

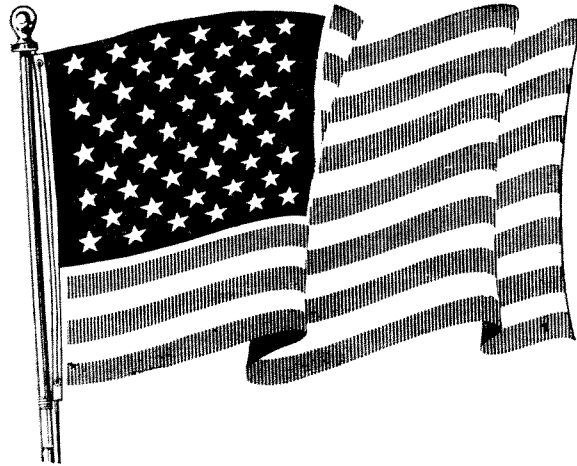
# Zion's Advocate

"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, July, 1977

No. 7



O thus be it ever when free men shall stand  
Between their loved homes and the war's desolation!  
Blest with victory and peace, may the heaven rescued land  
Praise the Power that hath made and preserved us a nation!  
Then conquer we must, for our cause it is just,  
And this be our motto: "In God is our trust!"  
And The Star Spangled Banner in triumph shall wave  
O'er the land of the free and the home of the brave!

(Third verse of "The Star-Spangled Banner" by Francis Scott Key.)

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# Zion's Advocate

Official Publication of the Church of Christ

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PUBLISHED MONTHLY BY THE CHURCH OF CHRIST

(Temple Lot), P. O. Box 472, Independence, Missouri 64051

Second class postage paid at Independence, Missouri

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

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

### LIBERTY

As we approach the 201st birthday of our nation, we find ourselves in somewhat of an anti-climax of the bicentennial celebration of 1976. Reviewing our situation we recognize that the need to appreciate our nation's origin is probably greater now than it has been at any time in the past. We have but to look at our nation's increase in international involvement to realize that we are progressively moving toward a world government.

It is doubtful that true Americanism can ever be reestablished in the hearts of the people of this nation unless they are shaken into the reality that they are losing a thing of great value. That thing of great value is liberty.

Patrick Henry, a stalwart of our nation once said, "Give me liberty or give me death." Having known oppression he was willing to fight to the death for his freedom and for the freedom of his fellow compatriots.

We must realize that liberty costs a price. A soft, pleasure-minded people cannot inherit liberty. Neither should a demanding and arrogant people expect to receive liberty without meriting it. The willingness to sacrifice one's self is the only means by which a people can retain this priceless gift.

The Book of Mormon reveals the fact that this land ". . . is a land of promise and whatsoever nation shall possess it, shall serve God, or they shall be swept off when the fullness of his wrath shall come upon them" (Ether 1:31). The eventful history of the Book of Mormon repeatedly proves this statement to be true and God's will concerning the people who possess this land is the same in all ages.

For the past two centuries the United States has been a leader of free nations not only to the nations of the American continents but to all nations throughout the world. This nation has proved God's favor in its behalf through the outstanding blessings of prosperity and enlightenment that its people have received.

Liberty is one of the greatest blessings a people can receive from God. Liberty gives people the individual right of choice that they might act according to their own consciences. The voice of the people is to be heard in the decisions of governmental affairs. When the majority of the people choose righteousness, the voice of the people will counter the erroneous intentions of evil men. Contrariwise when the majority of the people choose wickedness, they subject themselves to evil influences and are eventually subdued by them.

This nation, being a republic, has a constitution which gives its citizens individual rights which grants its people greater privileges than any nation of modern times. The strength of this nation is the righteous integrity of the total of its people. If this people will humble themselves to the God of this land who is Jesus Christ, they will be preserved from their enemies.

If they continue to take lightly the counsel that is given them and rebel in their hearts against God, they will bring the wrath of God down upon them.

To be specific it is God who gives us the freedom of choice by opening our minds to a knowledge of Him. It is the devil who denies us choice by blinding and deceiving our minds. God has graced this people in these latter days with the fullness of His Gospel both in his written word and in the authority to speak His word. The Godless and anti-Christ influences that have crossed the borders into this land could have been combatted successfully if this people had accepted more completely the true principles of the gospel of Christ. Inasmuch as they have rejected His word, they have been left to atheistic teachings and powers.

A day of reckoning is at hand; we have entered the valley of decision. Is there sufficient willingness of heart and righteous stamina within this people to correct the course of our nation? Does this people have the individual strength of character that their fore-

fathers of two hundred years ago had? What was required then is required now.

God's promises to this people are equal to the promises that He made to those of old. His promises will strengthen the hearts of any who will put their trust in Him. He will give them courage against defeat and a righteous will against all wickedness.

The power of God can move men to demonstrate His will by confounding those who have treasonous designs on this nation. He can put to silence those who speak lies to get control. However this people must have their destiny purposed in their hearts. They cannot be swayed by the influences that diminish the values of truth and honor.

We are challenged to put God's promises to the test. If our faith be in Him we will yet see the great and marvelous works of His hand in prophetic fulfillment. Let us therefore be reinstated in our motto which is contained in our national anthem, "In God is our trust."

RLS

## SERMON BY ELDER LESLIE CASE

(concluded)

We look up to the hills or, as we might say, we look unto God. To me that is what David meant when he wrote "look unto the hills", because he could see there the handiwork of God. We don't want to substitute those beautiful hills, or whatever it may be, for God. They are the evidence of His handiwork, the evidence of God. But our desire should be unto God, from whence cometh our strength. And that is what he wrote as he penned these writings, for help comes from the Lord who made heaven and earth. David said He never sleeps; He will not be found sleeping when we stand in need, but will be there to give us aid and the help that we need.

From the 5th chapter of 3rd Nephi we read that we can come to Him with a broken heart and contrite spirit. Those, again, are words that we hear quite often. Do we really know what they mean? It means taking out of our lives all pride. We are breaking ourselves down as to our own desires, and saying, "God, Thy will be done, not mine, but Thine."

In 3rd Nephi, the 3rd chapter there was a time in the lives of these people, after the time when the sign was given that Christ was born. They had seen the sign of three days and nights without the sun going down. The sun went down, but it stayed light, so they knew (because of what Smauel the Lamanite had told them) that Christ was born in the faraway land of Jerusalem from which they had come. They were looking forward to the time when He would see them. But after the 29th year following that event there began

to be some (as it says in the 11th verse) who were lifted up.

"Unto pride and boastings, because of their exceeding great riches, yea, even unto great persecutions: for there were many merchants in the land, and also many lawyers and many officers. And the people began to be distinguished by ranks, according to their riches, and their chances for learning; yea, some were ignorant because of their poverty, and others did receive great learning because of their riches, some were lifted up in pride, and others were exceeding humble; some did return railing for railing, while others would receive railing and persecution, and all manner of afflictions, and would not turn and revile again, but were humble and penitent before God; and thus there became a great inequality in all the land, insomuch that the church began to be broken up; yea, insomuch that the thirtieth year the church was broken up in all the land, save it were among a few of the Lamanites, who were converted unto the true faith; and they would not depart from it, for they were firm, and steadfast, and immovable, willing with all diligence to keep the commandments of the Lord."

This is what we see today. I am thankful that we do not see much of it in the church. But if we look about the world this is what we see. There are those who return railing for railing. They still cling to the law of Moses, which is "an eye for an eye and a tooth

for a tooth". They forget that Christ said, "If he smite you on the right cheek, turn to him the left also." We forget quite often that learning is not everything. Today it is very important, as it apparently was in that day. Learning quite often makes it possible for us to obtain a better livelihood with greater things as far as monetary value is concerned, and luxuries and comfort. This does not mean that those who are deprived of the luxuries and the comforts that many of us enjoy are deprived from the pursuit of God. No, perhaps even otherwise. For we remember the story of the rich man who came to Christ and wanted to know what he must do to be saved. Christ said, "Keep the commandments." He said, "Which? Which commandments should I keep?" Christ said, "Love the Lord thy God with all thy heart, mind and strength, be good to thy neighbor, honor thy father and thy mother, and such." He said, "But Lord, I have done this since my youth up. What lack I yet?" Christ said, "Go and sell all that thou hast and give it to the poor and come and follow me." The man walked away sorrowfully. The Gospels record that when he did this Christ said that it is easier for a camel to pass through the eye of the needle (which we understand was the term used for the gate to the city where the camel had to kneel down and crawl through because he couldn't go through standing up) than it is for a rich man to enter the kingdom of heaven. So it is not always good that we are allowed to obtain riches. This is not the strength that He is talking about. This is not the help that He is speaking of. It is the ability to endure whatever may be placed upon us by our fellow men, and to return kindness for persecution. Remember, he said in His sermon on the mount, "Words of kindness turneth away wrath." We are to pray for our enemies and be good to those who spitefully use us, and things like this. This is the strength that He will give us, and when it is done, what then? He doesn't always relieve us from persecution, but often He does. But whatever the consequences might be in that wise, our hearts are filled with the Spirit of God. We were the gainers in that respect, no matter what the consequences or the retaliation of our neighbors might be. There comes to us the continued feeling of joy and happiness we could feel, to look out across the great expanse of those hills and see there the handiwork of God and know from whence our strength cometh.

Just prior to this time, as I read to you here in the 3rd chapter of 3rd Nephi, it might be well to tell you just a little bit of what happend before that. Following the sign, there was a little time of peace, but then there were some Gadianton robbers. We have all heard of them if we have read the Book of Mormon. They were called a thorn in the flesh to those who did right. The Nephites had a king, I believe his name Lachoneus; they had a chief captain whose name was very near the same as Giddianhi, but was Gidgiddoni, I believe. But the captain of the Gadianton robbers, Giddianhi wrote Gidgiddoni a letter. He told him that he and all his men were out there in the wilderness

and demanded that Gidgiddoni just lay down his arms and surrender without, as we would say, firing a shot. Giddianhi was claiming that many of his people came from that land and that was their rightful land and they wanted it back; the people of Lachoneus (led by Gidgiddoni) had more or less taken over. That was not true. But to the contrary, it was the people of Giddianhi who had deserted the people of God, gone out into the wilderness and joined the Gadianton robbers. Well, needless to say, Gidgiddoni didn't lie down and play dead, but he sought God. In fact, the people came to him and said, "Let us gather up our armies and go out and destroy those Gadianton robbers." He said, "No, for if we do this, we will be destroyed. They would take us." Instead they gathered in the people from the land round about and provisions enough to last about seven years. Then they built a wall around their city, that their children, their wives and themselves might be protected; then they sat and waited. And as Giddianhi had promised he came. He came up against them. But they had gone a long way into the wilderness and had enough provisions to take care of themselves for awhile; the people of King Lachoneus had many provisions there. Before they went out to meet the robbers, since they believed in God, they went out out and bowed themselves down upon the earth. They could see the robbers coming — a great army of them — thousands! As they fell down upon the earth, the robbers rejoiced, shouting "Look, they just laid down their arms and quit already, and we haven't done a thing!" They thought it was all over. But little did they know what was really going on inside the hearts and minds of these people who were led by Gidgiddoni. They had fallen down on the earth to worship God and seek from Him strength and help. They rose, picked up their swords and began to battle. They drove the robbers off, clear to the borders of the wilderness, then stopped and went back home. They drove them out and they had a period of peace for awhile. But they came again. This time the Nephites captured many of their former brothers, pursuing them till they killed Giddianhi himself. There was another who rose up and took his plaec. He had a scheme to surround the city and isolate it so that they could not get provisions. They were prepared for this and were not harmed by the things that happened. The Nephites eventually took captive those who would surrender and killed the remainder of the robbers. They lifted up their hearts to God because He had delivered them. They rejoiced and cried again with one voice.

"May the God of Abraham, and the God of Isaac, and the God of Jacob, protect this people in righteousness, so long as they shall call on the name of their God for protection. And it came to pass that they did break forth, all as one, in singing and praising their God, for the great thing which he had done for them, in perserving them from falling into the hands of their enemies; yea, they did cry, Hosanna to the Most High God; and they did

cry, Blessed be the name of the Lord God Almighty, the Most High God. And their hearts were swollen with joy, unto the gushing out of many tears, because of the great goodness of God in delivering them out of the hands of their enemies; and they knew it was because of their repentance and their humility that they had been delivered from an everlasting destruction. And now behold there was not a living soul among all the people of the Nephites, who did doubt in the least the words of all the holy prophets who had spoken; for they knew that it must needs be that they must be fulfilled; and they knew that it must be expedient that Christ had come, because of the many signs which had been given, according to the words of the prophets, and because of the things which had come to pass already, they knew that it must needs be that all things should come to pass according to that which had been spoken; therefore they did forsake all their sins and their abominations, and their whoredoms, and did serve God with all diligence day and night" (3rd Nephi 2:77-85).

Many of us today have heard and read the witness that the day is surely coming when we ourselves may be faced with a similar situation to this; it is important for us to remember whence our strength comes. We cannot perform in our own strength. We must place our trust in God.

We have, I know (most if not all) read or heard, even our little ones, the 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 forever."

These promises are true. They are not disputable words, beautiful as they may be; they are a promise, a sure promise. But it is like the covenant, it is given to those who will serve God. It is a small thing that He asks of us and yet we cannot do it in our own strength. We must have that strength that comes from God. We must endure to the end. We must be able to return kindness for unkindness. We must be able to have adversity and want, without complaint. We must make do with what God has provided for us and give Him honor and glory for all that we do have. Then I am sure that we will realize, more than ever before, what this strength is which He has promised us.

May God bless each of you, not only with strength, but with a large degree of light (though that is not easy). Then, I am sure, when life gets hard you will have the strength that comes from Him. Amen.

## SERMON BY BRO. KENNETH HOARE

(Dec. 26, 1976)

Condensed for Publication

Approximately two thousand years ago a baby was born . . . not just an ordinary baby . . . not just any child . . . the only begotten Son of God! God loved us enough to give us His Son. He was born in a manger, a lowly place, probably not even a blanket or pillow for his head. The child grew in strength and stature, was full of the Holy Ghost from the very beginning. He had a mission, a purpose. That was to give us eternal life, the hope of salvation, a chance to spend eternity with God.

Each and every one of us, good or bad, indifferent or in-between, is going to live forever. Each and every one of us is going to answer for the things that he hasn't done in this life, the things he could have done. Each and every one of us is going to be rewarded for the good done. What we have done with this plan of salvation God has given us will determine our eternity, what we do with the words that Jesus Christ gave us, the Gospel that we have.

Apostle Paul said that he was entrusted, that God had seen fit to entrust him with this Gospel. We all

know that Paul was one of the greatest apostles; he did a great work. Are we, as individuals, keepers of this Gospel, any different from Paul, whether we be lay members or priesthood? We each have a responsibility, first to God, then to each other. We have a responsibility to take this Gospel, the words Christ gave us, and do the very best we can with it. I don't think, when we stand before that judgment seat, that we can think up good enough excuses for not doing what we should. It is going to be too late then to say, "I could have done better, done this or that."

The Book of Mormon tells us that this is the day of our probation, the day that we must work out our salvation. We can't work out each other's salvation; this is personal, between us and God. We can't depend on someone else's wisdom or goodness. It comes down to a one-on-one basis, what we do with the wisdom and knowledge we have. God has chosen us out of the world and entrusted us with the Gospel, the plan of salvation. Each and every one of us has been given knowledge, desire and determination to do what God wants. It is

what we do with this knowledge, this word that God gave us, that affects our lives here and in the here-after.

I heard a story once. A man was out in the woods at a camp and there was a wood stove. He said to the stove, "You give me heat and I'll give you wood; unless you give me heat I'm not going to give you wood." It was very cold; he was very stubborn. He froze to death.

We may think of the Gospel in the same way. We can either make the effort, reach out and let God help us, or we can sit back and tell God that we want such and such before we are going to do our part. I believe that God wants us to do our part first. God gave us His Son; He gave us the Gospel; He gave us rules and commandments. He will not force us to use them, to follow His words. That's our own personal choice.

Apostle Paul wrote, "Let us not turn again to dead works, but to go on unto perfection." Those of us who have chosen the path of the Gospel of Jesus Christ, have repented and been baptized, have been told not to go back to those things again, but to go on to perfection, take what God has given us and work out our own salvation.

I believe we are living in the last days, that in my lifetime we'll see the return of Jesus Christ. I believe that very soon a great and marvelous work will take place among this people. We must be prepared, personally prepared for that day. We must take this Gospel, these words that God has given us, and prepare our minds and hearts to be worthy to partake of the work Christ has for us, worthy for God to use us, as individuals and as a church.

In Matthew, 25th chapter, Christ says this.

"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. (Both foolish and wise slumbered and slept, as we do today, not fulfilling our responsibilities as we should.) 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 the lamps are gone out. 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. Afterward 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."

(Parenthetics are the speaker's.)

Which are we going to be, foolish or wise? It is up to us as individuals, each and every one, to make that choice, to decide how much we have to do to be numbered among the wise, how much we have to do with the Gospel God has entrusted us with, how much it is worth to have eternal life.

It is very easy to drift along, go to a certain point and say, "I've gone far enough. I've done as much as I need to with what I have. I've done all that God required of me." That's not going on to perfection! I don't think there comes a time in our lives when we can stop striving to do better, when we can look at ourselves and say, "I've reached that goal of perfection. There is nothing wrong with me, nothing in my heart or my mind that needs to be changed. I've done all I can do for God." I don't think we will ever come to that point.

For God gave freely, His Son and the hope of salvation. The Scriptures say that we didn't first love God; He first loved us. God gave a basically unloving, uncaring world the gift of His Son! Of course He knew that His Son would be resurrected to eternal life. He also knew that His Son would suffer: physically, mentally and most of all, spiritually. God knew this but still gave us His Son! This love for us was so great, so unselfish that He was willing to do this for people who didn't even care, who would turn their backs on His only Son. The chosen people of God were the ones who crucified Him! God knew all this; still He sent His Son into this world.

God knows the hearts of men today, good or bad, or just not caring. God loved us; He wants our love in return. He wants our service and our sacrifices in return for the gift that He gave us. This gift doesn't cost us money; we don't have to reach into our pockets to buy it. It just costs us time, feeling and love for our fellow man and for God.

Christ said, "If you love me, keep my commandments." Two basic commandments: first, to love the Lord our God with all our hearts, all our strength and all our minds; second, to love our neighbors as ourselves. If we do these two things we really can't go too far wrong.

What is it to love God more than anything else, more than our families, our material possessions, life itself? The day may come when we will have to lay down our lives for our beliefs, for our God.

To love our brother as our selves, our neighbor as ourselves — stop and think about that. I don't think there is one of us that would consciously do anything to hurt his own self. If we apply that to our everyday lives, how we treat people, how we feel about them, I don't think we would offend our brother or God. I don't think we would do anything that might turn somebody away from Christ.

It's been said that we are the only Bible some people ever read. How we come across to people, how we present ourselves, may be the difference between their

accepting or rejecting the Gospel. Paul tells us that of faith, hope and charity, the greatest is charity. Our charity, to God and to man, is possibly the greatest thing we can possess.

The Book of Mormon tells us that charity is the pure love of Jesus Christ. How much did He love us? How much did He care for His people throughout the ages? How much charity did Jesus Christ have for us? Maybe this will help us see how much we have to give; what qualities we have to possess to be called the people of God.

We often use the word "love" loosely. We love this and we love that, with no real feeling in the word. There are different kinds of love, of course . . . But right now, let us think about the pure love of Jesus Christ, the qualities He had. We must try to possess these same qualities.

In II Peter, first chapter, he tells us that we are given great and exceeding promises.

"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. (We have been given these things freely.) And besides this, giving all (all, not just part or half but all) diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness (When we have obtained godliness we think we are almost perfect to reach that level. Peter goes beyond this.) And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (Parenthetics, speaker's)

This doesn't all come easy. We must possess certain qualities, certain traits of character, before we can possess the pure love of Jesus Christ. We must feel for our brothers and sisters in the church and in the world, as Christ felt for us, with the compassion He had for the people He knew, the forgiving character, the unselfishness, even the same closeness He had with God.

When Christ was hanging on the cross He asked God to forgive them, for they knew not what they were doing! How easy is to read those words and pass over them. If we were in similar circumstances, what would our thoughts be? How unselfish, how compassionate could we feel in that same circumstance? Yet these are some of the things we must possess to reach this level of charity. As we try, we should portray all the points of the Gospel. We should show by our example the kind of God we believe in, the kind of church we are associated with, the kind of hope within us.

People watch us, very closely. When people find out what kind of church we go to or some of the beliefs we have, from that moment on we seem to be watched very, very closely. There are things that people in other churches seem to do and get away with, but if we do the same things people say, "You believe such and such and you shouldn't really do that." They are quick to pick up our faults and mistakes, quick to condemn us. That is why it is very, very important for us to walk as spotless as we can before the world, as Christ may have walked, so that we in no way tarnish this Gospel, or belittle the Son of God.

As we go about our daily business, it is very easy to forget what we have, to slip into a rut, to slip back to the level of those we work with, rather than to portray what we believe.

I believe that when we took upon us the name of Christ we made a commitment to God, to His Son, Jesus Christ, that we would try to follow Him and set an example as a servant of Jesus Christ. I believe that when we made that commitment we were saying, "I am putting off the things of the world; I'm turning my back on worldly pleasures. I am turning my back on things that are not right in the eyes of Christ; from this time on, I'll do my best to follow that spiritual road, to be a good, humble, sincere follower of God."

We have to be in the world; we have to work; we have to make our living. We know that beyond this the world has nothing to offer us. The things of the world will pass away; we too will pass on to another life. The things that are ours in this world, we can't take with us. The things we have accumulated, we can't take them. Christ told us to store up treasures in heaven where moth and rust do not corrupt. These earthly things will pass away, but the treasures we store in heaven by good works, faith, and belief will still be there.

We will all pass the way of the world, all give an account; it is what we have done with the Gospel that will determine our eternity, what's in our hearts and our minds. We can walk a good life, we can do things for people; we can make an outward show of caring, but it is what is in our hearts that makes the difference. It's our thoughts about God and our concern and thoughts about our fellow man; it's how we feel inside. We are temples of God; the Gospel says God will not dwell in an unclean place. We should try to eat the right things and do the right things and not take any unclean substance into our body. We must also try to keep our minds and our hearts clear and clean. What we read, watch we watch, the places we go, the things we do, all have a bearing on our temple and its condition. We must try our best to keep our temples clean and free from impurities.

I pray that when Christ comes to begin His work among His people each and every one of us will be ready, willing and able! I pray that we won't have to say, "I'm not quite ready; give me another day, another week. There are a couple of things I haven't got-

ten around to doing." One of these days it's going to be too late. We will not be able to say, "I can do it tomorrow. I mean to do better, but I just don't have time."

I pray that each and every one of us will conduct our lives, thoughts, motives and desires in the right

way. I pray that our minds will be clear, our hearts humble and pure before God, that He can take our lives and do with them as He wills. I pray that any desire we have that is unrighteous or unclean, not of God's will, we will allow Him to take from us, to do with us as He will.

## THE AMERICAN FLAG

by Elbert A. Smith

Shortly the people of America will meet together in celebration of one of the great days that are landmarks of our national existence. Nay, we may say the great day that is the landmark of our existence as an independent nation.

In all probability the World's Fair city will witness the largest and grandest celebration of Independence Day ever held, and representatives of almost every nation under the sun will witness the ceremonies.

Free America will go wild with their speeches and cheers, and burnt gunpowder, and ringing bells, and all who live on this soil, whether German, Irish, Briton, or Jew, that have become thoroughly possessed of the spirit of our American institutions, when they see the stars and stripes (Old Glory) flung to the breeze will feel their hearts thump and their eyes grow dim and a queer knot gather in their throats, a feeling that they would strike out against the whole world, if it dare insult the old flag.

Gen. Gates said that he would stir the Yankee blood. He did; it is stirring yet, and a sight of the old flag is one of the things that keeps it stirring. Why is this? Why is it more dear to our hearts than the flags of other nations?

It is not partisan feeling, nor pride of state, but because our flag is a pledge of our independence, the insignia of our liberty that was bought by so much hard toil, danger, sorrow, and bloodshed, by years of death and grim disaster, the stern reiteration by a nation of the statement of an individual, "As for me, give me liberty or give me death." Unto too many came the alternative — death.

The statement was punctuated by the cannon's roar, emphasized by a Valley Forge and a Bunker Hill, and later by the surrender of the British and the ultimate triumph of liberty-loving America.

When their dream of liberty, seemingly so ridiculous, became a glad reality do you wonder that the war-worn people sang and shouted themselves hoarse, rang their bells and fired their battered old cannon that had wailed through eight years of war, proclaiming to the world with their hot iron lips, in sentences less smoothly flowing than Jefferson's, that here was a people who held it to be "a self-evident truth that all men are born free and equal."

Do you wonder that each recurring anniversary of the Declaration of Independence sees an outburst of the old patriotic fervor, and that the flag that has become the pledge of our protection in the enjoyment of this dearly bought liberty, is dear to the heart of every true American, whether the land be of his birth or of his adoption? It is more to him than a mere design, even though that design be apt, a copy of the wide blue heavens, dotted with the stars of night, broad circle around the free spaces of upper air, each state a star, each star one of a host to light the world.

But there is more than a bright fancy, and it comes nearer his heart, for it covers his home and protects the sanctity of its privacy. It protects the public school where his children are educated and fitted for a future career broad and useful. It protects the church in which he worships, and himself in the God-given right and agency to worship when, where, and in such manner as his conscience may dictate, or not at all, if he so choose. It protects him in all the rights of life, in the enjoyment of those simple pleasures that leave no sting behind, whose memory is ever dear, second only to the enjoyment of the act itself.

Thrice dear is the flag to the hearts of those who were young when the fact became self-evident that the nation was not fulfilling its mission, while any part of its people, however small, or of whatever color, was held in bondage, and when to wipe out this stain from the nation's name, and preserve intact the starry field they went forward, offering their lives to their country's call. It is very dear to such of them as have survived the holocaust of civil war and the ravages of time.

These men are worthy of all honor and of the willing support of the government that they helped to preserve. Though old and bent and gray, the one who jeers at their faded blue or battered buttons is a coward and an ingrate, not worthy to enjoy the privileges and liberty, the further continuance of which was made possible by these men, privileges that are beyond any granted to the citizens of any other nation.

To these other nations we extend a helping hand. Not the pale, blue-veined hand of aristocracy, but the hard brown hand of toil, the hand of free, honest labor.

We boast, not of our genealogy, but rest our claim on actual, solid worth, than which no better claim can be



advanced, as a nation in our unparalleled growth and advancement in the art of government, as a people in our advancement in those noble arts that build up and civilize mankind.

Our population is made up of many people, and many classes of people from the uttermost parts of the earth, utterly dissimilar in habit and thought, most of them from the middle or lower walks of life, so-called.

Yet these have framed themselves into a commonwealth that challenges the right of any who on grounds of birth, or heritage, seek to claim preeminence over them. If the ranks of the world will go back in their genealogy far enough they will find a common heritage, an aristocracy of fig leaves. This is not vandalism nor vulgar ignorance, but a claim that rests on solid facts. The time is approaching when social distinction shall be based on true merit, when the individual may claim his rank on the ground of his attainments and not on any supposed right of birth and inheritance.

A hopeful sign is that the common people dare to call down such men as the Prince of Wales when they indulge in those thongs that would disgrace a peasant. This could not have happened a century ago.

Over against the proudest names of the world we may write the names of our Washington and our Lincoln, whose constructive and elevating genius, is as far above the destructive ambition of the great Napoleon as the sky is above the earth, as far apart as the wrong of thralldom and usurpation is from the right of freedom and the exercise of authority conferred by the voice of the whole people.

The Saints have been accused of a lack of patriotism, of an animosity toward the government resulting from certain unfortunate conditions and events of the past, connected with the rise of the church.

This is not true. We yield to none in our love of country and of political freedom. We deplore that the promise of religious freedom has been violated in individual cases in the past, but we do not fling this up as a taunt nor hold it as a grudge.

We see the hand of God in the discovery of this country, and in the establishment of this nation, in the rescuing of it, small and weak as it was, from one of the powerful nations of the earth, under whose rule it would have been impossible to attain the degree of political liberty and civil industry necessary to the proper opening up and advancement of this new and wonderful country.

Many of our brethren gave their blood to help wash the stain of slavery from the old flag, and mutual

suffering, and common bereavement with the people have endeared their common cause. The camp fires of our soldier saints have kindled in our midst the fires of patriotism.

Since the Roman eagles ruled the earth all nations have owned their allegiance to their respective ensigns. Pride of conquest, of power or nobility, has led them to gather around their flags.

For better reasons do we gather around our flag. We believe that it and the nation are leading the march of the nations, not to the conquest of each other, but toward that measure of freedom, to which it is the province of God that all men shall ultimately attain.

If we can eliminate political trickery from the management of public affairs, we will be one step nearer the goal, a step nearer to bringing about of the grand future indicated by the inspired utterances of the Declaration of Independence and that grand article, the constitution of the United States.

Star after star has rolled into the grand galaxy as the years rolled by, till the original thirteen, that unlucky number, has grown to the present number. The country has grown, with the growth of the flag, in wealth, power and in true enlightenment, till we all may catch the spirit of advancement and may say with the Quaker poet:

"Hail to the coming singers!  
Hail to the brave light bringers!  
Forward I reach and share  
All that they sing and dare.

"The airs of heaven blow o'er me,  
A glory shines before me,  
Of what mankind shall be,  
Pure, generous, brave, and free.

"Ring the bells in unreamed steeples  
The joy of unborn peoples!  
Sound, trumpets far off blown;  
Your triumph is my own!

"Parcel and part of all,  
I keep the festival,  
Fore-reach the good to be,  
And share the victory.

"I feel the earth move sunward,  
I feel the great march onward,  
And take, by faith while living,  
My freehold of thanksgiving."

("Autumn Leaves", July, 1893)

"Not a beam, nor air, nor leaf is lost  
But has a part of being, and a sense  
Of that which is of all things Creator and  
Defense."

"The gem cannot be polished without friction,  
Nor man be perfected without adversity."

## HOUSTON NEWS

Our news begins with February 19th and 20th. The youth of Independence and Collins came down to be with us. Randy Sheldon acted as youth leader and Harry Hutchison as chaperon. Saturday night all enjoyed soup and chili, followed by games played by both young and the young at heart. The evening was ended by joining hands forming a circle and the prayer was said. What a lovely evening we all had.

Sunday was a beautiful day. Sunday school was very unusual. Randy was in charge while the youth expressed how older people had helped them. I noticed example and understanding correction was mentioned most often. Some of the elderly expressed how they had been helped by the young and some expressed experiences they had when they were younger. This was enjoyed by everyone and we are hoping you all will be back to visit us again. Harry Hutchison was our morning speaker February 20th. Harry's sermon was on the Book of Mormon and I have never heard it told any better. Thank you so much Harry, for a beautiful sermon. We had lunch and then said our good-byes. Do come back soon.

Your reporter was gone during the month of March. I had the privilege of looking after my daughter and family while she was in the hospital. I stayed until April, then Johna, Arden, Tamma Jean and Christopher David brought grandma back to spend Easter here in

Missouri.

Brother Bell was here, and I understand they had some real good lessons on Daniel and how important it is to be perfecting ourselves that we might be better citizens for Zion. I'm truly sorry to have missed these lessons.

My daughter Maybelle sent me a small, but beautiful poem that seems to fit in right here:

God said to build a better world and I said, "How?"  
 "The world is such a cold dark place and so complicated now"  
 "And I'm so young and useless there is nothing I can do."  
 But God in all His wisdom said "Just build a better you."

April has brought us some beautiful rains and after the rains some good hunting. Tommy Medders and Douglas Keeney each came home with their twenty pound turkeys.

David Keeney was selected outstanding football player. DeeAnna Medders has been awarded a scholarship. It has been a busy month for our youth. We have had many wonderful sermons given us by guest speakers and our pastor. Thank you all so much.

The Houston Mo. news will be reported quarterly. So until next time, may God bless you each.

Your Houston reporter

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## TEMPLE LOT LOCAL NEWS

On Thursday evening, April 28th Angela, Velma, Tricia and Nanette Wheaton and Konie Caviness teamed up to give a bridal shower for Barbara Ponder here at the church. One of the offerings to the bride was a gem of wisdom from each guest. These were sweet, touching, inspiring, lovely—and funny. Some were really useful, some really entertaining. Another contribution was a file box filled with recipe cards signed by various guests; some were for good food, some held good advice. These were also divided between the categories of "useful" and "entertaining".

The decor was green and white, and the cake and punch were delicious, the gifts many and varied, all treasured by Barbara. As she unwrapped, her comments were quietly taken down by Jane Ann Stancil, to be read back later. Denise Rudd made nose-gays out of the pretty bows; the whole process was surrounded by a rapt semicircle of five very small girls. The evening helped to make more firm Barbara's new spot in our church family circle.

On May 8th we paused between Sunday School and

preaching service for an interval that was a joy to all of us. The three older children of Brother and Sister Elwood and Ronda Brockup were all baptized. Shawn Dane stepped down into the font with Elder Leslie Case. He was followed by Sable Dawn and Elder LeRoy Wheaton. Then the trio was completed by Sylvia Dureen, Elder Case officiating. Then we all went back upstairs to sing and wait for all these to return. Shawn was confirmed by the laying on of the hands of Elders Leslie and John Case, Sable by Elders LeRoy Wheaton and Marvin Case, Sylvia by Elders Leslie and Maynard Case. The children were then welcomed into our church family with open arms and clasped hands. We felt as much blessed as they did. May the Holy Spirit stay close beside them as they go through the hazardous adolescent years and be their intimate friend through their entire lives!

On Saturday evening, May 14th the aisle of our little chapel was lined with flowers. Barbara Ponder, daughter of Mr. and Mrs. Joseph E. Ponder of St. Louis, was married to John Case, son of Elder and Mrs. Mar-

vin Case. Marie Case kept the guest book; Ronny Sheldon and Benny Case were ushers. As the congregation waited expectantly Gerry Case gave a gentle voice and guitar rendition of "And There Is Love". Mrs. Sherry Cliff, a teacher friend of the bride, was deft on the organ. We heard "Sunrise, Sunset" as Becky Cobb and Randy Sheldon came down the aisle, followed by Chris Ponder and Gerry Case (maids of honor and best man). The two girls wore floor length, cape sleeved voile dresses in spring flower print. Then, as the organist played the wedding march the bride was escorted down to the altar by her father. She wore a white veil, her mother's long wedding dress of mellowed ivory satin - and a glow that lit up the room.

The congregation knelt while the groom's father invoked God's blessing on the wedding and the long married life to come. The double ring ceremony was performed by Apostle William Sheldon. Then the wedding bouquet of pink rosebuds was divided; Barbara carried two buds to her new parents while John handed two more to his. They went out to the music of "We've Only Just Begun". Apostle Archie Bell offered a benediction and the congregation sang of roses and lilies in the hymn "The Saints Shall Wear Robes".

There was a reception downstairs afterwards, where we were able to extend our loving best wishes to the young couple and the wedding party. Then we were served punch and cake by Darl Sheldon, Debbie Hedrick, and Bonnie (Jim) Case (who made the cake).

John and Barbara took a short honeymoon trip into

southern Missouri and will be living at 10808 E. 19th Terr. in Independence. The zip is 64052, the phone number 461-6173.

We feel convinced that God brought these two together and pray that He will continue to guide and guard them.

Our United Workers met on Monday, May 16th at Caroline Hedrick's home. We held our annual election of officers. These are: Margaret Casey, chairman and Irene Case, assistant; Grace Rudd, secretary-treasurer. These three are also the executive board and picnic committee. Margaret Wheaton is telephone chairman; Bonnie Case, Konie Caviness and Katy Moyer are the program committee. The assistance committee is made up of Edith Case, Menda Stotis and the pastor's wife (presently Velma Wheaton). Bonnie Case is handcraft chairman and Donna Moser reporter. We have been working on handcraft to sell at our booth at the Blue Ridge Arts and Crafts Fair in November. We plan to meet for an extra Monday each month to work on these pieces and on patchwork quilts (much of the material for these, from The Benefit Shop). The quilts will be given as we find a need.

We have six graduates from our number this spring. Marie Case, Denise Rudd, the two Scott Adams, from high school. Benny Case graduates from a two year college course. How we do crave for them lives that are a blessing and thus blessed! I wonder if they realize just how much we love them.

### THE SHIP OF STATE

Thou, too sail on, O ship of State!  
 Sail on, O Union, strong and great!  
 Humanity with all its fears,  
 With all its hopes of future years,  
 Is hanging breathless on thy fate!  
 We know what Master laid thy keel,  
 What workmen wrought thy ribs of steel,  
 Who made each mast, and sail, and rope,  
 What anvils rang, what hammers beat,  
 In what a forge and what a heat  
 Were shaped the anchors of thy hope!  
 Fear not each sudden sound and shock,  
 'Tis of the wave and not the rock;  
 'Tis but the flapping of the sail,  
 And not a rent made by the gale!  
 In spite of rock and tempest's roar,  
 In spite of false lights on the shore,  
 Sail on, nor fear to breast the sea!  
 Our hearts, our hopes, are all with thee,  
 Our hearts, our hopes, our prayers, our tears,  
 Our faith, triumphant o'er our fears,  
 Are all with thee, — are all with thee!

Henry Wadsworth Longfellow

### A CLARIFICATION

The article entitled "Questions and Answers About Tithing" in the May, 1977 issue of "Zion's Advocate" has raised some concern inasmuch as it is somewhat authoritatively worded. Let it be understood that the article is the expressed opinion of one elder of the Church of Christ and it is not to be considered a directive for the church.

We endorse without reservation the main theme of the article and the general sentiments expressed. There are certain points, however, that may not agree entirely with the established position of the Church through the recommendations of the General Bishopric and conference actions. For any detailed information, please contact Elder C. LeRoy Wheaton, Jr., General Manager, or one of the members of the General Bishopric.

Please be advised of the position taken by the Editorial Staff as given in the title page of this paper under "Original Articles."

The Editor

## THE GLORIOUS HOLY MOUNTAIN

by

Harvey E. Seibel

By the way of introduction we present the following brief statements as they are given to us in the Bible and Book of Mormon. First of all, 2 Nephi 7:17-20 tells us plainly that this land is Zion. Amos the sixth chapter associates Zion with Samaria, a land in which reside the people of Joseph. Both here and in 2 Nephi 12:25 & 30 are given warning against being at ease in Zion. The point of this is to emphasize that, whereas Zion was associated with Judah anciently, today it is associated with Joseph. Keeping these things in mind (and the Book of Mormon statement that this land was to be a choice land above ALL other lands upon the face of the earth) we now enter into a discussion of God's holy mountain.

The command for Zion to remove herself from Judah to Samaria or America, otherwise known as the land of Israel or Joseph, is given in Isaiah 40:9. "O Zion, that bringest good tidings, GET THEE UP INTO THE HIGH MOUNTAIN; . . ." We can by deduction conclude that the high mountain mentioned here is America and this by virtue of the Book of Mormon statement that this land is Zion. Conclusive evidence for this stand is given in the balance of this article.

In the 17th chapter of Ezekiel the prophet is led to put forth a riddle and to speak forth a parable unto the house of Israel. This parable had to do with the coming of the king of Babylon and the ultimate fall and captivity of Judah and Jerusalem. In verses 22-24 we have sort of an addendum to the parable given, as follows: "Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent: IN THE MOUNTAIN OF THE HEIGHT OF ISRAEL WILL I PLANT IT; and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it."

The highest branch of the high cedar was the king's household, that is, Zedekiah, the last king of Judah. It was set in Babylon. However, a tender one was to be taken from the top of his young twigs, that is, a child of tender age of the children of Zedekiah was to be separated from the rest and was to be planted in a land, great and eminent in the sight of God. That land or nation of the height of Israel can only be America, for that little one of the king's seed was indeed brought to this land. The Book of Mormon records the fulfillment of this event in Helaman 2:129 and 3:56.

"Now the land south was called Lehi, and the land

north was called Mulek, which was after the son of Zedekiah; for the Lord did bring Mulek into the land north, and Lehi into the land south." "And now will ye dispute that Jerusalem was destroyed? Will ye say that the sons of Zedekiah were not slain, all except it were Mulek?"

That America is the high mountain to which Zion was to come there can be no doubt. And that same land is the land to which the house of Israel will be gathered is now conclusively shown. Turning to Ezekiel 20:40-42 we read, "For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things. I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers."

The land of Israel and the land of America therefore are one and the same. This land is truly God's holy mountain. And is it no so? Is not this land Joseph's land? According to the Book of Mormon the New Jerusalem is to be built upon this land unto the house of Joseph, while the Jerusalem of old is to be built up a holy city unto the house of Judah. Again, the blessings to the twelve tribes given in Genesis 49 and Deuteronomy 33 tell of this land, the land across the sea, a land of abundance and great material wealth which was to be given to Joseph, first to Manasseh and then to Ephraim and Manasseh. Is not this so?

In 2 Samuel 7:8-10 we read the words of the prophet Nathan to David at the time David desired to build a house for the Lord. 'Now therefore so shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel: And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. MOREOVER I WILL APPOINT A PLACE FOR MY PEOPLE ISRAEL, AND WILL PLANT THEM, THAT THEY MAY DWELL IN A PLACE OF THEIR OWN, AND MOVE NO MORE; NEITHER SHALL THE CHILDREN OF WICKEDNESS AFFLICT THEM ANW MORE, AS BEFORETIME . . ."

At the time this prophecy was given David was king over all of Israel. It was under him and his son Solomon that the nation of Israel reached its zenith of power and its greatest extent. Yet God is telling David

that He is going to appoint them a place and will plant them there. Obviously this was not the place where Israel then resided but another far more glorious place. This same prophecy is recorded in 1 Chronicles 17:7-9. "Now therefore thus shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, even from following the sheep, that thou shouldst be ruler over my people Israel: And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that are in the earth. Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning . . ."

That land to which Israel was to come can be no other land but America. This prophecy given to David will have its greatest fulfillment in the day when Israel is redeemed and Zion established. And if we understand that the land of Israel referred to in prophetic statement concerning the last days is America, then the prophecies of the gathering of the house of Israel come into much clearer focus. Because then we understand that it is not the land given to ancient Israel, or ancient Samaria, to which the gathering will commence.

Says the Lord, "At the same time, saith the Lord, will I be God of all the families of Israel, and they shall be my people. Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things. For there shall be a day, that the watchmen upon the mount Ephraim, shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed him from

the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord" (Jeremiah 31:1-14).

What a glorious day that will be! For then will be fulfilled the words of David in Psalm 48:1-2. "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth is mount Zion, on the sides of the north, the city of the great King." It will also be even as Isaiah prophesied, "And it shall come to pass in the last days, that the **mountain of the Lord's house** shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the **mountain of the Lord**, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah 2:2-4).

The prophet Micah adds to this prophecy by saying, "But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever. In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; And I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in **mount Zion** from henceforth, even for ever" (Micah 4:4-7). Moreover "**They shall not hurt nor destroy in all my holy mountain:** for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah 11:9).

This study would be incomplete without a brief reference to the trial through which we must pass before these glorious things can be. Before Zion can truly become a reality there is going to have to be a cleansing wrought upon this land. Reference to America's condition and God's displeasure is given in Isaiah 18:1. "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia:" There is one sin which among all our sins seems to stand out in the sight of

God above all others.

**“Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine! Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. The crown of pride, the drunkards of Ephraim, shall be trodden under feet: And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up. In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate”** (Isaiah 28:6).

Even while the wicked in our midst are being cut off and cast down, God's blessing will be upon the head of His people and they shall find deliverance. However, in the meantime a mighty nation is going to be brought upon us. This nation will first invade Judah and Jerusalem after which, according to Ezekiel, they will think an evil thought and determine to come against a land which, from the description, fits America. (See Ezekiel 38). Isaiah confirms this testimony by stating that this nation will first pass through Judah, then crossing over the sea it will enter into and fill God's land, America. (See Isaiah 8 and 10.) The Book of Mormon tells us that Jesus Christ is the God of this land and they that come to this land must worship the God of this land or be swept off when they become ripened in iniquity.

A third testimony of these things is given in Daniel 11:40-45. “And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over

the treasures of gold and of silver, and over all the the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. **And he shall plant the tabernacles of his place between the seas in the glorious holy mountains;** yet he shall come to his end, and none shall help him.”

We can see from these things that this nation will succeed, prior to its end, in establishing its seat in the glorious holy mountain which lies between the seas — the glorious land of America, the land choice above all other lands. What then? “Blow ye the trumpet in Zion, **AND SOUND AN ALARM IN MY HOLY MOUNTAIN:** let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; . . .” (Joel 2:1). But “. . . it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call” (Joel 2:32). “But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions” (Obadiah 17).

Further word to us is, “Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy” (Zephaniah 3:8).

Then will our national sin be purged. “In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty **BECAUSE OF MY HOLY MOUNTAIN**” (Zephaniah 3:11).

Then will we rejoice greatly. “Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more” (Zephaniah 3:14-15).

(Scriptural emphasis the author's)

#### GENERAL SUNDAY SCHOOL ASSOCIATION

The General Sunday School Association has a newsletter in which news, lessons and crafts can be shared with all locals across the United States. We also want to make this newsletter of benefit to those members who are isolated, as study aids.

So we are asking all those people who have material, to contribute it for the benefit of all members. You do not have to be a teacher.

Also please contact us if you would like to receive

the newsletter. Send everything to:

Jane Ann Stancil  
10810 7. 19th Terrace  
Independence, Mo. 64052

or

Ron Temple  
Rt. #2, Box 420  
Belton, Missouri 64012

## AN OLD-FASHIONED WEDDING

At 2:00 p. m., May 30th, the little white Church of Christ, in Collins was the scene of a beautiful wedding. Rebecca Cobb, daughter of Bruce and Marlene Cobb of Urbana, became the bride of Randall Sheldon, son of Apostle and Sr. William Sheldon, of Independence. The double ring ceremony was solemnized by Apostle Leon Yates, grandfather of the **bride**.

There were three testimonies at the beginning of the service, by Bro. Elmer Hampton, Bro. Ken Cartwright, and Sr. Ruth Willard. The thought of each was the necessity for a young couple to keep God in their home and in their lives, for a more **happy marriage**.

Immediately after the ceremony, Randy and Becky, accompanied by his guitar, sang together a song titled "Surrounded by Virtue," a composition of Randy's written for the occasion.

The decor portrayed old-fashioned years, with kerosene lamps atop huge old milk cans. Ladies' bright bonnets were much in evidence. An interesting background was the open Bible on one side of the rostrum, and an open Book of Mormon on the other side, both banked by flowers.

A reception in the dining room followed, where refreshments were enjoyed. The beautiful, tiered cake was made by Sr. Bonnie Case. Then everyone joined in a volunteer program and a variety of special numbers were given.

The young couple will make their home in Grain Valley, Missouri. May God's richest blessings be on them.

Randy and Becky, our love and prayers go with you!

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## A PARTY FOR THE WILLARDS

The first evening of June was an interesting one at the Collins Local. A group gathered to wish Ruth Willard a very happy birthday and to bid her and her husband Don a fond (but not very happy) farewell. They will be moving early in July after seven years. They will be with their daughter and son-in-law, Joe and Donna Moser, in Raymore for a month or two, then they will go to live for awhile in the Moser's farm home in Phoenix.

The party was opened and closed by prayer. That does make a party nicer, doesn't it? Oren Caviness was the master of ceremonies; Joe Yates made the farewell speech to his sister and brother-in-law. Several people had spontaneous remarks to make, some moving and

some humorous. The birthday lady was presented with a pretty lace-edged tablecloth decorated by hand painted signatures of all guests present.

There was an impromptu program which was delightful. Gary and Neva Housknecht, Rhondal and Irene Shaw and Allan and Czerna Kauffman all sang duets, each gentleman furnishing guitar accompaniment. Larry Shaw offered to play a favorite piano selection for the Willards and ended up doing a dozen requests from the listeners, who felt like singing — and did.

We're all sorry they feel they need to leave Missouri, but the winters have been too much for them. Besides, it gave an excuse for a fine party. May God continue to bless them, as He always has!

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## THE LORD'S WAY IS RIGHT

The world says, "Do your OWN thing."  
The Lord says, "Whatsoever ye that men should do to you, do ye even so to them."

THE WORLD AND MY LORD ARE AS DIFFERENT AS  
DAY AND NIGHT . . .  
BUT I KNOW MY LORD IS RIGHT.

The world is ruled by a selfish goal, "Me, myself and I come first!"  
The Lord says the reverse:

"Greater love hath no man than this, that a man lay down his life for his friends."

The Lord offers me what the world can not give; a strength a hope, a love!

But the world does not understand the things from

above; "And the light shineth in darkness; and the darkness comprehended it not."

Yet, it is my desire to live my life right.  
That through a special joy and peace I might be a light.  
Be a light to those whom in such darkness live . . .

"Yet, ye shall be patient in long suffering and afflictions, that ye may shew forth good examples unto them in me, and I will make an instrument of thee in my hands, unto the salvation of many souls."

THE WORLD AND MY LORD ARE AS DIFFERENT  
AS DAY AND NIGHT . . .  
BUT I KNOW MY LORD IS RIGHT.

Rebecca Cobb

**THANK YOU**

The Dining Hall Committee wishes to thank everyone for their kind and generous donations at conference.

Katy Moyer  
For Dining Hall Committee

**MATERIAL FOR PUBLICATION**

Due to a lack of current material, the editorial staff is resorting to reprints from older publications. We trust that our selection of material is satisfactory to the reader. If you have any suggestions or material that you feel appropriate for this paper, please feel free to submit them to us.

The Editorial Staff

**OBITUARY**

**Bertha Myrtle Dawe**

Bertha Myrtle Dawe was one of three children born to Mr. and Mrs. Charles Shure. She was born on July 4, 1897 in Kansas City, Kansas. On May 11, 1977 she died in Clinton, Missouri after a brief illness.

On June 11, 1911 she was baptized into the RLDS church, transferring to the Church of Christ (Temple Lot) on August 4, 1929.

In 1916 she married Walter Warner Dawe, in Kansas City, Kansas, and had one son, Frederick Werner Dawe (also a member of the Church of Christ (Temple Lot), who lives in Austin, Texas with his wife Dorothy May. Her parents, one sister and her husband preceded her in death. Besides her son she is survived by one granddaughter, Mrs. Evalyn Cockerham of Big Springs, Texas; a grandson, Carl Dawe of Olathe, Kansas; a sister, Mrs. Clara Shine of Lebanon, Missouri; five great grandchildren; several nieces and nephews.

The graveside services were held at Robinson Cemetery in Collins, Missouri, with Elder Oren A. Caviness officiating.

Sister Bertha will be mourned by her many friends and loved ones.

**TRAGIC DEATH OF RETIRED MINISTER**

Eighty-eight year old Hubert John Archambault of Rock Island, Illinois was robbed and murdered in his home on February 17, 1977 by three young men. The three men were caught and have pleaded guilty to the crime.

Archambault was a retired non-denominational minister. He has corresponded with many people and has

distributed his writings in the form of booklets, tracts, etc. His granddaughter, Mrs. R. G. Smith, South 4610 Farr Road, Spokane, Wash. 99206, has inherited his writings and she will attempt to carry on the correspondence.

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**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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