

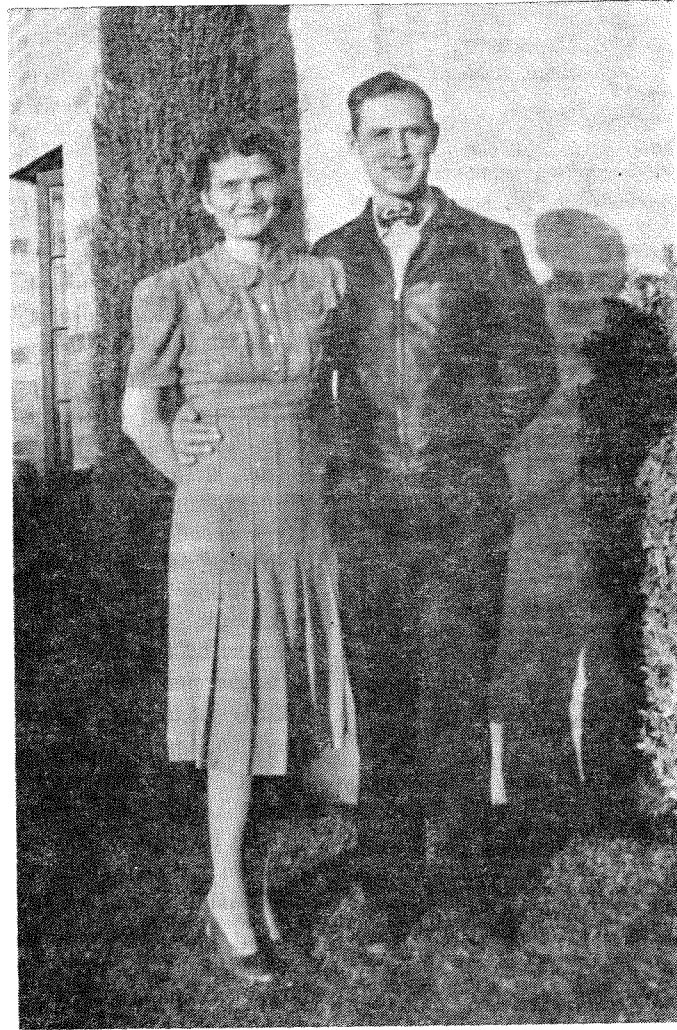
Zion's Advocate

"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

Independence, Missouri, June, 1977

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Leon and Francis Yates 1927



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 Headquarters on the Temple Lot, Independence, Missouri
 Phone: 833-3995

EDITOR

Elder Roland Sarratt, 15910 E. 36th Terr., Independence, Mo. 64055
 Phone 373-6605

ASSOCIATE EDITORS

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

BUSINESS MANAGER OF THE ADVOCATE

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

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 Att.: C. LeRoy Wheaton, Business Manager Church

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

Secretary, Council of Bishops, Oren Caviness, Rt. #1, Box 87, Preston, Missouri 65732.

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

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EDITORIAL MARRIAGE

The month of June is traditionally known as the month of weddings. In observing this tradition, it is appropriate to reflect upon the words of God when He said, "It is not good that man should be alone; I will make an help meet for him" (Gen. 2:28). Woman was created as man's help meet and was thereafter known as his wife and he was known as her husband.

In various scriptural writings we find that the relationship of Christ with His church is referred to as a marriage (Isa. 62:5; Eph. 5:22-23; Rev. 19:7-9). The marvelous event of Christ's return to His people is brought to our level of appreciation by comparing it to an occasion as commonly known to us as a wedding. This should make us realize more fully that the joining of a man and a woman as husband and wife was foreordained of God. Holy matrimony is according to His infinite wisdom and design.

A sign of the coming of Christ is that there would be eating and drinking, marrying and giving in marriage as compared to the time of Noah (Matt. 24:38). Eating, drinking, marrying and giving in marriage has been common throughout the history of man, but today we see an excess in all of these. The excess of marrying and giving in marriage is in the disposition to condone unlawful marriages, that which is contrary to the teachings of Christ (Matt. 19:3-9). The permissiveness of the modern life style has provided a broad path for people to be in and out of marriage as frequently as they choose.

The wedding has been a special event for all people at all times and it has been looked forward to as a joyful occasion. Unfortunately even such a joyful occasion has the dread possibility of a sad ending. It is not uncommon today to have the hopes of a beautiful marital relationship to end in the ashes of divorce.

God knew our day and He has given sufficient restrictions concerning marriage. It behooves us not to follow the trend of the world, but rather, to seek the favor of God in following the counsel set forth in the written word and also the examples set forth by the stalwarts of our time. The bond that has held a husband and wife together through many years of marriage is as a tower of truth and light to the world that is in the darkness of misunderstanding.

It would be well for us to consider the words of an old song which says, "Love and marriage goes together like a horse and carriage." Paul's practical counsel admonishes the husband to love his wife and for the wife to love her husband (Col. 3:18; Titus 2:4). Love is a necessity to marriage today more so than it has been at any time.

A common expression describing the initial experience of love between a man and woman is that they "fall in love." Although this is a well used term, if

we consider the meaning of it fully, we might take exception to such wordage. For example, a ditch or a trap is something that one might "fall in."

The overwhelming experience of love between a man and a woman that leads them to matrimony is a gift of God and it should be treated as such. It should be cherished and developed throughout the years of marriage.

Marital love cannot be understood from an idealistic standpoint alone. It has a very basic and practical application to life. The home is the proving grounds for this love.

To really know a thing sometimes requires a knowledge of its opposite. The opposite of love is hate. It has been said that there is a fine line between love and hate. When love is rejected, hate is the natural result.

Christ said to love our enemies and to do good to those who hate us. Far from the idealistic and even the norm of things, love is sometimes a one way street. This is not an advisable condition for marriage. But to look at the greater scope of things, we should consider that love is never lost. If we have had the ability to love, or the gift of love, we have been the benefactor for love is characteristic of God.

Every fallacy in the human makeup opposes marital love. It can easily be understood that the initial experience of love is not enough to keep a marriage strong; various weaknesses and differences must be bridged by a love that is continually rekindled.

God, recognizing the human disposition to wane in marital love, made provision from the beginning for the husband and wife to be joined in a covenant relationship. It is the equal responsibility for each of them to keep their covenant inviolate so long as they both live.

The marriage covenant is based upon love. If a man beats his wife, he is in direct violation to their marriage covenant. If a woman belittles her husband, she is inviting wrath into their home. The marriage covenant is warred against by unnumbered foes in this modern world. The products of man's imagination has compounded human errors to such a vast extent that moral law would soon be lost to human kind if God should not put forth His correcting hand.

We who claim to be Christians are not without a

knowledge of God's will. We are called to be more conscientious about the marriage covenant.

Adultery (fornication) is considered the only just cause for divorce according to the scriptures. Christ was explicit when He said, "That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28).

Although the act of adultery has not been performed, a sin has been committed against the marriage covenant when a person has lusted after someone other than his or her spouse. Such a sin is forgivable and it may not be known to any other than the sinner. However if the sin is not repented of before God and the thought of it driven out of the mind, it will develop into a serious breach in the marital relationship.

We can see that marital love has many enemies. The indulgence of any ill will or suspicion can lead to complications which can overthrow a marriage. All minor evils have the potential of growing into a condition of discontent within the home. The act of adultery usually follows a less noticeable path of sin and is actually the final step that an evil influence would guide a person. The original cause that would start one into such a path might be totally unrelated to adultery, but somewhere dissatisfaction or human weakness would give way to seeking justification for unlawful desires. No sin against the marriage covenant is justifiable in the sight of God, but His mercy is to all who will repent, seek forgiveness, make restitution and turn away from the sin.

Insufficient teaching and counseling on the subject of marriage has left many Church of Christ members subject to the immoral influence of the world. Too often it is not until a marriage has gone aground and separation has occurred that a doctrinal ax is brought out and wielded to bring the final blow to the marriage.

I wish to use this means to invite articles for this paper on the subject of marriage that we might enliven a greater interest in making our homes stronger in Godly love. Those of you who have lived through long years of marriage or have had marital experiences that you feel would be beneficial to others are welcome to contribute to this work. Let us all work together to combat the wrong and to hold high the banner of the right.

RLS

INSPIRATION

Praying to my Lord, confused as I may be,
Praying to my Lord, grants me serenity.

Praying to my Lord, about the world I see;
I know its just a rat race, for them but not for me!

Praying to my Lord, and of what has come to be,
This girl's cold and lonely heart will open more easily.

Rebecca Cobb

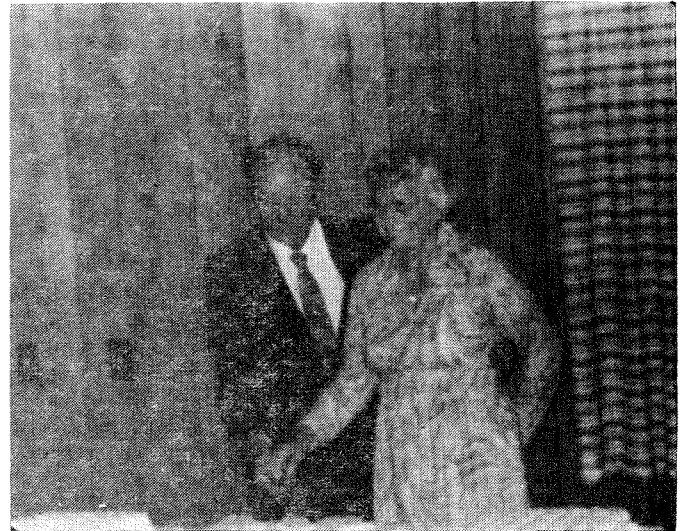
AWAKE!

Awake, ye saints, be no longer sleeping.
For the time is now at hand
When Christ shall come to gather out His sheep
And bring them home to Zion's land!

This verse was given to me in January of 1974, as I sat down to write a letter to a dear friend. The music was also given and I hope to get it written soon.

Stella Winegar

FIFTY GOOD YEARS



On Sunday afternoon, April 24, at the Collins Local the 50th wedding anniversary of Leon and Frances Yates was celebrated. Friends came from far and near to wish them well. There were friends from the two Independence Locals, from Ava, from Houston and some from Phoenix, Arizona.

After the Sunday morning service, a bountiful dinner was served in the dining room. In the afternoon we assembled to listen to a program given in honor of the Fifty year-weds, which delighted us. The program was opened by a prayer by Elder Oren Caviness, thanking God that a Bit of His Love has been given to mortal man to give him joy in his earthly companion.

Rhondal and Irene Shaw, accompanied by his guitar, sang "Put on your old gray bonnet with the blue ribbon on it — and we'll ride up to Dover on our Golden Wedding Day." Instead of "Silas" and "Miranda" they sang "Leon" and "Francis".

A granddaughter, Becky Cobb, read a poem of her own composition, declaring her affection for her grandparents. Olivia Yates sang, "Love is a Many Splendored Thing", finishing with the words, "Your love has always been an inspiration to me".

Leon's sister, Ruth, gave a talk on Leon's life from Covered Wagon Days to the Atomic Age. His brother, Joe, read the beautiful poem by James Whitcomb Riley, "That Old Sweetheart of Mine".

Allan and Czerna Kauffman made sweet harmony on the song "My God and I". A son-in-law, Bruce Cobb, delighted the listeners with his humor. Apostle Clarence Wheaton reminisced on interesting old times.

Gary and Neva Housknecht sang "I Love You Truly."

(They, themselves have just finished the first year of their marriage.)

Larry Shaw pleased everyone with a piano selection and then read some appropriate verses which he had written on the spur of the moment.

Apostle Don Housknecht spoke on some interesting experiences which he had shared with Leon. Merl Lee Darlington and her daughter, Cindy, sang the lovely hymn "This is My Story."

Rhondal Shaw talked about some trips he and Leon had taken together. At one time a fine picnic lunch had been prepared, but when they went to get it out of the car, they found it had been left safely at home. They went home hungry.

"Precious Memories" was sung by a trio, Olivia, Gary and Neva. A niece, Donna Moser, read this verse:

For Skeet and Francis, Upon Completion of the First Fifty

Faith of our fathers (uncles too, and aunts!) makes aging seem

No fearsome thing to contemplate. You've helped us dare to dream.

For, watching you, we see that love can bless all those around

The two who serve their God as one. This one-ness you have found

Is surely prelude to that joy for which mankind came here.

And we who love you thank our God for making you so dear.

Leon and Frances's son Ronald, from Arizona presided as master of ceremonies. Present also were their daughter, Marlene Cobb, and their other son, Leon Jr., both of Missouri, and their families.

In this program, in words and in song, there were stories of the past, stories of modern day. There were

smiles, there were tears. There was humor — and pathos. In response to each, Leon expressed his deep appreciation for their friendship and their love. Apostle Archie Bell pronounced the benediction. After the program a big wedding cake was cut by the bride and groom of 50 years and was served with punch to a happy group.

Congratulations, Leon and Frances! May God continue to bless your lives as richly as He has in the past!

SERMON BY OREN CAVINESS

Dec. 12, 1976

(Part of Elder Richard Wheaton's introduction. He is my father-in-law and a very helpful and inspirational person in the family and in the church. Some seven months ago it appeared that we might never again have the privilege of hearing his voice or listening to his counsel. Visions or dreams were reported by others, in which he spoke with his normal voice once again. It is our privilege to have him occupy in the pulpit again for the first time since his illness.)

It is true that for a time my voice completely deserted me. They discovered a paralyzed vocal cord and I thought perhaps speech was a thing of the past for me. On Sacrament Sunday in June (I had gone into the hospital on May 14th.) Brothers LeRoy and Maynard came down to bring the Sacrament and administer to me. Brother Leon Yates had administered to me just prior to this. Since the culture tests in the hospital took six to seven weeks to develop, the results of the tests taken after those administrations were not in till July 14th. To my great joy I discovered later that this test proved the tuberculosis no longer active. I wasn't released until the first of September, because I had to have two more identical tests before dismissal. But it was a joy to know that long before that the Lord had been merciful and had removed the malady from my lungs.

I would like to speak today about our role as Christians, about the troubles we get into, the necessity we have of keeping our Christian lights burning. I read for a lesson the first thirteen verses of the twenty-fifth chapter of Matthew, the parable of the Ten Virgins.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise, took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

(Each had a lamp and it was lit, but while they waited, it had consumed the oil.)

But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterwards came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Paul, in 1 Cor. 10:12, says this. "Wherefore let him that thinketh he standeth take heed lest he fall." He was paraphrasing Christ's statement to His disciples, "Watch and pray lest ye enter into temptation, the spirit is willing but the flesh is weak." This indicated that there might be a time when we would need His assistance. The capacity of our lives is rather like that of a trunk. We can fill our "trunk" with the days and hours that are allotted to us, with just so much, either good or bad. If it is filled with evil there is little room left for good. If we want to get as much good into it as we can we will have to take the evil out, so we can put the good in. There are no vacuums in nature. We cannot say, "This part of my life is filled with nothing; it is just a vacuum." God said to Ezekial, long before Christ's time, "The soul that sinneth, it shall die" (18:20).

I read on.

But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways and live? But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done

shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. (21-24)

This talks to you and me. God doesn't want a half and half Christian. In Genesis we are warned that the Spirit of God will not always strive with man. Every man's time is measured the same way. Some people have more time than others, but only in the amount of allotted time that God will give us. We each measure our time exactly the same. There are sixty seconds in every minute, sixty minutes in every hour and twenty four hours in every day. Figuratively, some of us might sleep till noon; others may stay up till two or three o'clock in the morning, keeping their lives as active as they can; others go to bed early and get up late. But each of our days, in the time allotted to us, is exactly the same. It is what we do with these waking hours that life does with us. It is where we spend our waking hours that exerts its inexorable influence upon us.

There are some things in life over which we have little or no control, some things that are foreordained, like being born in this century, or born white, black, red or yellow, or male or female. Over these things we have no control, but immediate circumstances of our lives are ours to fashion.

This free will and pre-determinism can be likened to a game of cards. The hand you are dealt: whether you are black, white, male, female, American, French or German — this cannot be changed. That is the hand you were dealt. But the way you play that hand, that is your free will. It is your responsibility how you play the hand that was given you. Only those who seek to excuse, rather than change, themselves would argue otherwise.

Yet there are many Christians who fail to reach the high mark that God intends them to. We become so concerned about doing nothing **bad** that we wind up doing nothing **good**! We just don't do **anything**. Peter said that Christ was a man who went about doing good. The great difficulty with most of His followers today is that they are just concerned with going about! We are not too much concerned over whether we are doing any good, or just not doing any bad.

We know there are a great many energies and drives wrapped up in the human frame. Some people have drives to be doctors, some to be lawyers, some have sensual drives. It is the way these drives are pointed that determines the action brought forth in our lives. Animals have drives as do we; they have the hunger drive, the sex drive, the drive to congregate in herds. Fish have a drive to migrate, as well as birds. They have drives that must be pointed in the right direction. A duck would be in a very sad condition if his drive to migrate in the winter pointed him north instead of south. It is the way our drives in life are pointed that determines whether or not we achieve our desired goal. Man is the only animal that has been given a sense of right and wrong. Once I had a cow who, because my pet lamb got in front of her when she was eating, just stuck a

horn through his heart and tossed him over her shoulder. If a child bothers us as we are doing something we just don't back-hand him and knock him end over end! We have a sense of justice and right and wrong. So it is the way we point our drives and ambitions that achieves a desired goal.

There are a lot of marriages that fail because the partners have gone into marriage with fingers crossed. "If it doesn't work we can quit." They don't go into it committed. Their drives are not committed and pointed in the right direction. If a problem comes up they argue; they are so immature or egotistical that each one thinks the other is bound to be wrong. "I can't be wrong — it's the other who is wrong." So they feud and fight until there is no longer a desire or willingness on the part of either to continue their lives together. So they separate. But many marriages which have almost reached a parting of the ways, where the participants have had the intelligence to get help, have been guided and directed into putting into operation the rules of marriage. (Marriage is just like any other game of life; it has certain rules that govern it, the violation of which bring trouble.) These become devoted partners by simply following the rules that point their drives to the desired goal.

This is also true of Christian living. We have taken upon ourselves the name of Christ. There are rules and regulations that govern our Christianity, Christ's admonition, "Watch and pray," warns us that we may be lacking at a critical time and fall short of being a Christian. We won't be watching. We will be like the five foolish virgins. We will not have taken extra oil.

The question we as Christians have to face and answer is, "How do we keep oil for our lamps and avoid spiritual pitfalls?" We cannot, as Christians, be satisfied with "status quo". We cannot be satisfied with our lives as they are. That is the mistake the five foolish virgins made. They had lamps — they had oil in their lamps — they were on their way to meet the Bridegroom. They were satisfied with their lives, satisfied that their lamps were burning. But the five wise were more cautious. They thought, "Well, let's provide for a longer time; let's take a little extra oil." We, just like these virgins, are Christians trying to keep our lamps burning, our spiritual lights ablaze. We would like to know that there is enough reserve oil in our lamps so that, if something happens, we won't be found suddenly cut off from God, bereft of His help and direction. Christ warned us that just being a Christian wasn't enough. He said, "For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20). Who were the Scribes and Pharisees? They were the "Christian" denominations of Christ's day. He could have said to us, "Except your righteousness exceed the righteousness of the average Christian, you cannot enter into the Kingdom of Heaven." You must go beyond "status quo."

Billy Graham said something recently that had a

powerful meaning to me. He said that the hardest person to convert to Christianity was a Christian. He said that when he went into foreign countries he had to take shots and that every time he was inoculated he would have a little bit of that sickness, like the people who have a flu shot and get a little bit of the flu. He said Christians are inoculated with a little bit of Christianity. They are like the five foolish virgins; they have a little bit of oil in their lamps; their lamps are burning; they have been inoculated.

If He had said, "Unless you are just as good as other Christians", we wouldn't have any trouble. It's this word "exceed" that gives us our problem. It means that we have to be better, as good as we can be. The job of being a Christian is up to me. I can't get by on my father's or mother's Christianity. If there is such a thing in your lives as being able to exceed their Christianity, you have to exceed. For Christ said, "Be ye therefore perfect, even as your father which is in heaven is perfect." He is pointing us toward a goal that a great many people say is impossible. To say that we can be as perfect as God is not true and Christ knew that. He expects us to achieve the perfection of humanity and not the perfection of Divinity.

We have various kinds of watches in the world today: the old wind-up kind, the electric, and now some with quartz crystals guaranteed accurate to within a few seconds a year. I could not pull out my old railroad watch and say, "Unless you are as perfect as this new crystal watch you are not a perfect wind-up type." It is the practice and use of Christ's teachings which keeps the oil in our lamps and makes it possible to become perfect men and women.

It is easy to talk a good religion. It is very easy to say we believe in Christ, we believe in God, we believe in the laws of Christianity and the words of Christ. But it is a far different thing to live that life the way it should be lived. James gave an example. He said that if a brother is naked and destitute and one says to him, "Depart in peace, be ye warm and filled.", without giving him what he stands in need of, it won't profit him. Our thoughts and our actions determine where we go in life. A great wise man said, "As he thinketh in his heart, so is he."

A little article by James Allen is a beautiful sermon in itself.

As you think, you travel. And as you live, you attract. You are today, where your thoughts have brought you. You will be tomorrow, where your thoughts take you. You cannot escape the results of your thoughts. But you can endure and learn, and you can accept and be glad. You can acknowledge that you are human enough and you have the wisdom enough to know that your thoughts will lead you where you want to go. And you can change if you find your thoughts leading you astray. You can change them. You can accept that fact and be glad that you can recognize it and all through your life you will realize the vision (not the beautiful thought — not the wish) of your heart, be it base or

beautiful or a mixture of both. For you will always gravitate toward that which you secretly love. Into your hands will be placed the exact results of your thoughts. You will receive that which you earn. No more, no less. Whatever your present environment may be, you will fall, remain, or rise with your thoughts, your vision, your ideals. You will become as small as your controlling desire and as great as your dominant aspiration.

Yes, certainly we are where we are as a result of our thoughts. No one knows your secret thoughts but you, but the results of them are plain for everyone to see.

Our minds are like computers. In fact, if a computer could be built to compare to the mind, it would take more space than the Temple Lot to house all the machinery and electronics that would have to go into it. Our minds must be fed the data that we want processed into action. And we choose what goes into our minds. A disciplined mind is a rarity. It is a rare mind that does not have off-color desires, off-color thoughts; our actions become the voluntary results of those thoughts. Of course, there are some actions which are almost involuntary, such as driving a car or playing the piano. In constant driving we automatically brake and obey traffic signs. Trained fingers can play difficult music without looking at the keyboard or the music. But most of our actions in life are not involuntary. We do them with conscious effort and it is this effort that makes us either Christians or non-Christians. As Joshua said some 1400 years before Christ was born, "Choose you this day whom ye will serve." It is your choice — every action counts. Every thought, every act will count towards whether or not you have oil in your lamp or whether you are one of the Christians to whom Christ will say, "I never knew you. You can't get in; the door is shut."

It is more important that we do good than that we shun evil. They even accused Christ, as we read in Matthew 9:10-13.

"And it came to pass, as Jesus sat at meat in the house, behold many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?"

Christ told them that the well didn't need a physician, only the sick. He said He came to save the sinner and not the righteous. Then He spoke of Himself and how people were talking about Him.

"The Son of Man came eating and drinking and they say, behold a man gluttonous and a winebibber, a friend of publicans and sinners."

Here we have a man who came to save the world; yet people looked at Him and said, "Look, he is a glutton and winebibber; he eats with the publicans and sinners." It was what Christ was doing while He was there, in relationship with those publicans and sinners — He was guiding them.

The smug Christian who proclaims his innocence of

evil because he has not partaken of any of these things that are wrong (but neither has he accomplished any good in his life) is like the Christians of Revelations. God is going to be disgusted with them and spew them out of His mouth. So it is necessary for us as Christians to be more concerned with what we do with our lives than what we say about our religion. We can live a good life or we can just talk a good life. You can be sure that Christ will know the difference. When the time comes for us to be judged, it won't be based on what we intended to do with our lives. We must have facts, not fancies. Where did you go? What did you do? Who did you help?

When I was down at Mount Vernon there was no place for my wife to stay, at a price we could afford. The drive from our home in Preston was too long to make every day. And the way we figure it, we haven't too much time left and we don't want to be separated. So, one day while my wife was visiting me, a woman came by my room distributing religious tracts. We asked her if she knew of any rooms in town to rent, that we could afford. She said, "No, I don't know of any place at this time." Then she could have forgotten

all about us. But the very next day she came back to my room and said, "Look, I have found a woman who has a room in her home that she is not using and she will rent it." She gave us the address and told my wife how to find it. She found the room not only suitable but renting for ten dollars a week, not a night. So we were able, because of this Christian woman's action, to be together.

It is actions like this that count at the judgment bar of God. It is the way we act when these occasions come to us, as boys and girls, men and women, that determines whether we just have our lamps lit or whether we have extra oil!

In the Book of Mormon Nephi says something like this. "After you've gotten into the path, after you've become baptized, after you've gotten into this path of righteousness, is all done? After you've proclaimed yourselves Christians are you finished? No!" You've got to continue in this path. Continue to go on and then you will have life everlasting.

So, as Christians, let us not just talk a good religion. Let's live one-

SERMON BY ELDER LESLIE CASE

Oct. 17, 1976

It is indeed great to meet this morning as we have gathered together to worship, and we do pray that His Spirit will be with us to guide in all that we might say, because it is important what we say. Not only because I desire to say what is right is it important, but because what I say is supposed to be the will of God, His word.

I have chosen the 121st Psalm for a Scripture reading this morning.

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore."

About two months ago, in south Missouri, I was in a little church building and this inscription was printed behind the pulpit just above a window. Out the window was a beautiful sight, one of many similar sights you can see in that country, of the beautiful hills, valleys, covered with trees, with a stream down below. You could feel the words of strength the psalmist spoke of as he penned those words written above that

window. You really felt the inspiration which came from them. Yet, as I stood and looked out that window, I realized that to some it would mean one thing and to others it would mean another. Perhaps to the fisherman it would mean a good trout stream where he could fish. To the hunter it might mean timber, woods full of game, where he could hunt. But that is not what is being spoken of here. "I will lift up mine eyes unto the hills, from whence cometh my help . . . My help cometh from the Lord which made heaven and earth." Really, it might seem that there is a change of thought here. First he is looking to the hills whence came his help, and then, his help cometh from the Lord. This is the inspiration of that scene: it was from the Lord. Quite often, as we read the words of the psalmist and of others from the Scriptures, we say, "Those are beautiful words — strengthening!" But, do we really know what they say? These words are more than mere beauty. True, they are written in such a way that they ring in your ears and they make your heart swell within you. But what do they mean? They each have a meaning. I am quite aware of a statement my wife has made several times about the neighbor they had in south Missouri some years ago when she was home, who, when they would get together to study the Scriptures, would say, "Aren't those beautiful words? They are just beautiful!" They meant absolutely nothing to her other than beautiful words. Jeremiah says about the same thing in other words, but he gives us both sides of the picture, in the 17th chapter, verses 5-8.

"Thus saith the Lord; cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green: and shall not be careful in the year of drought, neither shall cease from yielding fruit."

We are getting two extremes. Then the Scriptures tell us there is a third category which we fall into sometimes, spoken of in Revelations, "lukewarm", which is the worst condition we could get in.

As I read these words the other day my mind was taken back (30 years) to a phrase we used to hear so often in our congregation. In prayer meetings, when there was an opportunity we would hear "Number 239". Our dear old Bro. Maley called for that song so often.

"Where wilt thou put thy trust? In a frail form of clay that to its element of dust must soon resolve away? Where wilt thou cast thy care? Upon an erring heart, which hath its own sore ills to bear, and shrinks from sorrow's dart? No! Place thy trust above this shadowed realm of night, in Him whose boundless power and love thy confidence invite. His mercies will endure when skies and stars grow dim; His changeless promise standeth sure; go, cast thy care on Him."

Still we wonder, do we really know what is being said? Is it enough to just cast our care upon our Savior, to petition Him in prayer for our needs? When He says, "I will give you strength, and I will be your help", what is meant? We don't have to look too far; in fact, as our pastor this morning spoke to us, he told us of a good many that we need to remember in our prayers. Had he taken the time to read the list there, it would have taken several minutes more. There are many who are suffering from sore afflictions. There are many whose names are not on the list. Can these say, "I will lift up mine eyes unto the hills", for their help? Yes, they can. I am sure that a majority of them do. For, what do they mean when they say, "from whence cometh my help . . . and my strength?" We look forward to the time when they will be healed. We remember when many of them have been healed! And we give God the thanks and the glory for it.

How is it that we lift up our eyes unto God? How is it that we do it? If I were to look out upon that scene I spoke of a moment ago, with desire and longing in my heart to fish in that stream, would that accomplish the task that I said I was going to do, to lift eyes unto the hills? Or if I longed, as I often do, just to walk through those beautiful hills and enjoy the scenery there, is that what is being spoken of when

he says this? "Lift up mine eyes unto the hills . . . look unto my God from whence my help cometh"? There is more required of us than this.

"And behold I have given you the law and the commandments of my Father, that ye shall believe in me, and that ye shall repent of your sins, and come unto me with a broken heart and a contrite spirit. Behold, ye have the commandments before you, and the law is fulfilled; therefore come unto me and be ye saved; for verily I say unto you, that except ye shall keep my commandments, which I have commanded you at this time, ye shall in no case enter into the kingdom of heaven" (3 Nephi 5:66-68).

Christ goes on to give unto them the things that are written in Matthew. He had already given them what we call the "Beatitudes". He goes on to tell them the difference between the old law of "an eye for an eye and a tooth for a tooth" and that law which He said He would write on the fleshy tablets of our hearts, so there would be no more need of another one to teach us. It would be there upon our hearts.

If we look on the great creation of our God; even if we actually lift up our eyes and see and recognize God's handiwork there, then turn and go our way (like a man who looks in the mirror and then forgets what manner of man he was) we have not really fulfilled what we have said we would do. Our strength will be only for a moment, our help will not endure.

But it can endure. These I spoke of earlier, many others who are sorely afflicted and those who have burdens that weigh heavily upon them find that help, that strength from their God, and it will endure. But He does not always take away the burden that we bear. It didn't say that, did it? It says, "from whence cometh my help . . . from whence cometh my strength".

In John, 1st chapter, he writes of the coming of Christ in a different manner, and of all other apostles.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the

will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth" (John 1:1-14).

This perhaps might give us some little bit of an idea what He is speaking of when He says He will be our strength, our help. Those who were obedient to the commandments, as we read in 3 Nephi, 5th chapter, He said He would cause to be the sons of God.

There has been many a father who has been a help to his children in a time of need. In fact, that is our responsibility as parents: to provide the needs, to train, to teach, to strengthen our children against the days that are ahead to teach them to meet these, that they might help save the world and accept the responsibilities that come as they grow older. Many times we fall back on those teachings, the things that we were taught as children (and sometimes as older children) to bear us through the decisions and responsibilities. But even this does not take away the need of each of us to rely upon God. The House of Israel was chastised many times since the days of David when he wrote the 121st Psalm. They were told many times (Isaiah speaks

of it too) that He will be their strength, He will watch over them, He will provide their needs. Yet, countless times God chastised them because they didn't rely upon Him when they should have. They saw trouble coming and they looked to a strong neighbor for their strength. One time they asked Egypt, another time it was the nation just on their east, to help them when an enemy came. And these nations came to help them. They drove out the enemy, but they didn't leave. They stayed and took over. One such time; according to the 2nd Book of Chronicles, 14th chapter, they had a king come and reign. He was a good king; his name was Asa. An army of Ethiopians came up against them. Asa had prepared his army and they went out and met them and drove them out. They were blessed. By and by there came another nation to battle against them and Asa despaired or panicked and asked Egypt to come and help him and they did. After this he was chastened. The Lord said, "Don't you remember what I told you? I was your strength. I was your help. Why did you go down and get Egypt?" Then Asa remembered, but God forsook him because of the thing he had done. God had said, "If ye forsake me, I will forsake you."

(to be concluded)

WHY PROPHECY?

It could be said that prayer and faith are the doors that open to us the knowledge of God. Without prayer there is no communication with God. Without faith prayer would be meaningless and such prayer would be vain. If we pray with faith, believing, we will establish a communication with God. We must establish a relationship that is mutually compatible to another being before we can say that he or she is our friend. To be a friend of God, and for Him to be our God, requires us to communicate with each other and come to an agreement as to our need for each other. To come to know God, we first must be willing to learn of God, to accept Him, as the word of God in spirit and in truth teaches us. It is also a most rewarding and enriching experience; its value cannot be measured.

First of all, there are writings in the scriptures, both in the Bible and in the Book of Mormon, that we are given every opportunity to read and study. Many of us do not avail ourselves of the blessings in store for us; we tend to let others tell us what is in these books that we say hold the Word of God. We find them difficult to understand in part and, because of lack of interest, we set them aside. We find fiction more exciting, as well as the newspaper, magazines, and television commanding our attention. We are not tuned to God, thus our lack of desire to read the scriptures. Who can expect much knowledge about God to be found in — the newspaper — the magazines — the most cap-

tivating television programs? What great truths are ever to be found in fiction? It is written solely to entertain and makes little pretence to truth. The same can be said of most all the communication media in front of us today. Much of it is worthless from any point of view; some of it is definitely harmful to the moral character of adults and children alike.

The scriptures open to us a whole new world of knowledge, inspired of God, revealed by God, and written by men of many ages in the history of time. This is why it is so fascinating, for it deals with our beginning and tells of the future. It is more precious to the human family because it is true. It is true because God is true and faithful to His word. It was because God inspired and commanded faithful men, whom we call prophets, to write these words that are true. The many generations since the world began have cherished these words and have preserved them for our enlightenment. Some of the writings are now lost and some have undergone changes, due to the difficulty of translation from language to language and the interpretations of the translators. It would be well if we were acquainted with the author, our Father in Heaven, for what we lack He has promised to supply. How? He would have to communicate in the same manner as He did with the prophets of every age.

To know God we would have to agree with Him; we need to walk with Him; we need to talk to Him. We

can only pray to Him. That is all the prophets did to start the process. They were men that had faith in God and so they prayed. To some He spoke as a man to a man. You will read that angels ministered to some, carrying a message from God to the prophet. Some had visions or dreams that had a meaning or message, sometimes not fully understood by the prophet; sometimes interpretations were literally inspired by the Spirit of God. All were commanded to make a faithful record, that others could come to the knowledge of God and His purposes for man and the plan of salvation from sin.

The Word of God has then been revealed to us by the spirit of prophecy to men who were willing to seek Him in prayer, who worshipped in faithful obedience the true and living God. The prophet Amos understood this and so stated the case simply and with reason. In the 3rd chapter he makes two points: "Can two walk together, except they be agreed?" and, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

We should then be able to accept this proposition. Only His servants, those who are in agreement with God, can be said to be eligible to be called prophets when God speaks to them or communicates to them some information that is desirable for man. They will then be said to have the gift of prophecy. The scriptures make reference to us as the true prophets. There are those who are called false prophets and we are warned to beware of such. We are to try the spirits by careful examination lest we be deceived. Since these things are of a spiritual nature, usually predicting a future condition or occurrence, time is of value and so are the existing scriptures for testing such expressions for the truth. God is unchangeable and so is every word that He has uttered. Even our Lord, Jesus Christ, answered Satan with the proper words when He was being tempted. It is the same approach we should take in our consideration of any proposed revelation from God. It must be measured against what is written in the scriptures. The possibility of deception should not determine that we should take the position of rejecting the gift of prophecy as something related to the ancient church. Nothing is written in the scriptures to support that position, in the old or the new Testament of the Bible, or the Book of Mormon.

Apostle Paul treats on the importance of prophecy in his first letter to the Corinthians, 12th chapter. It is fully and plainly outlined as a most desirable gift of the Spirit to the church. This gift was not to be limited to only one person, but should be widely enjoyed by the church to its edification and blessing. Again the reason for prophecy is emphasized. Paul then relates the many gifts of the Spirit that will be given to the church. There is not one word to indicate that these gifts were to be given to the believers of that time only,

that these gifts would be denied to the faithful believers of the true church in our day.

In fact, Paul recognized the enduring basic function of God's leadership through these servants whom He would choose. "Prophet" was one of the offices in the church that he said God had placed in the church. Also, these ministers were to work "the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man . . .". There is no doubt in my mind that we have not yet seen that accomplished, for I find myself imperfect and recognize that few would dare to make the claim. We still need the guidance of His Spirit and pray that these gifts will be part of the ministry to the church today.

Apostle Peter was an eyewitness to many events in the ministry of our Lord and in the early days of the church of his time. Yet, shortly before his death he wrote of his testimony to all these wonderful experiences and closed with some admonition addressed to all who would read these words.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scriptures is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:19-20).

Apostle John wrote in the book of Revelation many prophetic announcements concerning the church in the last days and on beyond our present time to the very end. It is full of prophecy inspired of God, some of which is difficult to understand, and we look for time to clarify and reveal the meanings in full. He was a prophet of God; inspired, he wrote, ". . . for the testimony of Jesus is the spirit of prophecy" (Rev. 19:10).

Who of us can say then: "God is our friend; we have a testimony of Jesus Christ; we believe in the word of God.?" Do we then believe in prophecy as an essential part of the power of God? Can we be "the body of Christ; and members in particular" and say, "Prophecy is no longer working in the church. Why prophecy?" Can we yet claim the rest or others of the gifts of the Spirit to be needed in our lives today?

"Wo unto him that spurneth at the doings of the Lord; yea, wo unto him that shall deny the Christ and his works; yea, wo unto him that shall deny the revelations of the Lord, and that shall say, the Lord no longer worketh by revelation, or by prophecy, or by gifts, or by tongues, or by healings, or by the power of the Holy Ghost" (3 Nephi 13:58, 59).

Elder Arthur G. Smith

"JUDGE NOT THAT YE BE NOT JUDGED"

"For with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again.

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye (Matt. 7:1-3)?"

Stop and think for a moment of all the conversations which would never have taken place if the speaker had given some thought to those words of the Master before opening his mouth.

So many times a person is hurt unjustly by another's tongue because, in wishing to make himself superior, he treads down heartlessly on another.

There have been a few people I have known who were great fun to be with and talk to; in thinking back over the conversations with them I realized that it was because those persons never had a bad word to say about anyone.

They did not carelessly condemn another's actions, no matter how trivial, and they would not be led into a judgment of another.

That is the way it should be. We should not seek to make ourselves appear better than another, and that is exactly what we do when we condemn the actions of others.

Merely listening to another gossip about a brother or sister does not let us off the hook either because, by

keeping silent, we are lending our approval.

For instance, a neighbor might say, "Have you been to Sue's house lately? She is such a horrible housekeeper; I don't know how they live that way."

There you have idle gossip that constitutes a judgment on another.

In the early days of this country they had a remedy for gossips. That person was required to sit in stocks in the marketplace for all to see.

We don't have that type of punishment anymore but we shouldn't condone judgments by others of this type; we must be careful not to make them ourselves. It is quite a natural response when someone does something which displeases us to simply say that that person is wrong. Yet it would be so much better to go to the person and try to settle your differences, rather than complaining to a third party.

It seems like such a simple commandment. Just seven words — "Judge not, that ye be not judged."

Yet, like so many things in the Bible, it is simple to understand but not so easy to comply with. It takes a concentrated effort but, by making that effort, we will come closer to God.

If we can but let others live the way they choose and attend to the "beam in our own eye", how much happier we would be.

Marilyn Ostermiller

AWAKE, OH JERUSALEM . . . MAKE ANSWER,

OH ZION

Throughout the length and breadth of the land there is a heartrending sound of sorrow and anguish inaudible, save only to hearts opened by love.

Take note, oh Jerusalem, stir yourself to listen, oh Zion; the feet of your children, struggling to and fro seeking shelter are stumbling and bruised, for you have not cleared away the rocks, the stubs and the thorns nor made them a straight path to follow.

The hands of your children reach out, groping for a guiding hand, grasping for a supporting hold, a solid grip, failing a better they grasp what meets theirs, proffered so plentifully, inviting so subtly but which leads to woe and destruction.

Your children wander, helpless and hungry, receiving only a morsel here, a kernel there, to be sorted from the chaff it is mingled with; weakened they fall by the wayside,

so easily missed, neglected and passed by.

There is a deep sighing, as of sere wind o'er barren desert, from the throats of the aged, alone and untended, the ill and the simple, herded together in great institutions, the better neglected, or as garments grown old . . . are discarded.

There is a crying, a faint, plaintive crying drifting in from the desert, the mountains and oceans; so feeble yet pleading for help and for rescue, from the sheep that are lost . . . having strayed from bare pastures.

There is a pitiful lamenting and sobbing from hearts that are broken, with sorrow bowed down; your wives and your mothers, your Rachels, are weeping by the graves of their loved ones, because they are not. For them, your healing Disciples are too late.

There is a sound of conflict, the clashing of word swords, of crippled children quarreling, picking at each other,

blaming, child against parent, brother against brother.
Confusion and distrust hold supreme over all;
self on the throne-seat, encompassed in self.

There is a sound in the land, throughout the length and
breadth of it,
of weeping and mourning, of fear and distress, though
smothered
and dimmed by sin's false assuring that "we are the
Lord's"

Take note, oh Jerusalem, stir yourself to hear, oh Zion;
while in sin your sons wander, in distress daughters
weep;
while your children faint of hunger, your aged and
widowed mourn,
you are weighed in the balance. "Naught" is all well . . .
. . . you are weighed and found wanting.

Go to, oh Jerusalem, bestir yourself, oh Zion;
seek and rescue that which is lost;
bind up in mercy all that is torn;
feed the children with sweet milk and pure honey;
tend to the aged, mourn with those who mourn;
rightly dividing the word of truth.

Hearken, oh Jerusalem, awaken, oh Zion;
set up your ensigns, establish your borders;
enlarge your tents and the place of your refuge;
send out the reapers, gather the flock in,
let none called to be servants henceforth be idle;
let all sent to minister give themselves to their task.

Let your hands be His hands, let your words His words;
let your heart be His heart and His cause your cause;
let none perish from out of your gates;
let no cause of lamentation or reproving remain;
that when He comes all may be found pure.

A people peculiar, converted in love
to this premise, that all are the Lord's;
converted to know, by the depths of His loving,
He cannot be free from anguish and suffering
while even one soul is in pain yet, or grieving,
or any are missing.

Awaken, oh Jerusalem, make answer, or Zion;
where are your children? where are His dear ones?
Even now He requires them, even now at your hand.

Anonymous

EAST INDEPENDENCE LOCAL NEWS

It's time we greeted the readers of the Advocate again
and let all know we are busy doing the Lord's work in
this part of His vineyard. We have grown in numbers
and we sincerely hope we are growing spiritually as
well.

May 2nd was our annual business meeting and the
following list is the officers selected to shepherd the
flock for the coming year.

Pastor	Elder Lawrence Beem
Asst. Pastor	Elder Frank Fann
Secretary	Sharon Leikness
Treasurer	Smith Brickhouse
Auditor	Robert Oldham
Chorister	June Sarratt
Pianist	Elder Roland Sarratt
Advocate Reporter	Edna Smith
Local Church Historian	Elder Kenneth J. Smith

The following committees were chosen also to help
with the work in our local.

Social Committee:

Darl Hunholz
Jewell Beem
Jane Ann Stancil

Dinner Sunday Kitchen Committee:

Darl Temple
Doris Sheldon
Cheryl Taylor

Sunshine Committee:

Dianne Brockman

Flower Arranger

Jane Ann Stancil

Librarian

Ron Temple

Inside Custodian

Doris Hutchison

Outside Custodian

Smith Brickhouse

Maintenance Committee of five:

Smith Brickhouse, Chairman
John Davies
Elder Ray Hunholz
Paul Leikness
Robert Oldham

Our Sunday School also has a new list of officers
for the coming year.

Superintendent

Isaac Brockman Jr.

Asst. Superintendent

Ron Temple

Secretary

Dianne Brockman

Pianist

Trudy Grzincic

We were very happy to have added to our member-
ship, Jane Ann Stancil, who's name was presented and
voted upon during our business meeting. Jane Ann
is Sister Anna Keeney's granddaughter.

We have had some inspiring sermons from our lo-
cal ministry as well as those from other locals. Each
one gave us much food for thought and self-examination.

Brother Harry Hutchison who was stricken with a massive stroke a number of weeks ago is very much in need of our prayers yet. He has been home from the hospital for about a week and there is some im-

provement, but he still has a long way to go for complete recovery.

Your Reporter
Edna R. Smith

COLLINS LOCAL NEWS

Several members from the Collins Local drove to Conway, Missouri recently to attend a wedding. On April 14 Miss Elisa Gould, daughter of Winfield Gould of Long Lane, Mo., was married to William Brown, son of Mr. and Mrs. Tom Brown of Conway, Mo. The marriage was solemnized at the First Baptist Church in Conway. Elder Eugene Gould, uncle of the bride, officiated.

The young couple will make their home in Conway. William works at the Steel Plant in Marshfield. Our wishes for much happiness and our prayers go with Elisa and William as they establish their new home together.

Gary and Neva Housknecht have now made Collins their home. And a new home has been finished there for Sr. Gussie Martin. Allan and Czerna Kauffman and family have located there also. Sr. Norma Cook and her husband have a home there. Terry and Brenda Cook and their family, and Bob and Donna Albertson live in Collins too. Sr. Blanch Martin lives close by on a farm.

With so many living close to the church now, they have decided to have a service on Sunday evening also.

Right now this is a Book of Mormon study. Elder Gary Housknecht serves as minister. They also meet each Monday evening in various homes for New Testament study. Afterwards instructive games are played and they just enjoy being together socially.

On most Wednesday evenings Gary drives to Springfield where he conducts a study class.

The Preston area members meet each Wednesday in their homes. Some of the Collins members nearly always come, which makes us happy indeed.

With the able efforts of Vic Housknecht, Olivia Yates and Neva Housknecht, the Collins Local has come up with a choir group. On Easter Sunday the choir rendered a beautiful cantata which could rival the choirs in congregations much larger than this.

At an early morning Easter service in the Christian Church in Collins Elder Oren Caviness was the speaker, at their invitation. Gary and Neva furnished the music for the Church of Christ number. There is a brotherly spirit between the Collins Churches. It is good not only to HAVE a friend but also to BE a friend.

Ruth Willard, reporter

BE CHEERFUL

It is the Christian's duty to be cheerful and hopeful. Notwithstanding this duty, so plainly expressed in a number of places in the word, many professing Christians are prone to look on the dark side. Any man or woman who really loves God, and trusts Him, having a fair idea of such of His purposes and plans as have been revealed to man, may always find a grain of hope in every circumstance they encounter.

"All things," says the apostle, "shall work together for the good of those who love God and keep his commandments." Nevertheless, it is the devil's business to try to get people to believe the opposite. "Discouragement," someone has said, "is of the devil," and it is surely true. God encourages, strengthens, and up-builds.

Hope is the gift of God, and with it is associated cheer. From the creation to now, history, profane and sacred, bears testimony to the power of hope. Nearly every great blessing to mankind, if examined, will be

found resting upon hope. Abraham, the father of the faithful, was spurred on in offering his only son, by the hope that good would result. The Nephites were led to this continent because of the hope they had of the fulfillment of the promises made to Lehi. The discovery of America and the consequent stupendous events following its settlement, at one time rested upon hope. When all but the great explorer had relinquished hope, he bade his sailors to continue the journey. Hope stirred the heart of Washington, and enabled him to bear the terrible privations of Valley Forge, and win freedom for a nation. The great Lincoln, during the throes of the Civil war, deserted by many of his supposed friends, criticized by those who should have supported him, never gave up hope of saving the Union, and brought peace to his beloved land. These few instances show the power of hope dwelling in a single breast.

It being the Christian's duty to be hopeful, he cannot discharge his full obligation to God without it. His

course becomes wandering and uncertain. His conclusions undergo frequent modifications, and he finds himself one day on the right and the next on the left.

There is always some one downhearted and in need of cheer; the hopeful Christian can do such a one a lot of good if brought in contact with him. The man who believes in the power to deliver those who trust Him, will not advise the disconsolate to surrender. On the contrary, by "precept and example," he will put courage in his heart to take up the battle anew.

In the present terrible era of crime and self-destruction, we do not hear of a hopeful man destroying his own life. It is the man who has lost hope of winning out in the battle of life that sheds his own blood. And while we who hear of the rash act, and know of the true condition of the suicide's affairs, say his act was useless and that by struggling on he could have overcome his difficulties; in our own struggles to win the spiritual triumph, we are often tempted to give up the fight and practically commit spiritual suicide.

Man's deepest thoughts are often inscrutable, and for that reason we may not always be aware of just who needs the touch of hope the most. Many times a smiling face hides a breaking heart, and who knows but what some burdened soul may faint and perish for

want of the word of hope which you or I might have spoken.

"From the abundance of the heart the mouth speaketh." You or I cannot make others hopeful unless we are hopeful ourselves. We cannot give unless we have. And we will have and to spare if we accept the promises of God.

The religion of Jesus Christ is a religion of triumph. The Christ did not come into the world preaching a gospel of despair, but His was and is a message of hope. With His own life and teachings he lit for His children the lamp of hope, and those who profess His name should not dim its rays.

Hope on, brother, that the sun will shine tomorrow, though it be darkened today. Hope on that the present sore trials will some day be transformed into blessings. Hope for the sinner that he will see the uselessness of his way. Hope for the growth of honesty, of virtue, and the dawning of that day when righteousness shall triumph over sin and wrong. And above all, hope that your own life may be what God desires it to be, and that you may answer the full end of the object of your creation.

(The Evening and Morning Star,
Vol. 9, No. 10, February, 1909)

Yucatan, Mexico
April 19, 1977

Mrs. Velma Wheaton

Very esteemed sister, we greet you with all love and affection always.

The object of the present is to tell you the following.

Today, in the afternoon, I received your kind letter and my help, (thank you very much). Beloved sister, I and my family, we appreciate very much the increase in my help, this is a seal of love stamped on our heart that will be surrounding us.

We send the general church this more infinite love. Thanks to all the apostles and the other brothers and sisters in the United States. We desire a material prosperity and spiritual prosperity for all my loved

ones in the sweet name of our Jesus Christ, is our prayer all the time.

Esteemed sister, I desire that this letter be read or translated to the church.

We feel happy for your daughter that she is learning Spanish, we pray for her that she will learn more so she will be able to talk.

At this moment my throat feels better, but last week I suffered a wound in the left foot when I was working in a small field, I walk with difficulty.

My sister-in-law, Lucia, has held back her sickness, we help with our prayers for her. (She has epilepsy. V. J. W.)

God bless you and guard you from all harm is our prayer.

Yours in Christ,
Placido and family

THE VALUE OF A SMILE

It costs nothing, but creates much.
It enriches those who receive it
Without impoverishing those who give it.
It happens in a flash, and the memory of it
sometimes lasts forever.
None are so rich that they can get along without it,
And none so poor but are richer for its benefits.
Fosters goodwill in a business,
It creates happiness in the home,

And is the countersign of friends.
It is rest to the weary,
Daylight to the discouraged,
Sunshine to the sad,
And nature's best antidote for trouble.

Henry H. Evansen,
Phoenix, Arizona

(Ed. P. S.: It is one of the "talents" given to every one, to be invested for rich return for the Master.)

MISSOURI REUNION NOTICE

The Missouri Reunion will be held at the East Independence Local on June 24, 25 and 26. The location of the church is: 78 Hwy. (23rd St.) and Necessary, just one block east of the intersection of 78 and 291 Hwy's.

For accommodations you may contact the pastors of the two Independence churches:

Elder Roland Sarratt
15910 E. 36th Terr.
Independence, Mo. 64055
(Ph. 816-373-6605)

Elder Richard Wheaton
704 S. Elizabeth Rd.
Independence, Mo. 64056
(Ph. 816 796-3843)

The Michigan Reunion Committee
Conley Addington
Emery Pinder
Kenneth Hoare

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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

MICHIGAN REUNION NOTICE

On the 18th and 19th of June we will hold our annual reunion at Maple City, Michigan, hosted by the Maple City Local. A youth program is planned and there will be housing and camping areas available. For more information contact:

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

NOTICE CHANGING YOUR ADDRESS?

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

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

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

SUNDAY SCHOOL SUPPLIES

Instructions In Ordering

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

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

Primary, Volume 1, No. 1, Childhood of Jesus	N/C
Primary, Volume 1, No. 2, Jesus' Ministry (Out of Print)	
Primary, Volume 1, No. 3, Jesus' Ministry con't.	N/C
Primary, Volume 1, No. 4, Life of Jesus	N/C
Church History for Juniors (34 pages) plus separate Teacher's Guide) by Sr. Donna Moser	N/C
The Book in the Stone Box (7 pages) by Sr. Viola Henning	N/C
The Bible Game, "Who Am I?" by Bro. Gary Housknecht	
No charge for single box.	