

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. 54

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No. 3

I Will Follow Him

By Stella Wineger



I

Where He leads me, I will follow,
Where He leads me I will go.
Whither through the rain or sunshine
On the pathway here below.

(Refrain)

Jesus! Thou art all I've wanted,
My Redeemer, and my Guide,
There's no other one beside Thee
Let me walk close by Thy side.

II

He's my Life, my Hope, my Being,
He is all the world to me.
And I'll follow at His bidding
For the way I cannot see.

III

When the days grow dark and troubled,
And all happiness would flee,
Then a voice, so soft and tender,
Whispers, "child, remember me?"

(sec. ref.)

I will follow none but Jesus!
Jesus! is the Light! the Way!
Jesus! is the Resurrection!
I will follow Him today!

CONTENTS

| | | | |
|---|----|---------------------------------|----|
| Editorial | 34 | Solemn Assembly and Conference | |
| The Fruit of the Vine . . . What Is It? | 35 | Notice | 45 |
| My Prayer For Today | 37 | Letter From Lucinda Scott | 46 |
| The Story Teller | 38 | Twenty Third Psalm | 47 |
| Thank You | 39 | My Little Church | 47 |
| The Growth of the Cherokee Mission | 40 | Colorado Reunion Notice | 48 |
| Local News Items | 41 | It Started As A Tiny Seed | 48 |

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EDITORIAL

"Perfect love casteth out fear." What a promise! These words were inspired by the Spirit of God, the One never known to break a promise, never in all the years of dealing with the spirits of men.

"Adam fell that man might be, and man is that he might have joy." Here are more inspired words, filled to overflowing with the promise of the greatest wealth that ever lured a seeking soul.

Since the beginning of recorded time men have searched for wealth and happiness, have even thought them synonymous. These elusive goals can be will-o-the-wisps, like fireflies dancing just ahead in the gloom, always retreating before the pursuer. Wealth, of course, is the more tangible of the two, but even if the seeker's fingers grasp and cling desperately, its "twin" — happiness — can prove impossible to catch and hold. Perhaps this is because men cannot know without divine help what happiness really is.

How sad, how heart-achingly sad it is to watch human beings running faster and faster down the darkening roadway after these elusive treasures!

And yet peace, peace that knows no fear, can be reached. The weapon, the tool that reaches and holds it, is charity, the perfect love that our God has held out for us to share with Him. If our love can become perfect (and he commanded — promised — that it can be so) we will lose our fear and gain that "peace that passeth understanding". It does indeed defy human understanding; from a merely human standpoint it is a sheer impossibility.

It is my humble opinion that if we learn to love enough — perfect love — we will be unable to bear the thought of sinning and hurting our beloved Father. If we love our God and His Son fully, we will trust them completely. With full trust we can know that whatever comes will be for good. If we love our fellow fellows enough, we will desire their well-being as we desire our own. And that is strong desire indeed!

This perfect love, as it casts out our fear, can bring the happiness that the Father, the Son and the Holy Ghost planned for us way back "in the beginning".

True, we must wait awhile for the perfect, unending joy of eternity. But there is happiness here and now in the wonderful master plan. No life is free of pain and grief; we may come to know the hurt of persecution. Still, if we trust God completely and love Him and all mankind perfectly, His grace will flow over us with the sweetness of joy that overcomes the bitterness of sorrow.

This is a large order, a big, big task. It is not an impossible one; we have His word for that. We are so small and weak; we could never achieve this alone. The way, the only way, to find this joy and freedom from fear is to call on our Creator. He gave us the almost unbelievably privilege of communication with

Him. "The effectual fervent prayer of a righteous man availeth much." Through determination, and never-ceasing effort in prayer, asking in Christ's name, we can grow spiritually. It must be so! Scriptures tell us that we can go on to perfection. Would God send us this word if it were not so?

And only think of what we could do to bless the lives of those around us, near and far, if the light of God shown right through us; Yes, becoming perfect in

love with the fear-free peace and joy that will follow is a tremendous undertaking. If it were impossible, though, He would not have commanded (promised) that we go on to reach it. My very dear family in Christ, let us each and every one settle down to work for this rich reward, the forerunner of the unimaginable wealth that lies in the eternal future.

D. M.

THE FRUIT OF THE VINE WHAT IS IT?

Apostle Clarence Wheaton

It is with regret that we find it necessary to review the question of the sacrament, which has caused so much contention and dissension in the Restoration.

Introducing this subject, it is necessary to search the scriptures and learn the source of the words "fruit of the vine" and the way they were originally used.

Turning to Matthew 26:29 we note that Jesus said, "But I say unto you that I will not drink henceforth of **this fruit of the vine**, until the day when I drink it new with you in my Father's kingdom." (Emphasis mine, C. L. W.)

Several questions arise. What was the background of this statement, **When** did it occur? **Why were** they met together at this time? **Where** were they assembled? And to whom was He speaking?

He and His disciples were gathered in an upper room. This was in the house of a rich man in Jerusalem. It took place on the "first day of the feast of unleavened bread". (Matt. 26):17-20 and Mark 4:12-17) The reason they were thus gathered was, as Jesus said, "Ye know that after two days is the feast of passover, and the Son of man is betrayed to be crucified" (Matt. 26:2). They were assembled in an upper room as he had predicted. On this occasion He and His twelve disciples (or apostles) were assembled to partake of the feast of unleavened bread or the passover (as explained in Ex. 12).

The passover had its beginning at the time the Lord (through Moses) led the children of Israel out of Egypt (see Ex. 12). It consisted of unleavened bread and, as a drink offering, wine (Lev. 23:13).

To properly understand and interpret the meaning of these two words, we must find their definitions in the language in which we are familiar. Our "Articles of Faith and Practice" states as follows:

"We believe that in the Bible is contained the word of God: that the Book of Mormon is an added witness for Christ, and that these contain the 'fulness of the gospel'."

And again: "Wherefore the fruit of thy loins shall write; and the fruit of the loins of Judah shall write;

and that which shall be written by the fruit of thy loins (the Book of Mormon, C. L. W.) and also that which shall be written by the fruit of the loins of Judah (the Bible, C. L. W.) shall grow together; unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days, and also to the knowledge of my covenants, saith the Lord" (2 Nep. 2:19-23).

Therefore, all doctrinal questions which may arise in the church must be tested by the criterion of that which is written in these two books, the Bible and the Book of Mormon. They contain the fullness of the gospel and if any man teach contrary to that which is written in them, it is another gospel which is not the gospel of Christ.

We read this. "I marvel that you are so soon removed from him that called you into the grace of Christ with another gospel, which is not another, **but there be some that trouble you and would pervert the gospel** of Christ. (Emphasis mine, C. L. W.) But 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. 1:6-8).

Upon these scriptures we must predicate every interpretation of doctrine and tenet of faith in this Church of Christ. To do otherwise would bring about chaos, confusion and division in the body of Christ. It is the failure to apply this rule to the question of the sacrament that has led to contention and division in the church, and to the loss of good members, even to the refusal of good members of the church to partake of the sacrament.

Since 1925 there has been contention over the emblems to be used in this sacred ordinance; prior to that there was no contention. However, along with the transfer of members from other divisions of the Restoration, there were some new members affiliated with the Women's Christian Temperance Union. These latter were opposed to the use of wine in the sacrament,

because of its being fermented and containing enough alcohol to be intoxicating. Grape juice was introduced instead, based on the mis-application of the words of Christ, speaking of "the fruit of the vine." But in this they have erred and caused others to err.

As quoted before, Christ instituted this ordinance in the church as a commemoration of the passover, a type of Pascal Lamb that was offered from the foundation of the world. (Rev. 13:8)

Archeologists have discovered from ancient ruins of the holy land that this ordinance was commemorated around 3500 B. C., in anticipation of the atonement of Christ on the cross. There is very little recorded in the Bible to substantiate this fact but, "Melchizedek, king of Salem brought forth bread and wine (emphasis mine, C. L. W.) and he was the priest of the most high God" (Gen. 14:18).

This same event was referred to in the Book of Mormon. "And it was this same Melchizedek to whom Abraham paid tithes; yea even our father Abraham paid tithes of one tenth part of all that he possessed. Now these ordinances were given after this manner, that thereby the people might look forward on the Son of God, it being a type of his order, or it being his order; and this that they might look forward (emphasis mine, C. L. W.) to him for a remission of their sins, that they might enter into the rest of the Lord" (Alma 10:8-10).

From such evidences we can see that the ordinances of the gospel are of great antiquity, pointing to the great atonement of Christ. Paul said to the Galatians, "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed" (Gal. 3:8).

This being true, and I affirm that it is, we must interpret the scripture according to our language.

"For the Lord God giveth light unto the understanding; for he speaketh unto men according to their language, unto their understanding" (2 Nephi 13:5).

And again: "Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together, the testimony of the two nations shall run together also. And I do this that I might prove unto many, that I am the same yesterday, today, and forever; and that I speak forth my words according to mine own pleasure" (2 Nep. 12:59-62).

Sufficient has now been shown from scripture that God not only speaks the same thing to all nations, but in their own languages, to their understanding. So, when the scriptures refer to unleavened bread and wine as the symbolic flesh and blood of Christ, it shall be commonly understood to mean the same thing to all people.

Unleavened bread was the bread of the passover,

at which time and event Christ and His disciples met in the upper room in Jerusalem. The manner in which it was to be prepared is found in Leviticus 23:13: "two tenth deals of fine flour mingled with oil, made by fire for a sweet savour" (or baked in fire as was the custom in those days). There was no leavening, such as yeast, malt, soda or baking powder, added, just plain oil and flour made into their wafers and baked in an oven over the fire.

This is a simple formula or recipe to follow but we find that in our modern, expedient way we use leavened bread, either made at home or bought from a store.

"And the drink offering thereof shall be wine, the fourth part of a hin" (Ibid).

This was the bread and wine of the passover, used in the holy communion then instituted by Christ. Some have ignorantly supposed that grape juice meets the requirements of this ordinance, but it does not. "Wine", in relation to the sacrament, is a noun. It is referred to 22 times in the Bible, 37 times in the Book of Mormon and 16 times in latter day revelations — 75 times in all — not once is "wine" defined as "grape juice".

This brings us to the questions. What is the definition of "wine" according to our language? What was its origin? According to Webster's Seventh New Collegiate Dictionary the definition is: "fermented grape juice containing varying percentages of alcohol together with ethers and esters that give it bouquet and flavor".

There are other sources of wine. Some derives from fruits, such as apricots, peaches, blackberries, cherries, elderberries, etc. We are not concerned about these, for Jesus referred to wine as "this fruit of the vine". He meant the juice derived from the grape, which is the true vine fruit. In all cases given in the scripture the effect of wine is such that it "maketh glad the heart" (Psa. 104:15), "is a mocker" (Prov. 20:1), makes men "drunk with wine" (Eph. 5:18 and 1 Nep. 1:107) and will "inflammeth them" (2 Nep. 8:81). All of which indicates that wine is the fermented juice of the grape, that it contains alcohol and that it is intoxicating if used intemperately and to excess.

In 1926 when the issue was raised by the followers of the W. C. T. U. a committee was appointed, consisting of Apostles Daniel McGregor, T. J. Sheldon, Clarence L. Wheaton and Bishop A. O. Frisbey. Each of these prepared a portion of sacramental wine according to his individual choice. Apostle McGregor pressed, strained and bottled juice from the fresh grapes and stored it in a cool place. Apostle Sheldon prepared cooked grape juice. Apostle Wheaton and Bishop A. O. Frisbey followed the method used by the Church of Christ from its organization in 1830. This method was handed down by the priesthood, especially local pastors. The formula was this: ripe grapes were washed to remove the tartar found in the dust on the hulls, drained, the containers filled again with water, sugar added, containers sealed and buried in the ground at a very cool temperature for six weeks.

At the end of the six week period this committee met in the lower room of the church on the Temple Lot, where the kitchen is located. Bro. McGregor opened his bottle first; when the stopper was removed the contents exploded with such force that the ceiling was sprayed with the juice; the juice was sour and had formed a great deal of gas. This formula was eliminated. Brother Sheldon opened his jar; it was nothing more than sweet grape juice, similar to Welch's grape juice. Then Bro's. Wheaton and Frisbey opened a jar of their formula. All the pulp, seeds and skin (the lees) had settled to the bottom of the jar and a clear, mild liquid had risen to the top. Ordinarily, this clear liquid is poured into a cotton bag and hung up to strain out the rest of the dregs, leaving a clear, pure quantity of very low alcoholic content.

The committee approved the latter method and reported it to the conference, which adopted it. The secret of making this new wine is in using the right amount of sugar, burying it at a low temperature while fermenting, then straining out the dregs, sealing it in jars with paraffin to store in a cool place for the sacramental use. This formula is still available to the priesthood who may be authorized to make it. For 70 years the author has used wine made thus and has never been led to use it intemperately or to excess. In fact, he considers it as the symbol of the blood of Christ that was shed for us, and holds it as a sacred trust not to be misused.

In these last days we have this instruction given us by revelation (in the Book of Commandments), as a temporary provision in the absence of the proper bread and wine.

" . . . It mattereth not what ye shall eat, or what ye shall drink when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory; remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of sins" (B. of C. 28:2, 3).

To prove that this was only a temporary expediency, or emergency provision, we quote from Times and Seasons, Vol. 4, pp. 117-119, as follows.

"Early in the month of August, Newel Knight and his wife paid us a visit, at my place, at Harmony, Pennsylvania, and as neither his wife nor himself had been as yet confirmed, it was proposed that we should confirm them, and partake together of the sacrament before he and his wife should leave us. In order to prepare for this, I set out to procure some wine for the occasion, but had gone only a short distance when I was met by a heavenly messenger, and received the following revelation, the first paragraph of which was written at this time.

"In obedience to the above commandment we prepared some wine of our own make, and held our meeting, consisting only of five: viz., Newel Knight and his wife, and myself and my wife, and John Whitmer. We partook together of the sacrament, after which we confirmed these two sisters (persons) into the church and spent the evening in a glorious manner. The Spirit of the Lord was poured out upon us; we praised the Lord God, and rejoiced exceedingly."

From the above we note that, as a temporary expediency, Joseph states, "we prepared some wine of our own make", which under the circumstances could be nothing more than the new grape juice. This juice unless cooked or fermented would not keep without refrigeration, which they did not have. In the revelation referred to in the above quotation, the following provision for sacramental wine was given.

"Wherefore a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies; wherefore ye shall partake of none, except it is made new among you, yea, in this my Father's kingdom which shall be built up on the earth" (B. of C. 28:4, 5).

If, as some reason, "it mattereth not" what we use, why is the Lord so specific about the making of new wine among the membership of the church?

In conclusion: let us seek the old paths, return to the ways of the Lord as given in the beginning of the Restoration. Thus we may more fully enjoy the blessings for which this Restoration was brought about.

MY PRAYER FOR TODAY

Dear Lord, please guide me through this day.
 Let not one foot go astray.
 Let my life and actions be
 A guiding light to those I know,
 As we journey here below.
 Let my prayers be to all mankind,
 To both the rebellious and the blind.
 And may they find the innermost part
 Of the human heart and mind,
 For all is precious in thy sight.
 Dear Lord, let me pray with all of my might.
 Let me lift the fallen souls

And lead them into the Gospel fold.
 Let me teach the way of life
 That will lead them from all grief and strife.
 Let me love both friend and foe
 Through life's journey here below.
 And when my days are over
 And I journey home to Thee,
 May I receive a just reward
 For all things I have done for you, Lord.

Elmer Jenkins

THE STORY-TELLER

The story-teller talked many times about the special kingdom he came from. One time he said, the Prince of this kingdom was going to get married. He was called the Prince of Light, and the Prince of Peace, and a lot of other nice names because all the people loved him.

He and the bride had waited a long time for this wedding because the bride just couldn't seem to get ready. She had promised she would, and she really intended to. But there were so many things she wanted to do besides get ready. Most of what she wanted to do wasn't really bad, but it took up her time. And somehow she got some spots and stains on her beautiful white wedding dress.

The Prince said he was coming on the day set, whether she was ready or not. Maybe somebody would be.

Oh, what a bustle there was then! Every one of the bride's family had to clean his own house. And the bride's house had to be spotless and put in the best order they knew how. And those whose job it was had to wash the stains from her gown.

All of the bride's family and friends loved the Prince of Light, and they wanted to make their wedding something special. At first each one tried to do whatever he thought would be nice. This got some pretty funny results. Finally the Prince had to send directions for the way he wanted it. Then there began to be order. It was a great thing to watch as they all worked together to get ready.

One thing was sure. The wedding of the Prince of Light would have to be full of light. So that's the way it was planned. The bride's house would be decorated with a soft light that would shine out into the night like the moon. And instead of carrying flowers, each bridesmaid was to carry a little lamp with its light shining as brightly as it could.

Now these lamps would be different from most of what we have today. They would be something like an old kerosene lamp you may have seen. If your mother poured a little cooking oil in a cup and then put a piece of old shoe string or other piece of string with one end sticking up above the oil, you have something like the lamps they were to carry. The string would be what they called the wick. The oil soaks up through the wick and is burned at the end, above the oil. But these bridesmaids would need a better lamp than our cup. A cup might break and spill the oil and the flame. The wick might fall back into the oil and start a fire. They might burn their fingers. They wouldn't want any of these things to happen, especially at the wedding. So they would need a better lamp. They would want a clean wick so that it would burn evenly and make a pretty flame. And they would want the best oil, because some oils smell bad, and some make a lot of

smoke. They wouldn't want any of these. They would want an oil that made as bright a light as they could find.

At last the big day came! Some were still hurrying to get ready. Last minute work was being done. The watchman was out at the edge of the city, waiting for the first sight of the Prince. Some were cleaning the streets. Some were getting ready for the feast. Everywhere they were getting ready for the wedding.

The bridesmaids gathered together to get ready to meet the Prince. They dressed and fixed their hair. They cleaned and polished their lamps till they shone almost as much as the lights they were to carry. They trimmed their wicks so they would burn evenly and not smoke. They had filled the lamps with oil. And five of them had even filled little bottles they carried with them to refill their lamps. Some hadn't bothered.

When they were ready they sat down to wait. They admired each others dresses and they asked if this or that might make their own look nicer. They visited and they laughed. They enjoyed being together and waiting. They felt the excitement in the street outside as the people hurried with their last work. Some sang and laughed and worked as if what they were doing was as easy as child's play. Others worked frantically, as if they were afraid..

The sun went down and gradually there was less noise in the street. Footsteps still hurried by occasionally. One man called a greeting to another across the street. Two men walked by singing, "Praise God from whom all blessings flow". Lights began to be lit in the houses round about and the bridesmaids lit their own lamps.

It was now full dark, and mostly it was quiet outside. The bridesmaids talked more of the wedding now, and of the supper they had been invited to afterwards. It was then that the full effect of the lighting decorations would be shown because the Prince was bringing something that would magnify each little light the people would bring. And He would be there. Some people said it would be as bright as the sun. Some were almost afraid of that. "How will I look in that light?" they asked.

Sometimes the girls would hear someone on the street call out the time. Once someone laughed and said, "I don't think your prince is coming." Another time they heard some men talking. One said, "He sure is taking his time." Another said, "Maybe he's showing the bride what it's like to be kept waiting."

The bridesmaids strolled about the rooms, trying to keep from wrinkling their pretty dresses and trying to stay awake. But as the night wore on, they all had to give up. Some took little cat naps and some went sound asleep.

Then, far away, the watchman called, "The Prince

of Peace! The Prince of Light!" On every street someone passed the word, "The Prince of Peace is coming! The Prince of Light!" And in every house someone called, "Wake up! The Prince of Light is here."

Then there was really a hurry and flurry among the bridesmaids as they awoke. They shook their skirts to get rid of the wrinkles and they smoothed their hair. It was crowded in front of the mirror as they all checked to see if they looked all right for a prince's wedding.

Then they checked their lamps again. They trimmed the soot off their wicks and they refilled them with oil.

But some had not brought any extra oil. "I'm not going to have enough oil," one girl said. "My lamp will go out during the ceremony."

"Mine won't last much longer," another said.

"Mine has already gone out while we slept."

"Oh, no!"

"I don't have enough, either," another bridesmaid said.

"What will you do?"

"What can we do?"

"My lamp is getting awful dim."

"This is terrible!" The girls stood and looked at each other with something like fear.

"Let us borrow from you," one of the girls asked. And those with extra oil looked to see how much they had, although they already knew.

"The oil in my lamp and bottle together will only last through the night," one said slowly. "If I give any to you, my own lamp will go out. Then there would be one more of us in the dark."

"Mine is made the same way," another girl said. "If our lights started flickering out it would worry everyone and spoil the ceremony."

"We can't go to the wedding for the Prince of Light without a light of our own."

"What will we do?"

"Maybe there's still time for you to go and buy more oil if you hurry."

So five of the bridesmaids ran out into the night to look for oil for their lamps. And five were left feeling lonesome and anxious.

The maids who were ready went out to meet the Prince as he came, and went with him to the bride's house for the wedding. The door was shut behind them.

Later on, the other five girls came and knocked at the door and called, "Open up. Let us in. We were invited to the wedding."

But the Prince said, "I don't know you."

Inside, behind the locked door, all the lights of the people were magnified and shone out, bright as day. And the girls looked at themselves in that light and knew they were not fit to go to the wedding. Their faces were streaked from hurrying. Their hair looked as if it had never been combed. Their new dresses were rumpled and even torn. They sat on the ground with their backs to the wall and their little lamps at their feet, and laid their heads on their knees and cried and cried.

Maybe you have guessed by now that the story-teller was telling this story partly about himself. Remember? He was a prince in disguise. He was the Prince of Light, or the Prince of Peace. Sometimes he was called the Wonderful, or the Counsellor, or the Great and Mighty Lord. He was the Christ. But while he was disguised as a story teller, he was only called Jesus.

When he had finished telling this story, he told the grownups around him, "Now you watch. Be ready at all times. You don't know what day it will be when I come back as the Prince. Be careful or half of you won't be ready."

So the story-teller really is coming back, and he's coming as a genuine prince this time. And we all can be invited to the wedding. Really, we can all have a part in the wedding.

This is not just a story, but a riddle too. We know from other things he said that the bride is not just one person. It is his church, cleansed and made perfect. This story about the ten girls is about the people invited to come to the wedding or have a part in it. That's everyone who has received a seed of the kingdom and kept it growing. This story shows, though, that part of those invited to the wedding won't be ready when the prince comes.

What do you suppose the oil is? It was to make a light, wasn't it. And the prince who is coming is the Prince of Light, isn't he. Do you suppose the oil is whatever we have, or whatever we need in our lives to make us more like him? And he told us, like he told those people listening to Jesus, "You watch. Be prepared, so that when I come back you will be ready to meet me."

Ella Engle

THANK YOU

To our Brothers and Sisters in Christ:

There are just not enough words to express our sincere gratitude and appreciation for all the help you've given us and for the many prayers and kind words

you've spoken.

Thank you so much,
Vic, Jody and Jessica Housknecht

THE GROWTH OF THE CHEROKEE MISSION

In answer to the question posed in prayer unto the God of harvests on what I should be doing in the harvest field, the word of the Lord came to me, saying, "The mission is the Cherokee." This dramatic experience occurred to me as I sat in Solemn Assembly; the Spirit of the Lord came down like a cone and settled over my head down to my shoulders. Sudden as it was, the beginning went back a period of months when nightly I would pray to know what I should be doing, only to awaken the next morning and say to myself that no answer had come. Then, on a not-to-be-forgotten awakening, an audible voice spoke and said, "Go to the apostle." Being unable to understand the meaning of this command and after pondering for many days, it left my mind not to return again, until that wonderful message from God came as above recorded. The apostle is Brother Housknecht, the mission is the Cherokee."

Following an exchange of letters between the apostle in charge, Brother Kidd, and Seeb and Sally Bradley (both members of the Church of Christ) we found ourselves ensconced in our trailer on the Bradley estate nestled in a beautiful valley enclosed within the mighty ramparts of the precipitous Smoky Mountains eight miles north of Cherokee, North Carolina. This was in the Big Cove community on the reservation of the Eastern Band of the Cherokee Nation. And what wonderful people they are, opening their hearts to a white man and his wife! There are: Tom and Sadie Bradley; Jessie James Hill, inviting us to their home for a birthday party, and other times just to sit and talk and sing; Lucy Armachain and her rich welcome; Dewese Armachain and his dear mother and brother; the French's; the Wolf family and married children; there is Mr. Sequoia who developed the only written Indian language; the two brothers, James and Junior Kalonaheskie; Mr. Bushyhead, the Cherokee language teacher; Daniel Spears, a gentleman of letters; "Doc" Lambert; Martin Smith; Mr. Youngbird, and on and on.

But what of the little church building? It has the distinction of being the smallest of the many Cherokee churches: just 20 by 30 feet.

Our friends, Seeborn and Sally Bradley donated a generous parcel of ground; the Indians came and leveled the site free, put in the plumbing, and plan on installing the electricity. They donated chairs from a school they are dismantling. The Bryson City Building Supply gave us a linoleum rug and the Bradleys gave a pressed-wood underflooring. Eric Wolf, a young friend has helped in many ways in both rain and shine.

Our children, Alice and Harvey, with their families, and Harold Gill and family spent some time with us. With the impetus of people we held evening meetings in the open, the church building boasting only the wall

studs. The Wolf family and others met with us. After our friends and children left for home an unusual and wonderful thing happened: the very first night following their departure, here came the Wolf children and wanted to know if we were going to have a meeting. Joyfully we said we were. And these evening meetings have continued almost uninterruptedly for about three months, when a required trip to Arizona intervened. As others see the lights and hear the singing they too drop in to raise their voices in praise to our common Father, often in the melodious rhythm of the beautiful Cherokee language, reverberating with the love and praise in all our hearts.

And where do we stand in the building? There remains the painting of the outside, the purchase of insulation and paneling and the installing thereof. Money waits in the bank for the furnace and the Bradleys have promised a porch. All this has been made possible by the generosity of the many friends who have sent contributions, and also the help of the Bishopric. The smallest gift was 25c, the widow's mite, but it measures large in the eyes of God.

Thus ends a brief summary of the growth of a mission, with its countless blessings, its unplumbed moments of discouragement, its uncertainties on meeting all the problems attendant on crossing racial barriers and ancient hatreds. But, lo, we find love reaching across from both sides to bridge the gap.

Elder Harvey M. Siebel

A D D E N D U M

In talking with Brother and Sister Siebel on their return from Arizona to Cherokee, N. C. a few weeks ago, concerning the progress of the church being built there, I suggested that he write a summary of the progress and the need still existing to complete this project. I felt this was a way to get it before the people, through the Zion's Advocate, and possibly obtain the additional funds. I believe this is a worthwhile project. The Bishops in consultation with the Missionaries in charge, Apostles William Sheldon and Joseph W. Kidd, had sent funds to start the project and other funds came in for a time. If this project seems important to you, we would appreciate additional help to complete it. Brother Siebel notes they need insulation and paneling besides painting. Please send any offerings to the Church of Christ through the General Bishopric.

May God bless you.
Your brother in Christ,
C. LeRoy Wheaton, Jr.
Business Manager

AVA LOCAL NEWS

Darleen Smith

We send the best of wishes to all this Holiday Season, it brings memories of many pleasures of former Seasons; and while we celebrate with joy and thanksgiving of the many blessings received, we are conscious of the greatest blessing mankind ever received, not only the birth of Christ but the greater one of His Salvation brought to all men; and we feel the wonder of being privileged to partake in this work of the Restoration time.

We are glad to again have with us Bro. and Sis. Joseph Smith; and rejoice to hear that Candy Gentry was baptized in November by her father, and we wait eagerly and with love to offer her personally the hand of fellowship.

We received much help and encouragement at the Collin's Two Day Rally in October. So great was the blessing of the Sunday morning Prayer Service, all being warmed and strengthened by The Spirits comforting Presence through the many songs, testimonies and prayers.

On December 26 the members gathered for the Local Christmas dinner and gift exchange after the morning's good sermon by Bro. Archie Bell and the Sunday School's Christmas Tableau arranged by Sis. Murl Darlington consisting of the Manger Scene of Joseph and Mary and the Babe. Shelly Hase portrayed Mary and Philip Beem was Joseph; with angels entering singing and standing behind the scene continuing to sing the loved carols, these were Cindy and Dorothy Darlington, Pamela Burgin, Cherie Beem and Dawn Engle. Wesley Burgin was narrator and Robby and Jason Hase and Larry Beem portrayed the three Shepherds and then acting as the Three Wisemen. It was all very simple and effective.

Visitors were Bro. and Sis. Beem and family and Bro. and Sis. Archie Bell, though we scarcely call them visitors, they are more family.

Speakers have been Bro. Bell, Bro. David Jones, Bro. Alex Smith and Bro. Joseph Smith. Many good thoughts have been expressed, much admonition for forward and concentrated effort, and to recognize how great have been God's blessings on our lives.

Seed thoughts, - is all our teachings, discourses etc. pertinent to the needs of people now, how much is of former glories and future distresses and glories? Now is the day of our choice of Salvation.

Seed thought, - "Love", - Father-love, - is that which will help this old world i. e. people; it is not just some 'knock-about' equality of brotherly love, much deeper than this, - nor yet is it some sort of 'emotional-high'; it is Godly duty done often in very trying situations, with His Love working through one.

Seed thought, - "Be ye perfect, even as your Father which is in heaven is perfect." (Matt. 5:48), would it

help to clarify this if we consider the statement as Luke has recorded it — "Be ye merciful, as your Father also is merciful." (Luke 6:36), - as we "follow" Christ or in other words carry-on for Him, we are to do this in the mercifulness of our Heavenly Father.

Seed thought, - that we strive to build on the foundation that has been laid by other earnest workers in former years, here in this territory and that we follow on in their work; Is. 58:12 we are admonished that we build, each one of us, on the sure foundation Christ laid for us, He being the "chief corner stone", - being ever mindful to do as He says, "follow me", - or carry-on for Christ, the works He did that they may be done by Him through us.

Seed thought, - God uses the weak of the earth to do His Work, we think of Peter and the terrible mistakes by which, in brokenness and grief, he learned the testimony of Truth made truly evident to him by the agony of his repentance; he could then grow more in spiritual and all other ways. This is an example for us.

How vast is the
uncertainty
when we are so
insecure;-
how oft the
"Peter" in us
denys,-
betrays;
though intent
be pure.

Until we grow
and become
aware
that a dearly-loved
one's pain
is more
excruciating
to bear,
we then would
fain
go through
hottest fires,
wildest woes,
than cause

this other's hurt,
and see the
stricken eyes
as in their
heart
the twisting blade
cuts.

We are the "Peter", --
we are the
one hurt
by betrayals;
we suffer the
deep remorse.
We say midst
sore heart-trials,
"Father forgive them
they know not
what they do".
Father
forgive us
we know not,-
know not;
we are
guilty too.

Seed thought, - God shall pour out upon all flesh His Spirit (Acts 2:17) not only upon Church of Christ people, but upon all flesh, this was deeply impressed on our minds, that many individuals through the ages who have deeply, diligently sought God in the depths of their souls, searching for the doing of His Ways; these have been greatly gifted with faith and wisdom, and with great spiritual insights as many writings bear witness to.

Seed thought, - we were reminded that the "gift" being given for a purpose by God to help in a certain need (1 Cor. 12:1 through 10) and the "gift" then being received back unto God for safe keeping until a need arises again when the "gift" is extended through the individual or another, toward the working of the purpose of God. Both the "gift" and the "fruits of the gift" must be offered to God for sure safe keeping, yielding to Him "first" all these most precious things in our lives; for who of us are wise enough, careful enough, to guard such treasure? He then guards and takes the dear burden from our souls and we can "rest" in Him, knowing He does not take away these blessed "fruits" and "gifts" but guards them from satanic destroying, for satan seeks them only to destroy both them and us.

Seed thought, - isn't it incumbent on us to help each other to understand that there is a heaven i. e. a heavenly-way-of-living right now in this world? And a hell or a way of living in which one partakes of the darkness that satan cast over creation? And that we each, living right now are either "tasting" a bit of that heavenly-way of living, or "tasting" some of that which is "darkness"? Jesus came the light shining in darkness — "Then spake Jesus unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." — John 8:12

"Walk in the light; and thine shall be
A path, though thorny, bright;
For God, by grace, shall dwell in thee,
And God himself is light."

No. 245 in Zion's Hymnal

As we are granted the "taste" forward of heavenly-gifts, - "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come." Heb. 6:4-5. "O taste and see that the Lord is good: blessed is the man that trusteth in him." — Ps. 34:8; - in which tasting is the aid to our spiritual growth; we realize this is not only just forward taste, for this to be of real help, to really be of healing growth productiveness within us it must reach far back in our life, in our individual past, - in our environmental past, our heritage past, - our cultural past; filtering it's healing reaches through all these areas. Why? That the Glory of God be made manifest, as in the healing of the blind man, when they asked Christ if this were the sin of the man or his parents, and Christ said, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." — John 9:1 through 5, - thus releasing him from a condition wherein neither he nor his parents were personally at fault; though sin having entered the creation by Adam's disobedience, many things are wrong as a result. The prayer of releasement, - O! how needful to release others (forgive others) into this blessed flow of healing; for the forward flow or foretaste in spiritual growth balances the healing reach into the past, that scars in

our lives, scars in our memories, - and back beyond our memory, that it reach into culture, inherited, environment influences. By releasing (forgiving) others into this flow of merciful-healing-love, we are released too, into this flow, healing flow of the "repairer of the breach" Is. 58:12, - Christ who is the healer of the break made by Adam's disobedience. I in pain of memory of sins committed against loved-ones, some of whom have gone on to their reward, may through this prayer-of-releasement (O! they are already released in God) but this prayer releases me to fuller growth chance, and the mistakes i. e. sins against my fellow-travelers; we all together find release into this flow-of-healing; for in many instances to try to rectify former mistakes now, would be to commit even more grievous mistakes, - this in no way would be a true forgiveness. The prayer-of-releasement which releases others, even our worst enemy unto God's healing love, and which also releases ourselves unto healing merciful-love, - which balm touches the sore spots in our minds, the scars in our memories, the character warps caused by culture or environment, - the inherited traits; also releases us from the temptation of "putting forth the finger" — Is. 58:9, - that which causes pain and a stumbling when pointed at others or when pointed inward at ourselves. Nor will we be tempted to speak vanity, O! the promises of Is. 58:8 through 12, wonderful indeed are these to the heart.

The further forward
the heavenly "taste", -
the furthering
of it's backward
healing reach!

(FLASH)

Ava Reporter

Ed. Note: Just before going to press we are informed a new member of our group has arrived! A baby boy to proud parents, Mr. and Mrs. L. I. Davis of Ava, son-in-law and daughter of Alex and Darleen. (Hearty congratulations)

O! Holy!

Holy!

Holy!

I have found you.

O! Holy "Tree of Life"!

Thou that searcheth the heart, -
the soul, -
the depths;

Thou, Savior of men!

I cannot wait, -

I cannot wait to taste,

To savour, - to know Thee deeply

Until all differences

are straightened out, -

all wrongs righted, -

all evils put "under Thy feet".

I cannot wait until all
 The Redemption Work is finished
 to know Thy goodness, -
 Thy Truths, -
 Thy Love;

I cannot wait to yield unto Thee
 my will, -
 my life, -
 my all;

(Help Thou my unbelief, -
 my unlove, -
 my unfaith;

Help Thou me in my weaknesses, -
 my unyieldedness, -
 my unwillingness.)

I cannot wait to be sustained,
 strengthened,
 comforted;

To make my "abode" in Thee.

O! Holy!
 Holy!
 Holy!

Light of Life!

darlene smith

HOUSTON LOCAL NEWS

We at Houston have enjoyed many blessings the past year. God is so good to us in so many ways.

The year has brought so many things
 To give my spirit soaring wings,
 I cannot think to name each one . . .
 A new day blessed by morning sun.
 The memory of woods in snow;
 Beloved peaceful hills I know,
 At night, the mystic stars above;
 Companionship with those I love,
 My garden, bright with blossoming,
 The miracles the seasons bring.
 Oh, help me to be worthy, Lord,
 Of these good gifts, a treasured hoard.

Edith Shaw Butler

In July of the past year began the time of so much joy to us; our visits from those we love. Johnna Mae and Arden Ely and family from Phoenix were here to visit Johnna's parents, John and Verna Jones. While they were here, the church had a get-to-gether at Montauk State Park. We had a beautiful evening and wonderful food.

In August Alzada Massey, daughter of the Keeneys was here for a visit and to attend a Keeney family reunion. Only three of the Ernest Keeney family are left out of sixteen children.

The last of August Dee Anna Medders left for college in Fayette, Mo. We miss her a lot, but she enjoys college and keeps so busy with her music activities on the weekends, her parents had to go up there to visit her.

Jane Ann and Kim Stencil were blessed when Kim received a job in Kansas City and they were able to move to Independence. They are missed in Nashville, but it is a great blessing for them to be able to meet and study with church people. Jane Ann is a granddaughter of the Keeneys.

Sr. Anna Keeney had surgery in October. She re-

ceived a great blessing and surprised everyone with her speedy recovery. We give God all the glory and praise. Her daughters, Florence Kommer of Nashville, Tenn. and Alzada Massey of Weatherford, Okla. were here to visit her in October.

Bro. and Sr. Maynard Case also gave us a visit and good ministry during October.

The last Sunday in October most of the Houston Local enjoyed the Collins Rally. How great it was to hear all the wonderful testimonies and sermons and visit with loved ones there.

Johnna Mae Ely and children were here during the month of October visiting her parents. The first of November, John and Verna Jones took them back to Phoenix and spent the month of November. They came home after the Phoenix reunion and gave us a report of the enjoyable reunion there during Thanksgiving.

While our pastor, John Jones was in Phoenix we had the following visiting ministry: David Jones, Gary Housknecht, Bro. Oren Caviness and Bro. Archie Bell.

Dee Anna Medders was home for the Thanksgiving holidays with her family.

During November the women of the Houston Local organized and were privileged to have Gary and Neva Housknecht at our first meeting. Gary was speaker for our first program. He gave us some very good thoughts and advice. Our goals are: to promote evangelism through personal testimony and community service, prepare ourselves for effective service through study, prayer, worship and fellowship. Pray for us that we keep these goals in our hearts and minds and work steadily forward for the building of the kingdom.

Dorothy Wilson went to Kentucky in November to pick up her sister-in-law, Mae Walker to spend a few weeks with her, then Dorothy took her to Sherman, Texas where she is making her home near her brother.

We had a very nice Christmas Program on Sunday,

December 19 at the church. Roberta McGuire assembled our program, with the stories taken from the Book of Mormon and the Bible. Mary Jane Medders was the narrator, with the youth and children participating in songs and readings.

Bro. and Sr. Cliff McGuire and Sr. Roberta's mother, Sr. Henson left for Knoxville, Tenn. on the 21st of December to spend the Christmas and New Year Holidays with their daughter and family, John and Barbara Kincade. We are very happy for them to have this visit with their family and thankful their health permitted the trip. We are looking forward to their return soon after the New Year holiday.

To end a wonderful year in a perfect way; Bro. and Sr. Jones and Dorothy Wilson had a New Year party for all the church family and friends. We met in the home of our Pastor at 6:00 p. m., New Years Eve for traditional oyster stew. After stew all gathered in the living room for songs and sharing of inspirational readings brought by everyone. The young people left

for the basement recreation room for games and fun. The others visited upstairs and enjoyed the laughter vibrations from below. Thank you, David and Kathy Jones, for helping our youth to enter the New Year with happy hearts. The Good Spirit was there to end the old and bring in the new year. Greetings of "Happy New Year" were shared and everyone retired with a pleasant and happy heart in the beginning of 1977. Thank you John and Verna, for all the love and watch care over us, the Houston saints during the past year.

O Thou our greatest friend, we thank
Thee for the friends Thou hast given
us, whose enthusiasm for the good
inspires our minds and whose tender
understanding sustains our hearts.
Help us, dear Lord, to be more worthy
of our friends.

Jane Merchant

A BRIGHT DAY FOR STANWOOD, MICHIGAN

On July 18, 1976 Apostle Clarence L. Wheaton Sr., and Elder George Brantner met by previous arrangement with Elder Max Lee and his members to formally organize them into a local Church of Christ.

According to the Articles of Faith and Practice of the Church of Christ, with headquarters on the Temple Lot, Independence, Missouri, provision is made for such organization, to wit:

"We believe that where there are six or more regularly baptized members, one of whom is an Elder, there the church exists with full power of church extension when acting in harmony with the law of God." (Art. II).

This provision was fully complied with when twelve regularly baptized members by resolution made a request for an organization and agreed to abide by the Articles of Faith and Practice, i. e.:

"We believe that local churches should govern their own affairs, and that general church officials should not dominate or interfere therewith. On invitation, such general officers may, with propriety, give counsel and assistance. Local congregations are subject to the Articles of Faith and Practice and must be governed thereby" (Art. 15).

Those who comprised the charter members were: Elder Max Lee, Elaine Lee, Brenda Lee, Gail Lee, Curtis Lee, Tery Bowmaster, Vern Lee, Diane Lee, Verna Walters, Yolanda Walters and Dorothy Howe.

It was a beautiful day in Stanwood, nice weather and a pleasant gathering. In the morning Sunday

School was the order, followed by a Sacrament service in charge of Elders Max Lee and George Brantner. Service was opened by song, and a prayer by Elder Brantner. Elder Max Lee delivered the scriptural reading and a short sermon. His theme was, "We should follow the compass of Christ". He rehearsed to us Alma's admonition to the people to follow Christ and talked about the prayer of Moroni and why we take the Sacrament and who should take it.

A young brother, Jason was administered to by anointing and laying on of hands for healing.

During the course of the service Apostle Wheaton arose and gave instruction and the calling of Curtis Lee to the office of deacon. Among other things he said, "He will be a help to the church, to the pastor in all his duties, as well as among his friends and school-mates." This call was unanimously accepted and the ordination was cared for by Apostle Clarence L. Wheaton, spokesman, assisted by Elders George Brantner and Max Lee.

Following this ordination and the reading of the Articles of Faith and Practice of the Church and their unanimous acceptance by the charter members present, Apostle Wheaton proceeded to organize the local.

Elder Max Lee was elected for one year as pastor by unanimous vote. Sr. Terry Bowmaster was selected as secretary for one year by unanimous vote. Curtis Lee was unanimously elected as deacon. The local treasurer and other officers will be selected by the membership in subsequent meetings

The further activities of the local church were then turned over to the membership. Apostle Wheaton expressed the hope that this group would be a bright light to the community and that the Lord would prosper them all in righteousness to that end. They closed the meeting with song #139 by the congregation and with prayer.

After the organization of the local, Elders Brantner and C. L. Wheaton had dinner with Sister Dorothy

Howe and family at her house. In the evening a series of pictures and narration was given by Apostle Clarence Wheaton on the coming of Christ to America. Because of the lighting condition the pictures did not show too well. We parted with gladness that we had spent a profitable day together and with the Lord.

We pray that all of the churches and membership will give the new local their moral and spiritual support in their endeavor to serve the Lord.

1976-77 WINTER WORKSHOP

Rosemont-Minneapolis area, Minn.

A large bonfire was the setting for the Friday night get-together. While sitting on bales of hay and roasting hot dogs, we engaged in controversial discussions about life. Hot chocolate was served to warm us in the below-zero weather.

After the hot dog roast we all went inside to join together in a sing-a-long. Merlin Eddy entertained us and led us in a variety of old-time songs on his banjo. Jon Gould strummed guitar tunes and Johnny Gill displayed his talent on the accordian.

Before going home we brought in the new year with joy and shared stories about the old.

Saturday morning was spent visiting with newcomers and the Gill farm was the fun spot for the snowsports events. We all had our fill of snowmobiles and sleds and snow. The children were exceptionally good. We all left together for the clubhouse at Merlin Eddy's trailer court. As lunch was being prepared we circled around for a game of blind man's bluff. Since children and adults joined in, suspense turned into laughter and we all shared the fun. During lunch we had the opportunity to become better acquainted with each other and some out-of-town guests.

After lunch we had the pleasure of being led in the singing of hymns by Jon Gould on the guitar and of a special number by Gloria Chermak.

Tom Maley gave us a nice talk and Johnny Gill also

led us into thoughts about our inner selves. The discussion became one in which we all participated, each one shedding some light and prompting more questions, which were thoughtfully discussed. The evening ended in dinner, with Judy's homemade ice cream and Mrs. Gill's homemade pies for dessert. We departed and went home with thoughts of the next day and the sacredness of it.

Sunday was the traditional first Sunday of the month and also the first of the beginning new year. Sister Sandy Perkins gave us a rare treat by assisting us on the piano. We don't generally have a pianist. After study class we were led by Tom Maley in a traditional remembrance ceremony. We all listened to the testimonies that were given; prayers were also offered.

Lunch was served in the basement.

The afternoon was a combination of duets and our own special local quintet. Tom Maley gave us a reading. Several impromptu specials were offered.

The meeting was brought to a close and goodbyes were said.

We hope and pray that the 1977-78 winter get-together will be even better and that more out-of-towners will plan to be there.

May God bless you all!
(reported by Gloria Chermak)

SOLEMN ASSEMBLY MEETING

By action of the 1976 Ministers' Conference, a solemn assembly has been appointed for two days immediately preceding the 1977 Ministers' Conference. Therefore, on April 1st and the 2nd, the Council of

Apostles wishes to urge all members who can do so to come in the spirit of fasting "for the purpose of seeking God's divine assistance and direction in accomplishing those things which have already been commanded."

CONFERENCE MEETING

CONFERENCE TO CONVENE APRIL 3, 1977

Following instruction of the 1966 Referendum, the annual conference of the Church of Christ (Temple Lot), will begin on the Sunday of the week in which the 6th of April occurs, which, this year, will be April 3rd.

Business Sessions, however, will start at 10:00 a. m. Monday, April 4th.

As per Bill #1, 1972 Referendum, "all committees and boards etc. of the Church empowered to expend general Church funds or collect the same shall be required to submit an annual report of their activities to include a financial statement of funds received and disbursed and submit to the Joint Council of Twelve and Bishopric at least one week prior to the opening of

Conference a proposed budget for the ensuing year."

Officers and committees, as noted in the directory, should see that their reports are filed with the conference secretary as early as possible. Persons needing a place to stay should contact the Housing and Reception Committee. Those wishing to donate food or money to the conference, should contact the Dining Hall Committee.

We are looking forward with eager anticipation to greeting each one of you and pray that the Lord's Will will be done in all things.

Doris Ratterree
General Church Secretary

NOTE:

I felt it would be good to add a note to the letter telling of the experience of Sister Lucinda Scott with regard to her tithing as printed above.

Sister Scott has been a consistant tithe payer for a number of years as well as a contributor to Zion's Advocate from time to time. I had felt it was good to acknowledge in behalf of the church that it is these types of consistant tithe payers through the years, both those who give small amounts and great amounts who have been able to support the work and build up the funds so that we can begin to do some of the projects for which we have waited so long. It is good to find one who is willing to tell of her experience, as the Lord has blessed her in her great desire to carry on her tithes, even though her income had been greatly reduced and the demand was very great. It is another indication of the fulfillment of the promise which was made so long ago through the prophets, that if we would pay our tithes and offerings, He would pour us out a blessing such as we could not contain.

May God bless our sister and each one who observes His commandments.

Your brother in Christ,
C. LeRoy Wheaton, Jr.
Business Manager

December 22, 1976

Dear Editor,

I would like to tell of an experience I had concerning tithes.

Since being in a nursing home, I could no longer observe the gospel law of tithing as I did before. But with God's help, a way was opened up so that I could give a little; it was such a little to send each month, so I decided to wait until the end of the year and send it all together.

Although my vision is impaired, the Lord helped me to get used to crocheting without using my eyes so much; I can go mostly by feeling.

I have made and sold eleven afghans since last December, and have the twelfth one on the way to fill an order. Usually, I have an order ahead, and never more than a day or so without one. So the Lord has helped me this way.

A number of nights ago, I dreamed I had sent in the tithing. It was one of the most glorious and happy spiritual experiences I have ever had!

After the tithing check had been written, I was so happy I held it up to my heart, and thanked God that he had made this possible.

The Lord helped me in another way last week. I had been looking, and others had been looking for yarn that I needed for some time. Finally Alan's wife, Bernice found it. Meantime, a supervisor here was going to look for it. I had her phone number, but had forgotten where I put it. I got up to start looking for it, then the Lord put it in my mind to look in the yarn bag, and there it was!

I can no longer see to read or play the piano; I miss this very much.

But the Lord has made it possible for me to do something to take up the time.

God is so good to me.

Your humble Sr. in Christ
Mrs. Lucinda Scott
Beacon Light Nursing Home
Marne, Mich. 49435

Editor's Note:

We would like to take this letter into consideration and gratefully acknowledge our good sister's talented contributions to the reader's of the Zion's Advocate in past years, to wish her well and to add our sincere prayers in her behalf in her hours of great need.

TWENTY THIRD PSALM

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

BITS AND PIECES FROM TWENTY THREE PSALMS

Compiled by Donald B. Willard

The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.

What is man that thou art mindful of him, and the son of man, that thou visits him?

Blessed is the man that walketh not in the counsel of the ungodly nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night.

The earth is the Lord's, and the fullness thereof, the world and they that dwell therein.

My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up.

Wait on the Lord; be of good courage, and he shall

strengthen thine heart; wait I say, on the Lord.

Mark the perfect man, and behold the upright; for the end of that man is peace.

For he is our God; and we are the people of his pasture, and the sheep of his hand. Today if ye will hear his voice, harden not your heart.

In God have I put my trust; I will not be afraid of what man can do unto me.

The fool hath said in his heart, There is no God.

Why do the heathen rage and the people imagine a vain thing?

Blessed is the nation whose God is the Lord.

I have been young, and am now old; yet I have not seen the righteous forsaken, nor his seed begging bread.

Weeping may endure for a night, but joy cometh in the morning.

God is our refuge and strength, a very present help in trouble.

Create in me a clean heart, O God; and renew a right spirit within me.

Make a joyful noise unto God, all ye lands.

O sing unto the Lord a new song; sing unto the Lord, all the earth.

O worship the Lord in the beauty of holiness. Serve the Lord with gladness.

O give thanks unto the Lord; for he is good; for his mercy endureth forever.

Search me, O God: try me and know my thoughts, And see if there be any wicked way in me, and lead me in the way everlasting.

Put not your trust in princes, nor in the son of man, in whom there is no help.

Praise ye the Lord, praise him in the firmament of his power. Praise him for his mighty acts; praise him according to his excellent greatness.

MY LITTLE CHURCH

Barbara Ponder

My Church in the three seasons I've seen it
Is small and white of frame.

My Church with the trees that surround it
Is pure and has little fame.

My Church is not my church only.
It's Christ's the Lord from above.

My Church is His Bride in crystalized beauty,
The testimony of God's everlasting love.

My Church in the down of the angels
Is far whiter than the fallen snow.

Surely Her seeing me and me seeing Her daily
Will help me to take the right pathway to grow.

COLORADO REUNION NOTICE

The Colorado Reunion will be held at the Church of Christ, Orchard Mesa Local, 3233 B½ Road, Grand Junction, Colorado, on June 10, 11 and 12, 1977.

Campers may be parked at our homes, or we will arrange housing for you if you will contact one of the people on our Reunion Committee:

Marvin E. Ely Phone:
236 - 32 Road, Rt. 4 303-242-2993
Grand Junction, CO 81501

Shirley M. Ely Phone:
3201 B½ Road, Rt. 4 303-242-1676
Grand Junction, CO 81501

Allen D. Downs Phone:
3047 F Road, Space 11 303-243-5777
Grand Junction, CO 81501

It helps us a great deal in our food preparation if we know how many to expect, so we truly appreciate it if you let us know you are coming.

All are welcome to come and worship with us.

Enid E. Bell, Secretary

IT STARTED AS A TINY SEED

It was so dark, and I was so alone. I felt so empty and full of despair. Then I felt a warmth radiating from above. A warmth that seemed to touch my very core.

And I felt a glimmer of hope. So I started pushing and climbing towards this warmth, moving steadily upwards. And as I climbed the warmth continued to grow. I knew if I kept pushing my way through the darkness that surrounded me that I would find my reward at the end of my climb. My faith had begun to grow. With my faith and hope I continued to move upward.

At times I grew very tired and my faith would weaken and my hope would lessen. Then the darkness would start to get darker and I would feel the warmth receding. But, something inside my heart would cry out, don't leave me, please don't leave me all alone. And with renewed strength I would begin the climb again.

As I steadily climbed upward the warmth would spread through me. Then one day a ray of sunshine touched my face and soul and renewed my strength and hope. And as it touched me I grew steadily day by day. It saturated my very being. And as I spread my limbs I could feel it reach the darkest and smallest places in my being, shedding light as it went. The love and warmth I experienced from my creator and master surpassed all other joy ever felt.

And as I reached maturity I too started planting tiny seeds wherever and whenever I could. So that

they too, might someday feel the joy and warmth from the creator. And as I now feel the warmth and sunshine within me, my joy is complete.

With Gods Everlasting Love,
Nana Lossing

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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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