My four year old has seemed very upset about people dying in the last few days, to the point of tears. Tonight I prayed for guidance and while praying this came to me. I immediately got up and wrote down what came to me and am sending it now to you.

Your sister in Christ,
Olivia Yates

DIEING IS LIKE A CATERPILLAR

Dieing is like a caterpillar. He grows bigger and bigger. He eats and sleeps and enjoys the sun and rain. A caterpillar likes to feel leaves and grass and flowers. Sometimes he climbs trees and crawls over fences. Sometime he falls. After a certain amount of time he finds a nice spot to rest for the winter and spins a cocoon about himself. Anyone who sees him after that might think him dead. But in the spring something wonderful happens! That lifeless cocoon breaks open and out of it comes a beautiful butterfly who flies up into the sky, leaving behind the empty shell of the cocoon!

When someone who loves Jesus dies, it is just like that caterpillar. We live here on earth for a certain time. When we die, others may look at the place we are laid to rest and think no life is there. But when Jesus decides that it is time, He will make us come out of our lifeless bodies and we will be more beautiful and happier than we ever were before! Then we will fly up through the sky to Heaven and live forever and ever with Jesus and His angels!

NOTICE TO THE PRIESTHOOD

At the Conference of the Ministry in August 1976 there were several items of Priesthood concern which were considered. It was felt of sufficient importance to make special mention of two items on a regular basis through ZION'S ADVOCATE. These are:

- (1) Individual spiritual preparation for the tasks required of a Minister of God in these latter days.
- (2) Earnest fasting and prayer by all that the Lord will send forth more laborers into His harvest, and for the filling of incomplete quorums.

Will other members please join with the Ministry on the second item?

Sincerely,
William A. Sheldon, Secy.
Conference of the Ministry

ZION'S ADVOCATE

Second Class Postage Paid at Independence, Mo. 64050 Second Class Postage Paid Independence, Missouri 64051

NOTICE CHANGING YOUR ADDRESS?

Speed delivery of your "ADVOCATE" by sending us your new address immediately. Mail to:

ZION'S ADVOCATE
P. O. Box 472
Independence, Mo. 64051

Each undeliverable "Advocate" is now costing the church 25 cents. We would rather spend this on delivering your paper than its return to us.

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