

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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No. 1

Close To Christ

I Grieved, and lo! the Master came and healed
My wounded heart, and through His love revealed
The sunlight where, before, the shadows lay
Across my path and darkened all the way.

I feared, until I heard the Savior's voice
Bid me be not afraid, but aye rejoice
And meet life's tests with courage strong and true.
"Know this;" He said, "God watches over you."

My life seemed burdened with its weight and care,
"Come", said the Master, "I your load will bear."
And now — no fear, no weariness, or grief;
For close to Christ I live, and find relief.

— Roberta Lee.

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EDITORIAL

LAYING ON OF HANDS FOR THE GIFT OF THE HOLY GHOST

We must not become imbued with the thought that because we have received the gift, the baptism of the spirit by the reception of the Holy Ghost through the Laying on of Hands, that we cannot sin and fall away into by and forbidden paths, as some teach today. We can, and there is not one bit of scripture that indicates our free will agency has been taken away by our entrance into the kingdom of God through the door of baptism. We have heard the scripture referred to that says, "ye are not your own, . . . ye are bought with a price," (1st Corin. 6:19-29) These are made to say that we have lost our agency, which very idea in itself would put us above God, because He exercises agency, and we are to be like Him.

In the 8th chapter of the Acts of the Apostles we read a wonderful story of the work of the Gospel of Christ, of a large group of people being converted to Christ. A certain Evangelist named Philip, we are told, went down to the city of Samaria and "preached Christ unto them." (Acts 8:5) It further says that because of this there was "great joy in that city." (Acts 8:8) And when the people believed the things Philip preached, "concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women." This is of interest because it shows what followed the missionary activity of that day.

However, there is another part of this same story of real interest, "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down prayed for them, that they might receive the Holy Ghost: . . . Then laid they their hands on them, and they received the Holy Ghost. And when Simon, (one of the converts) saw that through the laying on of the Apostles hands the Holy Ghost was given, he offered them money, Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." (Acts 8:14-19)

Some tell us they know lots of people who have received the Holy Ghost without the Laying On Of Hands. Perhaps but we are told in the Bible that there are "many spirits gone out into the world and that we shall try the spirits." So since the Laying On Of Hands is indicated as the rule whereby the gift may be obtained in the preaching of the apostles as the result of their commission from Christ, we would prefer not to take any chances with a substitute, or by "trying" to get it in some other way except that given by Christ. We have no desire to be classed as thieves and robbers, for trying to climb up some other way.

Over in the 19th chapter of the Acts of the Apostles we have another story of the question of the reception of the gift of the Holy Ghost. The Apostle Paul doing missionary work came to Ephesus, and there he found

certain disciples, and he asked the question "Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is Jesus Christ. And when Paul had laid his hands on them, the Holy Ghost came on them; and they spake with tongues and prophesied." Acts 19:2-7

This story substantiates our position that the reception of the gift of the Holy Ghost is not given through just anyone, even though they might preach. And the fact is that it is necessary to complete the true baptism of water and the spirit for entrance into the kingdom of God. These people had not so much as heard of a Holy Ghost and Paul did not rebaptize, but led them into the water and by his **authority to represent** Jesus Christ confirmed upon them the gift of the Holy Ghost, thus conducting them into the Kingdom by the complete "New Birth".

One of the outstanding values of the office work of the Laying On Of Hands for the reception of the Gift of the Holy Ghost, perhaps, is in the fact of its difference from "all other spirits gone abroad in the world."

It marks those that have tasted of the heavenly gift

as peculiar and different among all men. The Master Himself indicates it thus: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." John 14:16, 17.

A logical conclusion to be drawn from this is that any man, regardless of his church affiliation, who comes to us in the name of Jesus Christ telling us that Jesus is the Christ, yet tells us that we can be saved without the LAYING ON OF HANDS for the reception of the Holy Ghost, or with any other ordinance of the simple plan of salvation, as given by Christ Himself is a deceiver. Certainly he has **NO AUTHORITY TO OFFICIATE** in the other ordinances of the Gospel. This is perhaps the reason God promised to restore the Gospel in the latter days, by sending an angel with it. He knew that at the time of His second coming there would be such religious confusion as we see everywhere about us today.

Thus we see that the principle of the Laying On Of Hands is vital to full obedience to the gospel as is that of any other of the principles of the doctrine of Christ. **ALL MUST BE GIVEN THEIR PROPER PROMINENCE**, else we will surely suffer the consequences of having ignored the law of Christ

KJS

GOD'S REMNANT OF THE RESTORED CHURCH

Apostle William A. Sheldon

(conclusion)

To us it seems apparent that the Book of Mormon would be entrusted to a people, primarily His saints in the Church of Christ (though many others are being so used of God), to carry forward His work to consummation in the gathering of Israel. The Book of Mormon was to go forth by way of the Gentile (by the preaching of the fullness of the gospel to the Gentiles) and ultimately to the Lamanites of the house of Israel.

Our second text of hope is that of Daniel 2:44. and thence, to all of Israel (3 Ne. 9:65-71, 85-93; 10:1-7).

"And in the days of these kings shall the God of heaven set up a kingdom, **which shall never be destroyed: and the kingdom shall not be left to other people . . .**"

Without taking the time for extensive elaboration, this text refers to that "marvelous work and a wonder"

of Isa. 29 and to the Church (Kingdom of God) in the latter days. There would continue to be that which God would recognize and a people whom He would acknowledge, in representation of His Kingdom on the earth — it should not be left to others!

This being so, and God being unchangeable, we would find such a people being those who could trace their priesthood back to the angel who first delivered it to Joseph Smith and Oliver Cowdery in May 1829, and to that greater priesthood (Melchisedec) which was authorized at the time of the Church's organization. The Church of Christ claims such a distinction (by the grace of God), there being no moral lapse, and further, that we have discarded many of the human innovations which were added, primarily during the lifetime of Joseph Smith, and purportedly by the word of the Lord to him.

Many will say that if the prophet gave the message, it must be accepted, as being through a "living oracle". Not so, we say, our position being based on the fact of an unchangeable God and the further fact that, as we have the FULLNESS of the gospel in the Bible and the Book of Mormon (B. of C. 44:13), there must be no deviation therefrom in doctrine or Church organization.

"To the law (in the Bible, W. A. S.) and to the testimony (in the Book of Mormon, W. A. S.): if they speak not according to this word, it is because there is no light in them" (Isa. 8:20)

"Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8).

If the Church of Christ is in apostasy because it rejects changes in the Church which cannot be substantiated from the scriptures, just so were the Protestant churches in apostasy for rejecting the innovations which obtained within the Roman Church (and which church could easily justify its continuation as a physical organization from the Church of the New Testament). By the same token, the latter day Restoration Church could not claim to be Christ's Church if it is simply compared with the faith of the Roman Church. There must be a SPIRITUAL CONTINUITY, an adherence to the purity of the original Church of Christ. If the doctrine has changed, or the organic form of the Church, that church which has changed is the one in apostasy, and remains so until it has seen its error and returns to its initial status, if we assume it was right in the first place. The Church of Christ (ancient) was correct as outlined in the New Testament; it was correct among the Nephites after Christ had formed it here in America, being an extension of the Jerusalem Church; and it was correct as restored in 1830 through Joseph Smith. That is, the pattern given was correct, though the Church soon deviated from it. There has been apostasy from all three of these movements but, because God has and will continue to take into hand the affairs of the latter day Church, the apostasy is not complete and there is a remnant, however weak and small and presently imperfect, which He will use to accomplish His grand design, so far as His Church is concerned.

Speaking of apostasy within the Restoration movement: we are further informed of such a trend as early as September 1832 by the Lord's warning.

"And your minds in times past have been darkened because of unbelief, and because you have **treated lightly the things you have received**, which vanity and unbelief hath brought the whole church **under condemnation**: And this condemnation resteth upon the children of Zion, even all, and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to

do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily, I say unto you Nay" (D & C 83:8).

This is not to say that the Church had gone so far that God had cast it off; but it was under condemnation because of treating lightly the word of God previously given, not only in the Book of Mormon, but in the revelations to Joseph Smith before this time. The Church was to remain under this condemnation until it repented. There are some latter day saint groups which have never yet repented for treating lightly the teachings of the Book of Mormon, i. e., polygamy is an abomination with God, and "there shall not any man among you have save it be one wife" (Jacob 1:15; 2:33, 36, 55). True, this doctrine is no longer countenance (because of the law of the land), but it is believed, and it is felt that it will yet be practiced.

Further: while changes in the revelations had not yet been made in September 1832, so far as we know, yet the revelation of June 1829, instructing them to choose out the twelve apostles, had been ignored; in this instance, at least, they had treated lightly that which had been received. The later wholesale revamping of the revelations, as they are now found in the Doctrine and Covenants, reveals the light-mindedness which prevailed — yes, the audacity.

By such lack of repentance, then, there are LDS groups **still under condemnation**. We wish to emphasize: this applies to organizations, as bodies, but of which many members are in ignorance.

Again, the word of the Lord came in 1927 through Apostle James E. Yates, not then a member of this Church:

" . . . Verily, I have rejected the . . . Church, with its sins and follies and its system-making, because they have departed from me, and by the deceptions of the wicked one their leaders have caused a defilement of much of mine heritage".

The Church of Christ has had the courage to say: we will seek the old paths, "where is the good way, and will walk therein", that we might find rest for our souls (see Jer. 6:16). Nevertheless, we do not say that all is well in Zion (see 2 Ne. 12:25), or the Church of Christ, for we were chastened of the Lord in the same Message of 1927.

"The people of this remnant of my church on the Temple Land, which has been consecrated to me, have not been wholly in accord with my will, neither do they this day fashion all their work perfectly in me, but behold, for a wise purpose in me your Lord and your Redeemer, I have held them in the hollow of mine hand. Their priesthood and their ministry hath been preserved in me, and their

ministrations among men I will continue to bless; for they are an instrument of mine own choosing. Ye of my people and of my ministry have questioned the spiritual call of those men of the ministry chosen to be Apostles in this remnant of mine heritage (the Church of Christ in 1925, W. A. S.). Verily, if ye will hear my word, today I declare unto you that these are my apostles of the present day dispensation, and through their ministry, if they continue humble and faithful, and through this chosen remnant of my broken heritage I will from this day forward and quicken their spiritual ministrations among the people, and will continue to use these servants of mine, and this remnant, to bear the message of life and salvation to the souls of men”.

Though we believe there has been interpolation from the mind of man into section 83 of the Doctrine and Covenants (RLDS version), yet there appears to be the word of God also. We have already quoted paragraph eight. This was fulfilled by the scourging of the saints in Missouri, just a year later, in being driven from the state, and in the Church's expulsion from Nauvoo following the death of Joseph Smith.

Let us now look at paragraphs one and two of this section.

“A revelation of Jesus Christ . . . yea the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon mount Zion, which shall be the city New Jerusalem; **which city shall be built beginning at the Temple Lot**, which is appointed by the finger of the Lord, in the western boundaries of the state of Missouri . . . Verily, this is the word of the Lord, that the city New Jerusalem shall be built **by the gathering of the saints, beginning at this place**, even the place of the temple, which temple shall be reared in this generation . . . ”

This latter statement - “which temple shall be reared in this generation” - has been a stumbling block to many, for they say, and truly so, that the generation in existence at the time of the revelation has all passed away; therefore, it is felt the revelation could not be true, for the temple has not been built. However, God's ways are not man's ways and we often look at things with a very narrow perspective. The kernel of the whole revelation, stated above, is that the temple of the Lord shall be built as a part of the city New Jerusalem “by the gathering of the saints”. The saints started to gather in 1831 to 1833, but were driven out because of pride, contention, treating lightly the word of God, etc. Therefore, we feel justified in the belief that the generation referred to was that in which the saints should gather again, at a later time, which generation should not pass until the temple should be built.

A preparation was made by the return of a few

saints to Independence in 1867, under the leadership of Granville Hedrick, and this too by revelation. The “spot” for the temple was soon purchased, and the Church of Christ has retained possession in expectation of that gathering of the saints which would build the temple and the city New Jerusalem.

We believe that impetus was given in the mid 1920s when many began to transfer from the RLDS Church into the Church of Christ. Stormy times occurred, however. Some returned to their former affiliation; division occurred with introduction of the re-baptism philosophy (which was rejected), and still later, with the effort to establish a one-person-God doctrine. These things are to be expected as the devil concentrates his efforts to destroy the work of the Lord and His Church.

Though the Church was visibly shaken and has never yet fully recovered, and though we recognize our lack in several respects, yet the basic ingredients of the Kingdom of God remain intact with this body and with no significant damage from the fiery darts of the adversary, aside from the loss of those who fell by the wayside. This was, of course, a great tragedy; some have returned again. Yet we feel a new era has developed, beginning with the partial gathering of the 1920s and 1930s. We feel sure it shall bloom into full flower when many begin to realize the fruits of human innovations which had their source in the early days. The wind has been sown and the organizations of men shall yet reap the whirlwind; but the Lord shall gather His own when they are brought to see their folly.

Out of it all, the Lord will gather a people unto Himself, especially of the broken fragments of the Restoration, and that gathering is to begin “**at the place of the temple**” (the Church of Christ, with headquarters on the Temple Lot).

No doubt, there is that which is still unprofitable within the Church of Christ, for we are plainly told.

“The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity” (Matt. 13:41).

“Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand” (Dan. 12:10).

Then, at that time, “Ephraim shall say, What have I to do any more with idols?” (even idols within the Restoration, W. A. S.) (Hos. 14:8).

It shall be then, too, that we may expect to see the “elders of Israel” going through the fallen tree, which represented the factions of the Restoration, as was seen by Elder George Cole in vision (see Outline History, p. 131). They were seen to be pruning out the live branches from the dead tree, or in other words, to gather out those whose hearts were right in the sight of God. This does not necessarily signify that these live branches (individuals) were members of the Kingdom

of God, but that they have spiritual light and desires for truth and righteousness.

The Lord's people will "look for the beautiful" and the "true", and shall find it among a people who have kept the faith, whose lives will demonstrate the pure light of the restored gospel of Christ.

"Except the Lord of hosts had left unto us a **very small remnant**, we should have been as Sodom, and we should have been like unto Gomorrah" (Isa. 1:9).

"In that day shall the **branch of the Lord** (the

Church of Christ, W. A. S.) be beautiful and glorious . . ." (Isa. 4:2).

"Thy people also shall be all righteous: they shall inherit the land forever, **the branch of my planting**, the work of my hands, that I may be glorified. A **little one** shall become a thousand, and a small one a strong nation; I the Lord will hasten it in his time" (Isa. 60:21, 22).

Brothers and sisters, friends of the Master, let us begin more earnestly to develop that righteous zeal toward the Lord and in behalf of all mankind, which will qualify us as the Lord's "remnant", His heritage.

OPENING SERMON OF COLLINS RALLY

by

Elder Joe Yates

We are met here today in the capacity of what we might call a reunion. I have turned the pages of the big book we call our dictionary to see what it says about reunion. A reunion: "A meeting, assembly or festive gathering, as familiar friends." You are all familiar to me; I don't think there is a stranger in the room even though there may be one or two who I have just met a time or two. I love to see your faeces — I appreciate your presence — I'm cheered that you are here. I love to associate with people who have fellowship in Christian endeavor. This is a beautiful occasion and since I am a home speaker here, this being my church home, I would like to say to you who come from miles away: We welcome you heartily, we are pleased you could come, we are glad that you are here!

A reunion is important — what for — why do we meet? Is it to have peach cobbler or turkey dinner? No, not really. We often compare physical and spiritual development and speak of the fact that we need physical nutrition to develop physically and spiritual nutrition to develop spiritually. But Louise (McIndoo), in her testimony in the meeting here this morning, spoke of spiritual exercise. Yes, we need spiritual exercise as well as physical; and what better way to get that spiritual exercise than here with others who sing, pray and testify concerning the things God had done for them, concerning our souls and the things we believe. Church work of all kinds is spiritual exercise. The ladies here today who have prepared the food for this occasion, have engaged in spiritual exercise. To exercise is to develop, to meditate, think, concentrate on things that make us aware of our duty — that develop us. We should be stronger spiritually today than we were last week, we should grow.

As most of you know, I handle dairy cattle, and one time I got quite a lesson from a three or four weeks old calf. After it got its nutrition, the milk, it would buck, run, circle and jump and have a big time — feeling its

feed — and so it exercised and grew. One day the river came up, it was pretty wild, it would swim a horse, and that calf was thrown into the river. There was driftwood, logs, and brush entanglements; the cow had gotten through but the calf was still back in the flood. He was fighting his way through the foam, brush and swift water. But he pulled through! Why? From previous nutrition and exercise he had grown strong enough that when he met a real problem, when the flood came, he had the strength and endurance to climb right on through the driftwood and brush. Likewise when we develop spiritually from good nutrition and exercise, and the floods of life overtake us, we will have the strength to fight our way through. As Bro. Oren (Caviness) said, floods of darkness do come over us, then the light breaks through and we know that deliverance is nigh. That spiritual nutrition and exercise we so desperately need we can get right here in this reunion.

I looked up another word, the word rally. We say we have a rally here — and the word "rally" means "collected for a fresh effort". What kind of effort — what did we come here for? Let's think about that, we hope for a revival, which is a brand new effort, religiously or spiritually. I am also a gardner and I've seen a lot of garden plants looking awful sad, wilted and down. I can pour water to them on a bright warm sunny day and the tomatoes will straighten up and the cucumbers will lift their leaves; they have been revived. The definition of "revival" is "to bring back from death or apparent death to life again." So if any of you come here today spiritually depressed, if your leaves of life are wilted, I hope I can say something, read some Scripture or start some line of thought that will give you the revival you need.

I would like to read a little from a clipping from a dairy paper; the author quotes a lot from what she calls "a University Family Relations Specialist". A psy-

chiatrist perhaps who is trained to advise families in proper relationships. Well, do you know that Jesus Christ is the best family relationship Specialist there is and we can safely go to Him for all our problems? I should be a Family Relation Specialist, every minister should, part of our job is to guide and direct people in their family relations. The author of this article says that each of us is four different people. First there is your real self, the one who is always changing, and the one who is the hardest to keep in touch with. Everything that happens affects this person. The second is your self image, the person you judge yourself to be. Do you suppose you judge yourself to be something you are not? The Scriptures say something about a man who thinks more highly of himself than he ought. Then the third person in you is the ideal self or the one you would most like to be. Do you ever think you would like to be a certain kind of person, you have certain ideals you would like to live up to? And then fourth and last there is the public self, the person you let others see. You don't think the person you really are is the sort of a person people would admire, so you present a front you think they would like. Do you have a public self, do you put your best foot forward in public and actually try to make folks believe you are someone different than you are around home? There are people who are meaner to their home folks and the ones they love the most than they are to strangers. Don't you suppose that's because you drop the guard at home? Sometimes the wife's cross (and she wouldn't be near that sharp if the neighbor would come in) and the husband is too outspoken and cross, and still they do love each other.

Two weeks ago in a prayer meeting a nice lady there made a confession. She said she would like to be better but that she got mad too easily, "boiling mad", and that seemed to start a train of thinking and another person got up and confessed a lot of faults too. Yes, the people have a desire to do better, but they don't. This specialist says that when you are continually trying to hide what you really are it gives you ulcers, indigestion and other physical troubles. Don't pretend you are something you are not, because it won't work too long.

Now let's turn to a specialist of the Bible, Apostle Paul. It seems to me that he has contributed more Christian philosophy and understanding to the people of the earth than any other man I know except Christ. But Apostle Paul had temptations, he had changing personalities too, he was one way one time and another way another time. In Rom. 7:15 we read: "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I." and verse 19: "For the good that I would I do not: but the evil which I would not, that I do." Paul had trouble there, he willed to do good but he could not find the way to do it. Right now in every one of us there is a war going on. I know a man, back in the old days when you had to crank your car, who when his car wouldn't start would beat it with the crank. I heard a man the other day get mad at the

TV because it didn'twork just right and he said, "I'm just in a good notion to throw you in the fireplace — how would you like that?" Yes, there are a lot of things we do and don't want to do— is there a way to resist? Is there a way to do the good thing you desire to do?

On a little missionary trip with Bro. Bill Sheldon one time we met a man who was converted to the gospel but wouldn't join the church. He was a pretty wicked man and had a lot of bad habits. As time went on some one asked him why, if he believed the gospel, he wasn't baptized: "Well, I want to but you people are so good I'm not going to put an old scalawag like me in your midst — first I'm going to repent and I'm going to clean up." But he kept on waiting and he never did get cleaned up. He was told that there was a plan in God's law that if he would repent and be baptized and have the laying on of hands for the gift of the Holy Spirit — that same Spirit would guide him into all truth and It would support and strengthen him. And that is the key — that's the thing that will protect you. If you decide you want to do good there will always be a war going on inside you, because there is always temptation — but that Holy Spirit will guide and protect you. Some people realize that they are gluttons and they might think, "I know I eat too much and it will bring on poor health and I don't want to do that", but they keep right on eating too much. Another man knows he is an alcoholic and wants to quit it — but keeps right on drinking — he thinks he will quit someday but keeps on putting it off. The seduction of degrading sex pulls some people down, no morals. "Well I'm going to quit", they say, but keep right on. There is the temptation to gossip. You have a good story to tell about someone; you **know you ought not to**, but you do. There is that hot temper, you don't want to get mad, but you do. So you succumb to all these things — is there a way you can resist and be strong? Are you acting a hypocrite, pretending to be something you are not, are you meaner to your loved ones than you ought to be? Look at yourself — do you have the strength to overcome these weaknesses? We come here for a revival, a spiritual renewing of our religious effort.

My father was once talking to a crowd of people from the Utah church in Mesa, Ariz. He had brought out some strong points against polygamy and one man in the audience commented; "You people are always harping about polygamy — the good Book says that you should preach nothing but repentance." Dad's answer was, "Well, I'm teaching you what to repent of."

So, in your heart look yourself over, the Lord says "you're naked before me." You might fool your neighbor but you are not going to fool the Lord. He gives us a plan whereby we can resist temptation. We read in the 10th chapter of 1 Cor. 13 verse, "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation

also make a way to escape, that ye may be able to bear it." Then He goes ahead to tell us what the way is in verse 16, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" If you take of the Sacrament, the Lord's Supper — you can be sure the Lord has answered the prayer the minister said over it, will bless it in such a way that those who take it will have His spirit. That Spirit is our protection from temptation.. Who will deliver you? Christ will. Christ says, "I am the true vine, ye are the branches." I have pruned grape vines and I know when you cut a runner off it just lays there and withers and dies. If you are not connected to the vine you will wither. Christ says we can do nothing if we abide not in Him. You can't guide yourself alone — you must depend on Him and His spirit to help.

Eph. 3:13: "Wherefore I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord, Jesus Christ." For the opportunity to suffer he was grateful. "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." If you have problems in this world the spirit of almighty God called the Holy Spirit can be yours. "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." There is a powerful Scripture! We worship a God who can do all we ask and all we think, according to the power that worketh in us. We have a right to expect that power to work in us.

As Christians we have the greatest promise on earth — the promise is that if you live a Christian life you don't have to wait till you go to heaven to enjoy it, because kindness pays its reward now.

People want recognition. The Good Book says it is

more blessed to give than to receive, and it doesn't just mean bread and beans either. It is more blessed to give and one of the things you ought to give is recognition to other people. I was with my family one time when we had returned to the old home place where we hadn't seen a certain Mrs. Susie Tucker, for a long time. She greeted my wife and children with affection, but our son Darol (about three years old) we noticed standing back; she hadn't even noticed him. He wasn't getting any attention at all and he felt dejected, and he looked up and said, "Susie — here's me!" People want attention, they want kindness. When we show this kindness and concern we won't have to wait for tomorrow to get the reward, because we will get it today. One of our good sisters got up in prayer meeting the other night and said; "I just feel your love." . . . well, she did, we were sending it to her. You need attention, kindness, love, and that is one way we can revive ourselves here today. I want that Spirit of God to fill your soul so you won't be like wilted tomato plants but will be full of reviving love for the people all around you.

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

"And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

"Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall" (2 Pet. 1:2-10).

December 15, 1976

To the Readers of the Zion's Advocate:

The General Bishopric met at the Temple Lot, Independence, Missouri on December 11, 1976 and while in session learned that while Brother and Sister Victor Housknecht were away from home their home burned with complete loss. The General Bishopric requested the Secretary to write to the Advocate readers requesting aid for this unfortunate family.

Please send any aid you may wish to contribute for this purpose to the:

Business Manager
Church of Christ, Temple Lot
P. O. Box 472
Independence, Missouri 64051

Your brother in Christ,
Nicholas F. Denham
Secretary
General Bishopric

THE STORY-TELLER

by Ella Engle

We have talked about the different kinds of people in the kingdom, but we haven't said a thing about the ways that they are all the same.

When we apply for citizenship in the kingdom of heaven, it is said that we are born again. This means that the spirit part of us is born again. You know how babies are, all little and helpless, and everybody thinks they're great whether they look like very much or not. That's something like it is for every new citizen of the kingdom. Each one is as new as a baby.

A baby is fed with milk and he grows. So also the new citizen is fed the milk of the gospel and his spirit grows and gets stronger. After a while the baby is fed things he has to chew. And the new citizen, after a while, is taught things he has to really think about.

A baby learns to walk and to stand alone, and he even learns to run. If he wants to badly enough, as he grows up he will even learn to run races and climb mountains. The spirit of the new citizen should learn how to stand, too, and not always be a baby spirit. But he has to want to, and he has to practice, and he has to get up when he falls.

There are many good things in the kingdom that we can have if we just want them badly enough. Some things have to be worked for. If we want them badly enough we'll work for them. The baby didn't learn to walk by sitting on the floor and just wishing to walk, did he? And some things in the kingdom are gifts. But we have to learn how to handle them and how to take care of them. We don't give a baby the best glass dishes to play with, do we? He would break the dishes and they would be all ruined, and he would probably hurt himself, too.

The story-teller told a story about two men who started out even and how they used the gifts that were given them. They were brothers, as all citizens of the kingdom are brothers. The younger brother asked their father to give him his part of their inheritance right away. So the father divided his property between them.

The younger son gathered up all his new property and went far away, clear into another country. There he set out to have himself all the fun he could find.

The older son decided to stay on in his father's business. He kept his half of the flocks and fields and property and went on doing business in his father's name.

After awhile the younger son had wasted all his inheritance, and about the same time there began to be a famine in this far land. He didn't have anything left to buy food with, so he hired himself out to a man in that country. This man sent him out to take care of the pigs. But he still didn't get enough to eat.

He was so hungry he felt like eating the husks he was feeding to the pigs.

When he came to himself he thought, "My father has many servants who are eating better than I am. I'm not worthy to be his son any more, but I'd sure rather be his servant than where I am now." So he left the pigs and their corn husks and started back home.

Even though the son was a grown man, his father had been worried about him and was watching for him. He saw him coming while he was still a long ways off and ran to meet him.

The son apologized just as he had planned to. He said, "I've sinned against heaven and in your sight, and I'm not worthy to be called your son."

But the father didn't seem to be listening. He called to his servants, "Bring out the best robe. This is my son. Put a ring on his finger and shoes on his feet.

"This son was dead and is now alive again. He was lost, and now he's found. Let's celebrate! Kill the calf we've been fattening. Let's have a feast!" So the servants did as they were told and they all began to have a good time.

For the older son, life had gone by pretty much the same in the years his brother had been gone. It had been a good and happy life. There was food to eat, friends to visit with, and enough work to fill the day and plan for the next. He had enough clothes to wear and to change. The fact is, it had been so full and good that he had taken it for granted. This night when he came up from the field and heard the party being made for his brother, he was jealous and wouldn't go in.

The father watched over this grown son, too, and he went out to ask him to come in. But the son said, "Look at all these many years I've worked for you, and I've never gone against your word; and yet you've never even given me a small goat for me to make merry with my friends. But as soon as this son comes back, this son that has wasted your living and turned from your ways, as soon as he comes back you kill the fatted calf for him!"

The father answered, "Son, you're always with me and everything I have is yours. It's only right that we should celebrate your brother's return. He was the same as dead and now he's alive."

That made the older son begin to see things differently and he took a little time to think it over before he went into the house.

He thought back a long time to when he and his brother had been growing up together. They had played and worked together and had been taught the same things. Then their father had divided his prop-

erty between them and for a short time they had both been rich.

His brother had not wanted the work and responsibility of their father's business, so he had traded it for what he did want — fun and excitement. From that time on they had never been even again. His brother had never been rich again, and he had been rich all the time.

The younger man had spent all his money to try to make himself feel good and to buy what looked like love and friendship. The older brother had felt good about his business and his work, and he had real love and friendship around him any time he thought to look. His brother had run out of money and imitation friends and was lonely. By then the older brother was richer than when they had started, and always had their father close to advise and help him.

The younger man had been so hungry that he even thought of eating things that were hardly fit to be fed to the hogs. The only times the older man had been hungry it was just enough to make the next meal taste better.

Their father had just given the younger man a good robe. He needed it. The older brother had enough already. Their father had given the younger man new shoes to cover his bare feet. The older brother already had shoes for work, shoes for town, and shoes for in the house. Their father had given the younger man a ring. The ring the older brother wore was their father's sig-

net ring. With it he could do business in his father's name. He could buy and sell, and his father's reputation was always with him.

Their father had killed the fattened calf for his younger brother. But out in the pastures there were other cattle, a whole herd of them, and they were all his. He could have meat any time he wanted it. There were sheep and goats out there. There were fields to be plowed and fields to be harvested. There was fruit to be picked and trees to be pruned. And all around there were servants to help with the work and friends waiting to help celebrate the harvest.

Now, if your father was the king of heaven, think what this story would mean to you. To have his friends be your friends. To work at his business until it was your business. To have him always with you to help and advise you. Because that's partly what this story-riddle is about, you and your father in heaven. He gives all of us many things. We can trade them for things that don't last, and that aren't any good anyway, like the younger man did. Or we can keep them and work with our father, like the older son did, until we are so rich in his things that we take them for granted. The man who wasted his time and his living can come back and be forgiven; he can be loved and made welcome. And with his father's help and his brother's help, he can start over and become rich again. But the ones who stay with the king will always have those years that weren't wasted and all the things that were given them in that time.

UNFINISHED

As we enter into a new year, we often pause to review the past, think upon the present and consider what the future may hold. As Christians, it is important, even crucial, to search the Scriptures in light of current events, for we know that God's work and word has always been revealed and fulfilled in the day-to-day events of every age. Probably most of us have observed that history has an uncanny way of repeating itself, both in secular and spiritual matters. As Santayana has said, "He who does not learn from history is doomed to repeat its mistakes." It can therefore be necessary at times to look backward in order to be able to go forward.

It is with these thoughts in mind that I would like to relate a dream of many years ago that seems to illustrate an often repeated pattern of the past, that could be applicable to us in our time.

In the dream, I was seated in a congregation of one of the Reformed churches. An attractive young lady arose to her feet and proceeded to play music on a trumpet-like instrument. The music was indescribably beautiful. It could properly be called "Heavenly"! I was greatly surprised when the lady stopped on a suspended note,

the composition clearly unfinished — and sat down. Turning to a person seated next to me, I asked, "Why didn't she finish it?" The answer given was, "Because that is as far as the Author went".

A woman being symbolic of the Church, we can suppose that this one would be representative of the Church in the Reformation. The music, I would believe to be the word of God, the message to the world, brought to light by the Reformers after the long night of the Apostasy. The Author could hardly be any other than Christ, the "Author and Finisher of our Faith" (Heb. 12:2). The action of the young lady in sitting down with the music unfinished (because that is as far as the Author went) seems to indicate that the Lord's work was not finished in that accomplished by the Reformers.

The leaders in the Reformation bore this out by those things they taught. Though there is no doubt that they were inspired for God's work in their day, they looked forward to more light to come and more fulfillment in the future. They were aware that the time in which they lived was too early for the Restoration, as promised in the Scriptures.

Sir Isaac Newton: "Newton came to the conclusion however, that the time had not then arrived for the full light to shine, but looked for a clearer light to shine in future days, saying, 'About the time of the end in all probability, a body of men will rise up, who will turn their attention to the prophecies, and insist upon their literal interpretation in the midst of much clamer and opposition.' " He said too, "There must be a stone cut out of a mountain without hands before it can fall upon the feet of the image and become a great mountain and fill the earth. An Angel must fly through the midst of heaven with the everlasting Gospel to preach to all nations before Babylon falls and the Son of Man reaps His harvest . . ." (From *Observation on the Prophecies* p. 250, 251).

The foregoing quotation is taken from the book "A Marvelous Work and a Wonder", by Daniel McGreggor. A careful and prayerful examination of this book can be recommended to the honest inquirer.

Space will not permit the recording of the many quotations, songs, etc, in which the reformers expressed their understanding. These men included Martin Luther, John Wesley, Roger Williams, Alexander Campbell, Paul Bunyan, John Robinson and Reformation movements, such as the Waldensians. These and much more are covered in Daniel McGreggor's book.

By the time the Restoration was effected, many had lost sight of the hope and expectations of their leaders. Consequently, they stopped and sat down with that which had been given, failing to see the fulfillment of Scripture in the claims of the Restoration.

The tendency to stop with that which has been received and exclude all that follows, as God's work moves toward the accomplishment of His purposes, is not unique to the time we have been speaking about. It seems to be the experience of God's people from the beginning of recorded history. There were those who rejected everything that followed the first four books of the Bible. Each prophet, or man of God, who appeared on the scene was rejected in turn. "For which one of the prophets have not your fathers persecuted" (Acts 7:52; 2 Cor. 36:16; Matt. 5:12, 23:31, 37; Luke 6:36, and Rom. 11:13)?

Of course the classic example of this pattern was Christ's coming to the chosen people, the Jews. Like so many others down through time who have professed belief in the prophets, they failed to examine ALL their words for understanding. Perhaps it was more pleasing to limit their expectations to the time when the Messiah should come in power and glory to deliver them, than to dwell on or consider the suffering that was prophesied to precede that time. Their pride could prevent them from the desire to know the truth, for

fear of the loss of position and prestige they enjoyed in the old order of things. Their cry of "We have Abraham to our fathers, away with Him" was paralleled by "A Bible, a Bible, we need no more Bible" at a later date. In both instances, most stopped and sat down with what they had gained. Consequently some are still looking for their Messiah, and others looking for a Restoration, according to God's word.

We owe much, however to the people in both cases. "Now all these things happened to them for ensamples; and were written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11).

It is evident that the work of the reformers prepared the ground for the coming of that "further light" and insured it would not perish when it did come forth.

God's plan spans all ages and with each new development and fulfillment of His Word a turning point is reached. There arises a need to "prove all things and hold fast the good".

I think of impulsive Peter, who wanted to stop and build three tabernacles as a memorial to the revelation that had just been received. (Matt. 17) The Voice from heaven said, "This is My Beloved Son, hear Ye Him." This, to me, seems to say, we are not to build on one revelation or experience, but go on from there. The admonition being in the present tense, we are to hear, follow, Christ, however He leads in the present.

I have thought too, of how the parable of the ten virgins could well fit this pattern. They not only "stopped and sat down" with the supply of light (understanding) they had gained prior to this particular time, they went to sleep also. We are told they ALL, without exception, did this! When awakened by the cry, "Behold the Bridegroom cometh, go ye out to meet Him", five found they had no oil and five discovered scarcely enough to see their way. The instruction to "Go ye out to meet Him" clearly required some action to be taken, immediately. The five wise had enough light or understanding to enable them to proceed. The five foolish found it would be necessary to return, go back, to where "oil" could be obtained. The tragedy was that time did not permit them to do so.

Would it not be wise to review, go back, and examine well where we are in God's continuing work of redemption, while there is still time?

Vida Filley

THE MISSIONARY WIFE

By E. E. Long

There's a brave hero, and worthy,
 In most every land and clime,
 Who for but a single action
 Some admirer weaves a rhyme.

The soldier on the battle-field,
 When engaged in deadly strife,
 Has our highest admiration
 For the sacrifice of life.

Noble deeds have been recorded
 Of some men without a name,
 Who by just a single act were
 Quickly ushered into fame.

And women, too, the annals say,
 Are contestants in the race,
 And on the records of the great
 They have won an honored place.

From their honored fame and greatness
 Not a tithe would we detract.
 But we bow in recognition
 Of their every noble act.

There are others great and worthy —
 'Tis of them I would relate —
 Whose grand deeds are not recorded
 In the annals of the great.

See that trusting wife and mother,
 As the parting moment nears
 When the last good-bye is spoken
 Turn to wipe away her tears?

Do you wonder why she's weeping?
 Why the happiness of earth-life
 Have for her no consolation?
 She's a missionary's wife.

She it is who bears the burden
 Of the family toil and care,
 While her husband labors yonder
 God's great message to declare.

She it is who in her patience
 Feels the weight of care and toil
 When she's watching o'er her baby
 As she burns the midnight oil.

Is she not worthy of some rank,
 An honored place with the great?
 She who taught her babes, and others
 Holy lives to emulate?

Shall he who journies far afield
 This last message to proclaim,
 In the final summing up have
 All the glory of his fame?

Will the records kept by angels
 Up in yonder courts above,
 Have no entry of this mother
 For her sacrifice of love?

Have her deeds of self-denial
 By the angels passed unseen?
 Tell me not that God, who just, will
 Overlook this heroine!

In the great day of allotment
 When the laurels are placed acrown,
 We shall see this noble mother
 Honored with well earned renown.

And we'll hear the angels 'plaud her
 She who spent her lonely life
 In magnitude of services
 Noble missionary wife!

ONCE TO EVERY MAN & NATION

ONCE TO EVERY MAN AND NATION

By James Russell Lowell

Once to every man and nation
 Comes the moment to decide,
 In the strife of truth with falsehood,
 For the good or evil side;

Some great cause, God's new Messiah,
 Offering each the bloom or blight,
 And the choice goes by forever
 'Twixt that darkness and that light.

By the light of burning martyrs,
 Jesus' bleeding feet I track,
 Toiling up new calvaries ever
 With the cross that turns not back;

New occasions teach new duties,
 Time makes ancient good uncouth;
 They must upward still and onward,
 Who would keep abreast of truth.

Though the cause of evil prosper,
 Yet 'tis truth alone is strong;
 Truth forever on the scaffold,
 Wrong forever on the throne.

Yet that scaffold sways the future,
 And behind the dim unknown,
 Standeth God within the shadow
 Keeping watch above His own.

Submitted V. F.

TAKE UPON THEE MY YOKE

by

Harvey E. Seibel

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (James 1:12).

Trial is a necessary part of a christian's life, especially if he hopes to inherit eternal life.. Failure to endure temptation can mean the loss of our souls in the eternal world. For as Jesus has warned, "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (Matthew 26:41). Nevertheless Christ ". . . was in all points tempted like as we are, yet without sin" (Hebrews 4:15). But as for man ". . . 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).

There is then no blessing to the man who fails to endure temptation. There is however a way of escape provided for us. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Corinthians 10:13). That way of escape comes through the partaking of the Lord's body and blood. (See 1 Corinthians 10:15-17.)

Yet, however strange it may seem, and even though we are instructed to pray always lest we enter into temptation, Jesus writes, "My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (James 1:2-4). This is the reason why there is a blessing pronounced upon the man that endures temptation..

There is another side to the coin however. Peter in speaking of the inheritance in heaven speaks of our joy, our hope and our salvation to come. "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Peter 1:6-7). Though we should count it all joy when we fall into divers temptations, yet there is a heaviness involved as we can all testify. Nevertheless it is the trial of our faith that brings fruit unto righteousness in us. Moreover, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished" (2 Peter 2:9).

In Revelation 3:19 we read, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." In the previous section we considered the temptations

with which all are afflicted and the manner in which we are to treat them. Now we will consider the chastening hand of God. His chastisement upon us is evidence of His love for us. "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Hebrews 12:5-11).

We can see then that to be without the chastening of the Lord means that we can not be partakers of His holiness. And as we are to count it a joy when we are beset with temptations even so should our manner be when God condescends in His great love to chasten us. "Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty" (Job 5:17). And again, "My son, despise not the chastening of the Lord; neither be weary of his correction: For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth" (Proverbs 3:11-12).

God's chastening can have the effect of turning us back to Him. "Lord, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them" (Isaiah 26:16). Another result is to deliver from trouble. "Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law; That thou mayest give him rest from the days of adversity" (Psalms 94:12-13). "But when we are judged, we are chastened of the Lord, that we should not be condemned with the world" (1 Corinthians 11:32). Finally, every branch that beareth fruit the Lord "purgeth it, that it may bring forth more fruit" (Matt. 15:2)

If we receive not the chastening of the Lord it is because we are not sons and we are forsaken of Him. If such be the case we have whereof to be greatly alarmed. It is even as the father with his son. "He that spareth his rod hateth his own son: but he that loveth him chasteneth him betimes" (Proverbs 13:24). And, "Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee. Therefore thou shalt keep the command-

ments of the Lord thy God, to walk in his ways, and to fear him" (Deuteronomy 8:5-6).

Our third area of consideration is summed up in the words of Paul to Timothy. "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Timothy 3:12). The Christian's lot then is one of enduring temptation, receiving Chastisement of God, and of persecution from the world. God wants a tried people. Concerning persecution we have this word: "Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven; for so persecuted they the prophets which were before you" (Matthew 5:10-12).

Though such persecution may be our lot we have the following obligation, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven" (Matthew 5:44-45). "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved" (Matthew 10:22). The ministry have the added responsibility of carrying the gospel to all the world despite persecution. "But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come" (Matthew 10:23) "And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them" (Mark 6:11).

Why are we to endure persecution? It is because "The servant is not greater than his lord. If they have persecuted me, they will also persecute you" (John 15:20). Nevertheless we may pray for deliverance from those who persecute us. "O Lord my God, in thee do I put my trust: save me from all them that persecute me, and deliver me" (Psalms 7:1).

Yet in persecution we should have Paul's attitude towards them. "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecution, in distresses for Christ's sake: for when I am weak, then am I strong" (2 Corinthians 12:10). Yet God delivered Paul from out of all of them. "But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: **but out of them all the Lord delivered me**" (2 Timothy 3:10-11).

Persecution must of necessity be the lot of every true servant of God. "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, WITH

PERSECUTIONS; and in the world to come eternal life" (Mark 10:29-30).

What can be our expectation in Christ? The word to us is, "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Philippians 1:29). "Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer" (2 Thessalonians 1:5). "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Peter 2:21). "Be not thou therefore ashamed of the testimony of our Lord . . . but be thou partaker of the afflictions of the gospel according to the power of God" (2 Timothy 1:8). ". . . and if ye suffer for righteousness' sake, happy are ye" (1 Peter 3:14).

Again, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you . . . Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator" (1 Peter 4:12-14 and 19). For "If we suffer, we shall also reign with him" (2 Timothy 2:12). Moreover, "The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; IF SO BE THAT WE SUFFER WITH HIM, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Romans 8:16-18). Again, "Take, my brethren, the prophets, who have spoken in the name of the Lord, FOR AN EXAMPLE OF SUFFERING AFFLICTION, AND OF PATIENCE. Behold, we count them happy which endure" (James 5:10-11). And likewise did the disciples of Christ, for "they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name" (Acts 5:41). Those same disciples exhorted the early saints "that we must through much tribulation enter into the kingdom of God" (Acts 14:22). Yet a promise is given, for, "Many are the afflictions of the righteous: but the Lord delivereth him out of them all" (Psalms 34:19).

For all the afflictions of the righteous yet they are small compared to the sufferings that shall one day come upon the wicked. The word to us is, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. FOR MY YOKE IS EASY, AND MY BURDEN IS LIGHT" (Matthew 11:28-30). Paul confirms this word. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Corinthians 4:17).

In conclusion we quote the two following scriptures: "But, behold, the righteous, the saints of the Holy One of Israel, they who have believed in the Holy One of Israel; **THEY WHO HAVE ENDURED THE CROSSES OF THE WORLD, AND DESPISED THE SHAME OF IT;** they shall inherit the kingdom of God, which was prepared for them from the foundation of the world: and their joy shall be full for ever" (2 Nephi 6:42). "Therefore being justified by faith, we have peace with God

through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; And patience, experience; and experience, hope; And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Romans 5:1-5).

NOTICE FROM GENERAL SUNDAY SCHOOL ASSOCIATION

The following new Sunday School materials are available (or will be very shortly). See regular listing.

Church History for Juniors, by Sr. Donna Moser (34 pages) . . . suitable for teen classes. This study of our church history begins with the migration of Lehi and his family to this land, through the burying of the plates by Moroni. Then it tells how the Lord used Joseph Smith in bringing forth the records in the latter days, the blessings and problems of the early church, and the splits at the death of Joseph Smith. Finally, it tells what happened up through our day. A teacher guide is available in addition to the student versions. This contains teaching notes along with questions and answers for each chapter. You may order one student version for each student in your class. There is no charge for either.

The Book in the Stone Box by Sr. Viola Henning (7 pages). A very interesting approach to the Book of Mormon. First it tells of the mysterious jungle ruins in South and Central America. Then it tells about the book that explains these things and finishes with where the Church of Christ is today. There is no charge.

The Bible Game, "Who Am I?" by Bro. Gary Housknecht. This game could be used in Sunday School classes or social get-togethers. It might also serve as a review or make a good family game. It consists of 90 cards (a different Biblical character on each card), each of which has several clues that identify the character. The clues on each card range from difficult to easy. The difficult clues are given first, then down to the easy clues, until that character is named. There will be no charge for single copies. If larger amounts are desired, it might be necessary to set a price.

BAPTISMS AND TESTIMONY

Scot Phillips Bush and Sheena Lea Bush were baptized and received the laying on of hands September 19, 1976 at Oak Ridge, Tenn. Apostle Joseph W. Kidd officiated.

Scot and Sheena, grandchildren of Mr. and Mrs. Ray C. Phillips of Manchester, Tenn., were received as members of the Oak Ridge, Tenn. Local Church.

Mr. and Mrs. Roy Lee Bush, parents of Scot and Sheena, reside at 200 Rose Street, Manchester, Tenn.

Returning home after services in Oak Ridge, riding in the car, Scot turned to his grandmother and made

the following comment: "I just feel like a brand new person." Grandmother responded: "That is the way you are supposed to feel — ." Scot interrupted: "I know, but this is different — it just seems like when you are a new baby and it just seems odd that I even know how to talk. I just can't really explain it."

It seems apparent that Scot, 12 years old, has experienced the "new birth" in a very special way.

We welcome Scot and Sheena into the greatest family upon the earth — the family of Christ.

TRUST AND CONFIDENCE

At the end of a sermon in the Collin's Local recently, Priest Larry Shaw quoted this anonymous poetic expression of trust and confidence. The speaker fitted the thought to the trust between husband and wife, brothers and sisters, between true friends, and, above all, the complete confidence a man can have in his Maker.

"Oh, the comfort, the inexpressible comfort of feeling safe with a person, having neither to weigh thoughts, nor measure words, but pouring them all out, just as they are, chaff and grain together, certain that a faithful hand will take them and sift them, keep what is worth keeping, and then, with the breath of kindness blow the rest away."

OBITUARY

D. RAY BRYANT

D. Ray Bryant was born July 4, 1898, the son of Judd A. and Esther C. Bryant. He was united in marriage April 30, 1924, to Ruby J. Daniel of Braymer, Mo. To this union were born two sons and two daughters.

He was baptized and became a member of the Church of Christ on October 26, 1930, at Hamilton, Mo. He was ordained a Priest June 3, 1934, and ordained as an Elder June 14, 1936. He became a Bishop August 13, 1939, and continued to serve in this labor of love until his death. He had served longer than any other member of this Quorum.

He and his family were regular attendants at the Hamilton Local until it dissolved, then they attended the Local at Independence whenever possible. In 1952 Bro. and Sr. Bryant donated land on their farm near Georgeville, and the house that was on it was remodeled for a Church by the efforts of those in the area and many of the brethren in Independence. On September 7, 1952, the Georgeville Local of the Church of Christ was organized. This building served as a Church home with many spiritual meetings until 1968 when a new building was built by the dedicated efforts of their Local and again many brethren from Independence.

Brother Bryant enjoyed good health throughout most of his life. He worked hard to maintain their home and support his family by teaching school and farming. He suddenly passed from this life at his farm, November 22, 1976. He leaves to mourn his passing, his wife, Ruby, of the home, all of his children, Gerald R. and Loren D. Bryant of Cowgill, Mo.; Mrs. Grace Rudd of Independence, Mo.; and Mrs. Marcia Christian of Nashville, Tenn.; four brothers; four sisters; and eight grandchildren. It was a source of great happiness to him, that all four of his children and several of his grandchildren had entered the waters of baptism.

Services were held at 3:00 P. M. November 24, 1976 in Braymer, Mo. with Apostle William A. Sheldon officiating, assisted by Elder Vance Harris and Elder John Sweem. Burial was in the Evergreen Cemetery, Braymer, Mo.

Bro. Bryant's greatest joy was sharing the Gospel story with all of whom he came in contact. The personal loss is great both to his family and to the Church, but we accept the will of God in all things.

IN APPRECIATION

The family of Bishop D. Ray Bryant wishes to extend our gratitude to our brothers and sisters in Christ for the prayers, visits, calls and other acts of kindness in our behalf in our hour of grief and great loss.

EDITOR'S NOTE

It has been brought to our attention that some of the articles recently printed in the Advocate have had no author's name attached. This has been an unintentional oversight, we extend our apologies for the same.

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NOTICE

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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.**

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