

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. 55

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No. 1

United We Stand

Together we stand,
Divided we fall;
That doesn't mean one,
That really means all.

We can't be bitter,
We must love one another,
This is the way
We will be sister and brother.

We don't have a church here
But that doesn't mean
We must let the ill spirit
Come in and between.

We must all stand together
With love in our hearts
Then there's no way the Devil
Can tear us apart.

So let's pray and have faith
And let's walk hand in hand
For divided we fall
But united we stand.

Dorothy Burgin

CONTENTS

| | | | |
|--|----|------------------------------------|----|
| Controversial Issues | 2 | Who Bides His Time | 12 |
| Sermon - Bishop Oren Caviness | 4 | Looking Toward The New Year | 13 |
| Sermon - Apostle William Sheldon | 8 | My Driving Companion | 14 |
| A Religious Essay | 10 | Conference Action On Tithing | 15 |
| Local News | 11 | Obituaries | 16 |

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Editorial . . .

CONTROVERSIAL ISSUES

For the past several years it has been the policy of the editorship of this paper to avoid using material written on subjects which have been matters of extraordinary controversy in the church. It has been my intent to continue this practice, but I feel that a greater degree of freedom and understanding should be given to the situation. Controversial issues should be kept out of the paper if possible, but a strict rule to this effect should not become our guideline. We should strive to determine if the material is scripturally factual and by what spirit it is written.

We must realize that any religious subject can become a matter of controversy even a belief in God. If we try too hard to avoid controversy we can work ourselves into a stalemate. To some extent I feel that we have approached that state inasmuch as contributions of original articles have decreased considerably during this past year.

Under "Original Articles" in the title page of this paper is this statement: "All individual articles . . . do not necessarily reflect the teachings of the Church . . ." It is my constant hope that our articles do reflect the teachings of the church and, more particularly the teachings of Christ. However, we have to allow for human error. At our best we all probably fail to convey in words what we really want to say. Further, we may not all be talented and/or educated sufficiently in writing. This should not stop any of us in putting forth an effort toward this work.

We should also take into consideration that any "written word" can be misunderstood or misinterpreted. The Book of Mormon has the claim of containing "plain and precious things", yet Moroni feared that the Gentiles would mock at these things because of their (the Nephites) weakness in writing. The Gentiles do indeed stumble at the word, but they themselves cannot put into words a guide for a correct way of life without boxing themselves into a corner. This is because of the weakness of the flesh.

The companion to most of the so-called controversies in the church has been contention. In fact, contention has been the real problem. This should not have been because we have been scripturally warned against contention in the church, especially over doctrine.

If we could learn from our mistakes, we might recognize that we have repeatedly followed a certain pattern. Simple as it may be, this pattern doesn't seem discernible to most people. After an issue has been raised and our differences of opinion have reached a certain impasse, we usually resort to some means of deferring the matter indefinitely and we retreat into a shell of diplomacy. The subject of the matter is then labeled as controversial and it is avoided as if it contained some dread evil when the evil is mostly in our own attitudes.

The question should be asked at this point: who is

the victor when this happens? In all honesty I have to submit the name of Satan. If we would review the various subjects that have been labeled, we can't help but recognize that they all have to do with an important part of the gospel of Christ either in the teaching and preaching of it, or in the functioning of the ordinances.

It is not my intent to rekindle the old fire of debate on these various issues, but it is my desire to consider a certain aspect of the situation. This aspect has to do with our attitudes.

Speaking on a certain problem of the church, Brother William Anderson once made this statement: "We both can't be right, but we both could be wrong." This statement carries with it the thought that we could be wrong in more than one way; we could be wrong in our attitude as well as in our understanding.

As a church our reaction to our problems has led us into a trap of policy making that doesn't actually solve our problems but glazes over the situation as a substitute. In this we have afforded ourselves a luxury that is very costly to ourselves personally but more especially to the church. We have become too opinionated on various doctrines, teachings and practices on religious subjects. Any personal viewpoint is likely to be considered on the par or equal with any other viewpoint and no substantial fact is obtained. To a large degree authority has been pushed aside. Direct witness or commitment is often looked upon as being somewhat ugly and out of place because we have over-conditioned ourselves with human diplomacy.

Undoubtedly our greatest error is in our attitudes. This error has a terrible drag upon the spirituality of the church. It behooves us to search out our personal convictions and put them to the test in our lives. In other words, we should "practice what we preach" or believe. It is time that we realize that the only way that a person can prove the doctrine that he promotes is by the kind of life that he lives. This was evidenced in the life of Jesus Christ and the gospel that he taught. His words are above reproach because they are consistent with the life that he lived.

The more perfect way to learn the things of God is through faith in God. If our faith is not sufficient, we can learn, by the mercy of God, through experiences of trial and error. We have all had many experiences of

trial and error. The one benefit that we have in this is that we can learn from our mistakes if we are willing to do so. If we are not willing to acknowledge that we have made certain mistakes, however, we can't learn from them. If we turn our faces away from our mistakes and pretend that they never existed, we are only compounding our errors and Satan has been given a definite foothold on the situation.

It is obvious that we are faced with a challenge too great for the natural man to meet in his own strength or wisdom, but by the help of God, through His Holy Spirit, it can be met. With this challenge we should consider that the youth of the church and the new members, as well as the potential members, are looking to us who are seasoned in the gospel to present unto them the substantial truths on which they can rely.

Are we going to step forward in a oneness of purpose and desire to meet this challenge? Or are we going to continue waiting out our opposers in our game of standoff?

Precious time is wasting. Throughout the church, in every department and area, there is work to be done. This paper, "Zion's Advocate", has much potential as a support to the ministerial and missionary arm of the church. I wish to include a plea for you to put forth an effort to support the missionary aspect of this paper by submitting articles written on the basic teachings of the gospel of Christ. We need articles that would be informative to nonmembers who are seeking the firm foundation upon which this church is built. Also the church membership in general needs that which would reacquaint them with the gospel truths and that which would stimulate their desires to learn more of the gospel.

Finally, I wish to give this as my total motivation in the writing of this editorial: the people of the Church of Christ are nearing a point of decision which is of great consequence; we are being called to privately come forth before the Lord, Jesus Christ, in solemn prayer to present unto Him our most earnest convictions that He might review them and declare their worth. Let us quickly do this and ready ourselves lest we be found unprepared when he returns to set His church in order.

RLS

As we press forward in the culmination of God's Redeeming Work, toward our "promised land", what are the reports of the forward looking vanguard? Are there those who only "bring back" a report of devastating evils, destructions, disasters, etc.? And are there those who "bring back" — bring to us reports of the joyous culmination of God's Plan, (bearing fruits" as Joshua and Caleb did, though they were aware too of the "giants in the land"

coming bearing evidence to our hearts of the joyous Life, promises of Zion, of the Millennium, of Love everlasting? Who was it God chose to lead the Israelites into the promised land"? The fruit bearing emissaries! In entering into our Hope, our land of promise, let us be mindful of being "fruit bearers".

darleen smith

SERMON

(Missouri Reunion, East Local)
Oren Caviness
(Condensed for publication)

I'd like to read from Christ's sermon on the mount.

"But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the son of man cometh. Who then is a faithful and wise servant, whom the Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his Lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My Lord delayeth his coming; And shall begin to smite his fellow-servants, and to eat and drink with the drunken; The Lord of that servant shall come in a day when he looketh not for him and in an hour that he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth" (Matt. 24:43-51).

My text is from that reading, "therefore be ye also ready; for in such an hour as ye think not the Son of man cometh. The signs of the times are apparent. We've had many sermons on prophecies regarding the last days; that we are living in the last days is sufficiently clear and plain to all who understand any part of the gospel of Christ. It is called a time of tribulation, a time when there will be a testing and a trying of the people. We have been told that we should make ourselves ready. The question is, "What should we be doing?" Recently we heard a sermon from our brother Larry Shaw in Collins, suggesting that Church of Christ people should segregate themselves into bands that would be capable of supporting themselves, taking care of the needs that would arise in times of crisis. There have been other thoughts suggested, but the problem of Christian preparation is my subject now. We read in Isaiah, "For ye shall not go out with haste, nor by flight" (52:12). That means one thing to me; that means we should make some preparation. That means we shouldn't be caught unaware, we shouldn't have to run without some sort of plan made for our journey. The promise is, "For the Lord will go before you; and the God of Israel will be your rereward." Certainly that calls for a reciprocal amount of action on our part, for us to make ready for the Lord to be our front and rear guard.

So, I say there are three very important phases of this preparation: mental, physical and spiritual. I've not given them to you in their order of importance, but in the order of their accomplishment. We read in the scriptures that "As a man thinketh in his heart,

so is he". So, before we can serve God in any capacity, large or small, we've got to make up our minds. We've got to **know** that we want to do these things. James said that "A double minded man is unstable in all his ways."

I don't know whether the expression "shilly-shally" means anything to the younger generation or not. My mother used it when I was in a quandry as to whether I should do this or that or something else. She'd say, "Son, quit shilly-shallying." We've got to be firm in our minds as to what we're going to do. Now, if we don't think we need any preparation and are all right just as we are, then I will say that we are complacent Christians, filled with complacency. You think you're all right just as you are? Well, you're in the first stages of spiritual decay, which is the forerunner of spiritual death! It isn't long before a complacent Christian becomes a consenting Christian, a "consenting adult" to all the temptations, the ramifications that the devil can throw up in your path to get your mind away from what you ought to be doing. So, we must first be convinced in our minds that we need Christ and that we need to follow His commandments and prepare ourselves for the condition that will sooner or later face this group of Christian people seeking to follow God.

I believe that Saul of Tarsus, who became the Paul of the gospels, is our prime example of mental conversion. As Saul of Tarsus he wasn't a shilly-shallying man; his mind was made up — but in the wrong direction. He was persecuting the saints and he was keeping busy doing it. Then he became mentally converted that he was persecuting Jesus Christ, the Lord, the Son of the living God. He became just as prolific a servant on the side of righteousness as he ever had been on the other side. Perhaps, outside of Christ, the world owes more to him than any other human being for the spread of the gospel story. He was thoroughly convinced in his mind that he should serve Jesus Christ his Lord. When the mind is made up we're ready for action. We're ready to be able to do something.

So, the need for education is unquestioned. We know immediately that we need to have more in our minds than the rudiments of the lives of great men. We need to know more concerning the affairs of men and the needs of the human being than just that we can sit down, eat our dinner, and sleep at night and restore the physical man. So, we begin to consider what type of education would be best suited for those who are preparing for that time when something is going to happen. Something will happen which we are not now enduring.

We need, for the good of the body, the welfare of

the Church: nurses, doctors, dentists, blacksmiths, veterinarians, weavers, tailors, shoemakers, teachers and ministry. All of these are necessary in the gamut of human life. As we run the course of human existence we have a need for the services of one or more of these categories of people. Besides that, we need to know something about canning and preserving meats and vegetables. We need to know something about how to preserve our food in case power goes off. Just a little over a year ago, if you remember, we had a shortage of canning lids. In Preston there was a dire shortage. It meant that a lot of our vegetables might not be canned and preserved for future use. It struck us so severely that, every time my wife and I would see a shelf with canning lids on it, we'd go buy some of them. We've got quite a stock of them at our house now, because we didn't stop to see what the other one had bought. We each bought cans and lids, enough for this and perhaps other years' vegetables. But there may be a future shortage that won't be eliminated in such a short time.

We're threatened with a shortage of electrical energy, and of fossil fuels as the petroleum industry reaches the limit of its productivity. There are a lot of things we need to know about; if we consider this list it keeps growing. One of the Advocates contained a sermon by Brother Jensen on this score. It started me thinking along this line. Each one of these things we need to help support us in a time of necessity is vital. We prepare those things mentally. That's our mental education. We determine in our minds how we need these things, then we learn about them.

Sir William Oscar said, "We should live neither in the past nor in the future but let each day's work absorb all your interest, energy and enthusiasm." He also said that, "the best way to prepare for tomorrow is to do today's work superbly well." I won't argue with that; I think that's a very wise saying. It reminds me of one by Henry VanDyke, "There is only one way to get ready for immortality, and that is to love this life and live as bravely and faithfully and cheerfully as we can." Another great man, Thomas Carlyle, said, "Our main business is not to see what lies dimly at a distance, but to do what lies clearly at hand." These men told the truth. It's factual that we should do the job that confronts us and do it today, because today is the only day we have.

But there is a need of prophecy. God has told us that He will do nothing except He reveal it through His servants the prophets. So we need the prophecy in the Bible (and the proper interpretation of it) that tells us of these future events and foreshadows the life of man in these latter days. It gives us some knowledge of what to expect, and also what we should do to prepare to meet those eventualities. I like this quote by an unknown author. "A task without a vision becomes a drudgery." Now, if we're just going to wash dishes day after day, day after day, without any vision of anything except another pile of dirty dishes, it certainly

is going to become drudgery in the kitchen, isn't it? Or if we went out and hoed the garden, just one row after another, never any vision of the beautiful tomatoes or green beans we're growing, the hoeing of weeds would become severe drudgery.

This same unknown author went on to say, "A vision without a task is only a dream, but a vision with a task is success." To me this describes Christian living at its best: striving to reach the goal of a life of Christlike proportions; trying to become mature Christians, no longer needing milk but able to eat meat; developing our Christian attributes in such a way that we become giants spiritually as well as physically. To develop our physical bodies is right and proper, but combined with godly living this becomes a thing of beauty.

Remember the story of the Hebrew children, Shadrach, Meshach, Abednego and Daniel? They were asked to eat the king's food; in their opinion it was not the kind of food that was best for their bodies. So they asked the "dietician" to let them have a trial period. "Try us for awhile as we eat our own food, then check to see if we're not as physically fit as those who eat the king's food."

So they were allowed to try this. At the end of the trial period the king's servants discovered that the Hebrew children were far superior physically to those who had indulged themselves at the king's table.

A missionary who is in peak physical condition is an attribute to God's work. He's able to endure long hours, hard journeys, strenuous ways, to do his work well and successfully. The missionary who neglects and disregards his physical fitness may become a liability, not only to himself, but to the church that supports him. So we can see that there is a need of keeping ourselves in the finest of physical condition. The strong, physically fit individual can become a glorious light, an example for young men and women to follow, if he is living a God-like life. But, that strong, physically fit individual can become a great influence for evil if his acts express evil in his life. There was a prizefighter who lived when I was a boy; he was a magnificent physical specimen. He had great success in the ring but was a terrible influence on young prizefighters, because he trained on beer. Young men would see him in the barrooms of New York, carousing and living a wasteful, useless, vicious life. They thought that was the way to become a success as a prizefighter. All it did was to ruin their lives; a great number of young men who were aspiring to be strong athletes became alcoholics.

So, while we aspire to become physically fit and strong, remember that there is a spiritual side to man's nature that cannot be denied. There are some things beyond our control. We may lose an arm or a leg; we may have trouble breathing. We may have physical attributes over which we have no control that make us weak or undeveloped. When we find that condition facing us we have to make do with what God gave us.

There are things in our lives over which we do have control. These will make all the difference between being a spiritual weakling or a spiritual giant.

One of the things under our control is temper. A great many people, good people who think they are Christians, let their tempers get out of hand and lose control.

Speech is one thing over which we do have control. I'll never forget a sign in the library at Grandville, Colorado, where I was the janitor. It read, "Speak gently, and let thy voice be low." Speech is one of the things over which we do have control. The quality of speech is evident to children and animals. You can speak to a dog in such a way that he will immediately curl his tail between his legs and get out of your way. The voice carries with it the impact of the intent of the mind, the thought of the being. You can express love with speech, or hate, disgust, envy, grief, any emotion of life.

Ambition is another thing that we can control. I think there is nothing more dangerous than a willfully ambitious man. History has proven time and time again that men with ambitions often become greedy, thoughtless and tyrannical, in their dealings with others. So, though it may be good to aspire to a certain goal, to become overambitious to the point of putting our brother beneath our feet is dangerous, deadly.

Humility is another thing that we can express in our living. What a challenge God gives us, whether we be male or female, big or little, strong or weak — a challenge to become full grown, mature Christians, measuring unto the fullness of the stature of Christ. This is a vision of what could be; with the will to make it come to pass we can be what we want to be in life. I wish that every boy and girl in the room would write that upon the mind so they would never forget it! You can be whatever you want to be in this life, good or bad; God has given you that power. A man's limitations are not the things that he wants to do and can't, but the things he ought to do and doesn't.

And then, spiritual development is the most important of these three that we use to prepare ourselves for the time when we shall meet our Maker. We have spoken many, many times on love and on Christian fellowship and on the great good that we receive from each other when we know this love exists. It's a wise observation, "that to love the world is no great chore, but to love that miserable guy next door, that's the problem." You know, that puts love on a one-to-one basis. God says, "Thou shalt love thy neighbor as thyself." When you go out and measure your love for your fellowman on a one-to-one basis, you'll find this situation. There are some individuals of whom we say, "I try to love him but I can't love his deeds, the way he lives. I can't love this or that about him." Then, how glad we are when that same individual is out of sight and mind and we don't have anything to do with him. But you and I have to live in a world where we rub elbows day after day with men and women of all

natures and creeds. Christ said that not only should we love our neighbors as ourselves but, "Thou shalt love thine enemy, pray for them that despitefully use you and persecute you." So if we are going to develop spiritually we've got to expand our interpretation of love. It's got to grow a little bit more. Now, it's easy for me to love my brethren. I rejoice each time I see your faces again, for I know that here is the family of Christ. This is my family, my brothers and sisters, and I feel at home. I feel that I'm appreciated and needed and that is something every human being needs to feel. But how much more difficult it is for me to have that feeling for those whose lives I would not want to take one iota of part in. The man we don't think too much of, we're still commanded to love.

In the Church we have a vision of a place called "Zion". We've read about it in the books; we've heard about it from the pulpit. We visualize one day a place called "Zion"; it is the task of people who will prepare themselves today for this great tomorrow. You know, it's not just going to happen. Zion is not going to be a sudden trend. If it is, then there's going to be a great exodus and a lot of us are going to have to get out. We're not prepared to live in Zion! Zion is a place of the pure in heart.

So we have to begin to prepare today for that great eventuality that is tomorrow, the place called "Zion". Spirituality is a quality of human development; it doesn't just happen overnight. It takes time, thought and action combined. You can't just sit and think about it, like the monks of old, or hermits who go out away from the world and all its temptations. We can't just think ourselves into a Zion condition. That isn't going to get the job done. We've got to think about it — and we've got to do something about it. We've got to take time out of these hurried lives of ours to do what God wants done, to live our lives as they should be lived. It's a quality of growth. I'm afraid that, as far as Christians are concerned, if we were to be measured on a scale of one to ten for maturity, we'd all be down there around number one or two, drinking milk, not ready for the meat of mature Christianity. We need a vision, like our Brother Larry Shaw has, of a people living together in a perfectly harmonious, one for all and all for one, society. The task is: developing unselfishness, kindness, consideration of others, selfdenial and compassion. Those are qualities of life that don't just happen. We don't become kind by practicing unkindness; we don't become thoughtful by being thoughtless of our fellowman; we don't become generous by taking to ourselves everything that we see and everything that we want. How many times have you been to a church dinner and watched the lineup? Do the old, the weak, the helpless get the first place? Generally it's the youthful, vigorous boys and girls that are first in line ready to eat. Now, children get hungry and they're not as patient as the older folks. But sometimes we forget that one of the greatest lessons we can teach our children is to stand back and wait,

be thoughtful of someone else, take the end of the line, not the first. Now, of course, there are some ages of children where that's not advisable. Some children are so small that their mothers should be in the lineup, taking them through and getting them something to eat, because they are not old enough to realize the necessity of consideration of others. It is just as wicked to expect them to stand back and wait as it would be to expect a third grader to pass a college entrance examination. They haven't had time to learn. However, developing unselfishness, kindness, consideration for others, self-denial, compassion — that is the Christian's business today, not tomorrow. It is something we can be working on constantly.

We have another vision — the vision of a church filled with quiet, reverent people, hungering and thirsting for righteousness. The task is: promptness, self-control, control of children. You know, it wouldn't hurt children to have a set of commandments in a church. God wasn't backward about giving mankind a set of commandments; He gave us several "thou shalt not's". If we want to be on God's side and have Him considerate of us, we have to live up to those "thou shalt not's". It wouldn't hurt a child at any age to learn a few "thou shalt not's" in God's house.

We should consider the beauty and the glory of God's house, for God is here. You know, a great many of us come here to church and act as if we don't expect God to be here. This is God's house, but we've been here for an hour or two and haven't seen anything of Him yet. A young man in Collins stated this in simple, direct terms. He said, "We can't expect the stranger within our doors to be any better in church than we are. If he comes in and sees us crowding the aisles, talking loudly, he's not going to have any respect for our church."

We have that task — self control, with quiet speech. When we speak, greeting each other with love, we're glad to so greet, but it should be done in a soft, gentle tone that carries only to the hearer, not all over the church. We should take our seats and remain there. These things will accomplish the vision of a quiet, orderly, beautifully conducted house of the Lord. As we take our seats in that kind of an atmosphere and in that kind of an attitude, we won't wonder when God's going to get here, we will know that He is here waiting for us.

Maybe the Church is not a perfect institution, but it will never be better until we take the problem upon ourselves. We have a vision of a ministry that serves the needs of the people, local and scattered, that will carry the message God gave us in that great commandment, "Go ye into all the world". We have a vision of that kind of ministry, that serves the people near and far, that sees and recognizes the problems of life and has the God-given inspiration to solve them. The need is: men who will deny themselves daily, take up their crosses daily and follow Christ, study to show themselves approved, rightly dividing the truth, men who

will dedicate their lives to God; men who, having been called and having accepted, will recognize their responsibility, not becoming members of God's unemployed. The world is full of God's unemployed, men and women who know how to do better, live better. These say, "Maybe I'll do that tomorrow; maybe when I get things in order and things turn out just right, when some of the things I've planned come to pass, then maybe I can do that." You know, I hate to say it, but there may be a time when God will say, "I can't wait for you any longer. Sorry. You've been called but you're no longer chosen." Now, the ministry of this church have a great responsibility. If we measure that responsibility against the times we're living in, we haven't got time to fool around. We haven't got time to wait and see if things will turn out just a little bit better for us some other day.

We have a vision of a permanent spot in a quiet, not too remote area where we can hold our Missouri Reunion year after year. It would be good to hold, not only our reunion there, but the youth camp, where our boys and girls from all over the country can gather together. Under the right kind of supervision they could enjoy outdoor fun and the joy of being together. It might be that, if we had some place like that, our boys and girls would find their mates within the Church, within the circle of the fellowship of Christ. They wouldn't be forced, literally forced, to the necessity of finding their companions in life out of the best the world has to offer. God grant that those who are seeking their mates **do** find the best the world has to offer, until we can supply through our own associations, the opportunity to choose from among the ranks of God's children, of the Church children. I think there is nothing more beautiful than a life partnership that is joined spiritually as well, in the Church, having the same aspirations, the same desire for worship.

Now, what's the task? That's the vision. What's the task? To implement our ideas, to come together on a decision as to what we would do. What do we do? Is this a vision, Or is it just something we want to talk about and think about once in a while? If it is going to be coupled with a task, then we have to unify our ideas; we've got to get together and agree on what this vision entails. And then we have to unite our efforts and concentrate our strength, getting pointed in one direction. I can remember away back when there was the necessity to procure a tent to have a Missouri Reunion. Well, that tent has been long outgrown, but it was an accomplishment. There was a vision and there was something done about it. The tent was acquired and it brought a great many inspirational moments of joy to our hearts.

It's good to dream and good to aspire; it is good for us to look forward to a time when there will be a Zion. There will be a place where each man will consider himself no better than his brother, and consider his brother as well as himself. What happened in that four hundred years of Book of Mormon time when they

had all things common among them? Each man esteemed his brother as himself. There were love and consideration, compassion, generosity, kindness, unselfishness — all these attributes put together to work at one time.

But if we only have dreams, if we only aspire, the dreams will never become real. We say we have done this and accomplished that. We still come to church and listen to the minister saying that we have to prepare. We still sit here saying, "Well, what am I going to do?" **Reality** is what we're going to be judged on. The things we have done are the things God will judge us by, not our hopes and aspirations. We say, "We're going to do that someday, when we have time in the future." There's a very hot city whose streets are paved with good intentions, the things that never got done.

We have a bank in Springfield that uses this slogan, "Build your future today." That's what we should do,

build our future, mentally, physically and spiritually, today.

Here is a prayer.

"Oh, God, give me the sensitivity to understand, to recognize the need, to appreciate, to marvel, to believe in miracles. Help me to know that only today may be mine, so that I might fill it with kindness, with sympathy, and with the rich walk of friendliness. Keep me from faultfinding, pettiness, selfcenteredness and the tragedy of narrowmindedness. Help me to stay here in the problem, Lord. What is my share of the solution? Help me not to forget my own strength is insufficient, but in thy love there is fortitude that is everlasting."

Let us adopt for our slogan the Boy Scout motto, "Be prepared." As Christ said, "Therefore, be ye also ready, for in such an hour as ye think not, the Son of man cometh."

"THERE REMAINETH . . . A REST TO THE PEOPLE OF GOD"

By Apostle William A. Sheldon

We normally think of rest as inactivity, a cessation of labor or repose. However, it is also defined as "relief or freedom, especially from anything that wearies, troubles or disturbs; mental or spiritual calm; tranquility". It is to this latter series of definitions to which the reader's attention is called and to which the above title refers, as will be shown in this article. One may indeed find rest and recreation (or, re-creation) by engaging in other activity than is normal. He may find great happiness in this, through the use of other body muscles or in the relief of mental tension by turning aside from that which has produced stress or anguish. Perhaps the rest is found in reading; but in the Church membership, let it be that which is wholesome; try the Scriptures!

Prayer is an activity, and should be engaged with great earnestness; yet it will bring rest to the soul. The effect of prayer is righteousness, peace and joy. Moreover, the promise is that if we lack wisdom and ask of God, He will grant it. The understanding is illuminated; and of course, where light is, there is no darkness! True, we may see only a little at a time, but that light can grow "until the day dawn, and the day star (Christ) arise in your hearts" (2 Peter 1:19).

Let us consider the genesis, or origin, of the text, "There remaineth therefore a rest to the people of God" (Heb. 4:9). The apostle was calling attention of the Israelites (Hebrews) to the provocation of God by their progenitors as Moses led them from Egypt. The Lord had brought them out with a mighty hand, both by His personal acts and also through Moses, His instrument of salvation. Despite the revelation of His power and

word so that they could not doubt, yet Israel provoked Him to wrath through 40 years of complaint and hardness of heart. They disobeyed His commandments and even worshipped a golden calf of their own making. He fed them manna and quail and quenched their thirst from the miraculous living fountain in the wilderness. Their goal which He had promised unto them was a land flowing with milk and honey. But of course, in such a wonderful place, there were others to be displaced. The Israelites were to drive out all the inhabitants of Canaan lest by their association, Israel should be turned unto other gods. When spies were sent into the land, there were only two (Joshua and Caleb) who brought back the report that they could have success, but the others were believed by the congregation. Therefore was the anger of the Lord kindled against them, and He swore in His wrath that none of that generation but these two men should enter into the rest He had prepared for them. So they wandered in the wilderness and were slain by the sword and by serpents, and otherwise received great sorrow and tribulation until all were gone of that generation.

So we see it because of unbelief that they did not enter in. Though the children of those disobedient ones became established in the promised land, yet it was in the midst of their enemies, for they, too, failed to keep the commandments of God. They did not enjoy the rest which would have been granted of God, and eventually they were divided into two kingdoms. Because of this, and through idolatry and multiplied transgression, the Lord caused them to be carried into captivity from which Israel has not yet been liberated.

Yet, the promises of God to the forefathers are sure. The Jews have begun to return to their ancient homeland, though not in righteousness. There will yet be great tribulation upon them, even as upon the Gentiles, but "after much tribulation cometh the blessings" (B of C 59:5).

"There remaineth therefore a rest to the people of God". Does this apply to us today? Certainly so, for we are the people of God; we are of Israel by adoption if not by blood, if it so be that we have taken upon us the name of Christ by obedience to the first principles of His gospel. Now comes the question which each must answer truthfully according to his best light: having obeyed the initiatory principles by the exercise of faith and repentance of personal sin unto the washing of the waters of baptism and by the cleansing power of the Holy Ghost, have we continued in that narrow way, putting on Christ so as to become like Him by the endurance of our faith until the present? Are we yet determined, by the grace of God, to continue steadfast in that way till the end? Or, have we entered into His rest?

"For he that is entered into His rest, he also hath CEASED FROM HIS OWN WORKS, as God did from His. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief" (as of ancient Israel). Heb. 4:10, 11.

Here, then, we find the keeping of the Sabbath alluded to, but it has a deeper signification than observation of the Lord's Day (Sunday) by attendance of worship services. It is not the purpose here to enter a discussion of the mooted Saturday/Sunday sabbath question, though we are convinced that the Christian sabbath day is Sunday. Neither is it the purpose to enter into discussion of how we may fail to observe that day properly, though it is very important; rather, it is intended to show the need, now, as never before, that the saints of God become fully dedicated to the SERVICE of God and to our fellow man. "Let us LABOR . . . to enter into that rest".

Can you see that the rest of God is not inactivity, but rather the cessation of certain labor to accomplish otherwise? So far as we are concerned, it means to cease our carnal labors (human desires) which are not compatible with spiritual goals, and to enter more fully into those things of spiritual value. Incidentally: do you suppose that God was really tired from the labors of the creative process and needed rest as we usually think of it? Could it be that He then entered into other labors attendant to the establishment of His purposes in the creation? We must have periodic rest in the accepted sense, of course, but we may also find rest in labor toward our Lord and by compassion for humanity.

The ways of this rest are practically without number, but must be sought out. It involves primarily an attitude of mind, being dedicated to God; a zeal ac-

ording to knowledge obtained through prayer and search of the Scriptures. Let us consider a few things which will increase our faith and obedience to God whereby we enter into His rest:

(1) Seek for and obtain a testimony of the divinity of this latter day work of God, the restoration of the fulness of the gospel, and to know that it is the power of God unto salvation, both temporarily and spiritually.

(2) Bear your testimony in your deeds and by the fruit of your lips, not only to those of the household of faith, but, as wisdom may direct, to the unbeliever. Offer your prayer in the congregation of the saints as well as in the secret closet; not for show, but in heartfelt concern and thanksgiving. Let there be the "sacrifice of praise to God continually" (Heb. 13:15). Invite friends and neighbors to your home to discuss the gospel and related spiritual topics. Call on the apostles and elders for informal discussions in this.

(3) Add to your faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity (2 Pet. 1:5-7) in this order as you see the need, giving all diligence to do so. Do not expect the accomplishment in one fell swoop, but begin the task and arise again in humility when you have failed at a given time, asking the help of the Holy Spirit. Let it begin in the home.

(4) Visit the sick and afflicted, the aged and infirm, in the hospital and the home. Impart to them the word of consolation and cheer in the Lord.

(5) Give of your substance to the poor when they ask, and seek the welfare of all as you are able, "for it is not requisite that a man should run faster than he has strength" (see Mos. 2:43, 44).

PUT YOURSELF OUT FOR OTHERS!

(6) Give of your tithes and offerings to the Church that the body may have to give unto others, and for support of missionary effort.

" . . . God loveth a cheerful giver, and God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Cor. 9:7,8).

(7) Come out of "Babylon" (worldliness, lustful and covetous desires, and vain worship), for the present system of false religion, false prophets and shepherds, and present economic systems will crash, and great shall be the fall. See Rev. 18 and Heb. 12:27. Do not trust in the dollar or the arm of flesh, as Israel trusted in the flesh pots of Egypt, but let our confidence be in the Lord.

For those who will enter into the rest of the Lord, though they be few (and it shall be few in these last days), there are greater and more joyful labors awaiting, for "they shall be priests of God and of Christ, and shall reign with Him a thousand years" (Rev. 20:6). Much could be said on this, but perhaps another time. The glory and rest of the Lord, then revealed, is thus illustrated:

"Thy sun shall no more go down; neither shall the moon withdraw itself: and the days of thy mourning shall be ended. Thy people also shall be all righteous: **for they shall inherit the land forever**, the branch of my planting, the work of my hands, that I may be glorified" (Isa. 60:20, 21).

He will:

" . . . appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified" (Isa. 61:3).

Note that our labors must be to the end that "He might be glorified"; seek to enter into that rest.

A RELIGIOUS ESSAY

By Lily Shirk

(Ed. Note: This sister has passed her ninety-fifth birthday and lives in a nursing home. If any reader should feel led to drop her a note, she would be pleased. Her address is Lily Shirk, NM; Coeur D' Alene Convalescent Center; 2200 Ironwood Place; Coeur D'Alene, Idaho 83814.)

As a child my mother taught me it was necessary to have great faith in God. But she had not been taught the teachings of any one particular church and she could not see the need of an eternal Hell. In my early teens I had only a slight knowledge of the crimes and selfishness rampant in the land. I did not question my mother's lack of belief in a real Hell. But I had my own opinions and I still have them. I could not figure out a place of justice being done, without the authority of righteousness to appeal to.

My mother was a schoolteacher and she taught the first and third terms of school ever taught in the Sagle school district. Another teacher taught during the second term; my parents lived so far away from the school that I had to stay with a neighboring family. I learned to love this neighbor woman next to my own mother. We called her "Aunt Jane".

Aunt Jane made and sold butter, like most of the farmers did. And when she got enough money to pay a preacher's fare from someplace, he came to preach in our old schoolhouse. This was in the winter time. The road went by my home and Aunt Jane's. Her family always seemed to have room for us in their sleigh, so I went. I didn't really care to go to any church, because of some of the studies I had made of some of the different ones. I could never seem to connect the different religious beliefs with the Bible. I thought, "Why not be an atheist and be done with it?"

So, I went to hear this preacher and he preached about faith. Well, that didn't set very well with me. Then he changed to repentance. That sounded pretty good to me. If we do wrong and repent, it gives us a better feeling to know we are forgiven of our wrongs. Then he preached about baptism and the laying on of

hands for the Holy Spirit. I didn't know about all of those things. Well, he finally preached about a record that is kept in Heaven, so that we'll all have to be judged for both the bad and the good things we do. Then he told us about the resurrection and that sounded good to me. He finally made it very plain, and then he told of the restoration of the gospel.

Well, he preached ten services in all, and every time we'd ask him questions he'd turn to that Bible and that book answered. How he could remember all of those many references I couldn't understand. Well, he made it pretty interesting when he explained about God talking to people again like He used to do. That sure sounded good to me, to know there was something beyond this life for us, if we lived for it.

And when he closed the meetings he said, "There's one thing I want to ask you to do for me. I want you to take this matter to God and ask Him if I've told you the truth."

I thought when I heard him say that, "If a person can make a statement like that and have God stand by him for it, it's worth anything one could do, to do our best to know and be sure. So the preacher left and I prayed and prayed. I promised the Lord that if He had a church, with the power and doctrine, brought forth to His people, I'd do my best to obey it. Yes, I made that promise to the Lord.

This was at night. I'd gone to bed. As I made that promise the most beautiful light shown down from Heaven to the earth before me. I said, "Oh, what is that? That's the most beautiful thing I ever saw."

A voice answered, "This is from Heaven; so is the preaching you have heard."

This experience was in the early winter of 1903, so you'll know why I was baptized in that year.

I'm writing this in November of 1977; I've passed my 95th birthday. I've had many testimonies and blessings. But I must admit, I'm disappointed in the efforts I have made.

PHOENIX NEWS

With thankful hearts we came from Colorado, Missouri, California, Michigan and various parts of Arizona to attend the Phoenix Reunion. We, His people and the sheep of His pasture, entered into His gates with Thanksgiving, blessing His name.

Suggested as food for thought at the Friday morning prayer service was Phil. 4:4-8, "Rejoice in the Lord always . . . Whatever things are true . . . honest . . . pure . . . lovely . . . of good report; if there be any virtue, and if there be any praise, think on these things." And also Alma 16:237-238, "And now my beloved brethren, I desire that ye should remember these things, that ye humble yourselves, even to the dust, and worship God, in whatsoever place ye may be in, in spirit and in truth. And that ye live in thanksgiving daily." Those whose names were presented for special prayers were Apostles Joe Kidd and Leon Yates, Veiva Shaw, Tana, the daughter of Randy Shaw, and those suffering the minor maladies of colds and the flu. We did not have to wait for the spirit of the Lord to attend us in our prayer service; the people carried the spirit with them as they came in. It was a very moving service right from its start. Some of the thoughts were, "10 years ago . . .", "witnessing", "prayers being more effective if accompanied by a promise to change part of our life", and "thanks for all things for they have a reason".

At the commencement of the afternoon service we enjoyed a recitation by Darrin Malone.

"To say a prayer is not to pray
Unless I mean the words I say
Unless I think to Whom I speak
And with all my heart His blessing seek"

and a song by Randy and Becky Sheldon, "Where Could I Go". In his sermon, Brother Harold Pollack quoted III Nephi 13:59-60 "wo, unto him that shall deny the revelations of the Lord . . ."

We enjoyed a 45 minute song service preceeding each of the evening preaching services. Two special numbers were sung at the beginning of Friday's evening service. Don McIndoo, Kathy Ely and Karin Malone sang "No Other Name" and Crystal Gill sang "Jesus Loves Me" supported by Daniel Malone and Kim Wallace. Brother Bill Sheldon drew our attention to the need to arouse ourselves from slumber and overcome temptations as we are living close to the day when Christ returns. He counseled us to put God first in our lives.

Saturday's prayer service began with a special "The Christ of the Galilee Road" by Brother Harold Gill. Once again the spirit of God was with us. Our testimony likened the body of Christ unto a boat, and the

prayers of that body as the fuel that propelled it safely into the harbor. In another testimony the suggestion of giving a promise before receiving a blessing was again presented for our consideration. We enjoyed another season of beautiful prayers followed by more testimonies.

The afternoon service began with several special numbers, "Come Where the Lillies Bloom" was sung by Harold Gill, Melvin Biringer, H. E. Yates, Don McIndoo, Wanda Yates, Chris Moser, Rhea Housknecht, and Karin Malone with Patsy Yates at the piano. Rhea, Karin, and Chris sang "What Shall I Give Thee, Master?" and H. E. Yates, J. E. Yates and Melvin Biringer sang "Teach Me To Pray". H. E. Yates spoke to us that afternoon about the need for us to fast. At the conclusion of the Service Chris Moser and Donna Gill sang and read an arrangement, "If I've Forgotten." The Young People left for a picnic and testimony service at Pinnacle Peak. "Are You Witnessing For Him" by Darrin Malone and Patricia Yates and "Courage, Go On" by Darl Temple, preceeded the Saturday evening sermon delivered by Apostle Don Housknecht who spoke on Psalms 37 and 49.

After the Sacrament was served Sunday morning, three asked for administration. One young brother stood and pleaded God's forgiveness for his sins before he felt worthy to partake of the sacrament. We then entered into a season of prayer, followed by several testimonies and songs. The congregation was reclaiming their seats after singing "Stand Up For Jesus" when we heard Apostle Don Housknecht cry out. Instantly, our heads were bowed in prayer for our brother was obviously struggling to overcome emotion. Momentarily he walked over to Bro. Don McIndoo placing a hand on his head, called him to the office of an Apostle. Then he continued up the aisle and directed his hand toward Bro. Bill Malone and called him to the office of a Priest. Turning and walking back toward the front of the chapel he stopped beside Bro. Jay Moser and called him to the office of Priest also. Two seasons of prayer and testimonies followed. Many testified of the power with which the spirit of God accompanied the meeting.

During the song service Sunday evening we enjoyed several specials by Harold Gill and Darla Warfield, Joel and Chris, Dennis Malone, and a repeat of "Come Where the Lillies Bloom." Apostle Leon Yates presented the last sermon of the reunion. He spoke on the Biblical Evidences of the Book of Mormon. Chris and Rhea concluded the service by singing, "I Will Pray For You". Last goodbys were said over a light lunch in the kitchen. The young people gathered later at the home of Duane and Kathy Ely for games and refreshments.

Reported by K. Malone

TEMPLE LOT LOCAL NEWS

We greet one and all, our brothers and sisters in the larger church family. We feel a deep gratitude to our Lord that He has granted us such freedom to so greet each other in our church publication.

We have a new slate of officers since September 13. Our local held its annual business meeting and transacted that chore. Dick Wheaton is still our pastor, but now has an assistant, Bill Morris. Caroline Hedrick is our secretary, Leslie Case the treasurer. The auditing committee was reelected and made a rotating one: Marvin Case - 3 years; Bill Morris - 2 years; John Case - 1 year. Tricia Wheaton succeeded herself as recorder, Donna Moser as reporter. Konie Caviness is our chorister, with Nicholas Denham her assistant. Gracie Rudd is organist, assisted by Martha Bruner. Sally Brantner became our new social committee member. Velma Wheaton is still flower committee chairman, while Virgil Rudd remains on the maintenance committee. Bill Morris was elected to the storehouse committee. Irene Case and Gracie Rudd are the reunion committee. The library board consists of the pastor, treasurer and chorister: Dick Wheaton, Leslie Case and Konie Caviness.

On reading over the meeting minutes your reporter, who was not able to be present, noted with a pang that one of the most active voices heard that night was that of Apostle Clarence L. Wheaton.

Our United Workers Sisterhood has been busy too. The clever ones (that's most everyone except your reporter) made a wide variety of pretties to be sold at the annual Blue Ridge Mall handicraft fair. Those who were able staffed the booth one Tuesday in November. It was a long day but rewarding. We took in over \$200.00. Half of this goes into the Home for the Aged fund, the rest will be used for our own worthy causes.

Our new social committee planned a Thanksgiving dinner and talent show for the Sunday before the holi-

day. The dinner would have been good under most any circumstances but, in the company of our beloved church family, it had a flavor that just plain turkey 'n trimmings can't match. Debbie Hedrick, Danny Hedrick (home on leave after Navy basic training) and Nina Finnell gave a special during church service. It was the familiar "Amazing Grace" but sung to the haunting old "folk" melody. Nina accompanied with her guitar. They had to leave right after church, so gave their part of the program early. However, after dinner most of the congregation, including performers, seemed to melt away. The program was regrettably cancelled, only to be rescheduled to replace the evening song service. I believe it was well worth waiting for. Menda Stotis read a poem, "The Blessing Remains"; Velma Wheaton gave her own "Housewife's Prayer". Randy Sheldon played his guitar while he and Becky sang "Where Could I Go But To The Lord?" The YPCL chorus sang the old Puritan hymn "On a Stern and Rock-bound Coast". Kim Stancil strummed guitar to accompany his singing. The words and music were his own, but he didn't get around to naming them. Still, his song was inspiring, as was the entire program.

On Saturday afternoon, November 26 our little upstairs chapel held another wedding. The principals came here from Minnesota. Tammy Danielson was married to Steve Davis, given away by her mother, Mrs. Danielson. Elder John Gill performed the ceremony. Tammy was attended by her sister, Pam Danielson, the groom by a friend named Jim (last name missed, unfortunately). Our own Martha Bruner played the lovely organ music. The groom's sister, Linda Hall kept the guest book. The wedding ceremony was followed by a reception downstairs. Bonnie (Jim) Case made and served a small three-tiered cake. Irene Case made and served punch. The newly-marrieds left the church under a shower of rice and many prayers for blessing. They will live in St. Paul Park, Minnesota.

WHO BIDES HIS TIME

Who bides his time, and day by day
 Faces defeat full patiently,
 And lifts a mirthful roundelay,
 However poor his fortunes be —
 He will not fail in any qualm
 Of poverty — the paltry dime;
 It will grow golden in his palm,
 Who bides his time.

Who bides his time — he tastes the sweet
 Of honey in the saltiest tear;
 And though he fares with slowest feet,
 Joy runs to meet him, drawing near;
 The birds are heralds of his cause;

And like a never-ending rhyme,
 The roadsides bloom in his applause,
 Who bides his time.

Who bides his time and fevers not
 In the hot race that none achieve,
 Shall wear cool-wreathen laurels, wrought
 With crimson berries in the leaves;
 And he shall reign a goodly king,
 And sway his hand o'er every clime,
 With peace writ on his signet ring,
 Who bides his time.

James Whitcomb Riley

LOOKING TOWARD THE NEW YEAR

As we look forward into the New Year of 1978 let us pause and turn our thoughts backward and take inventory of the year just passed to note what progress has been made upon which we can build this glad New Year.

Our attendance in our East Local has increased this past year. I'm made to wonder what our spiritual growth and progress has been as a collective body. Have we as a local attained the degree of spirituality we had hoped for? Individuals have shown marked spiritual increase and thereby strengthened us all.

Our prayer meetings have been very well attended and the spiritual atmosphere very encouraging. The sermons delivered have truly sought to edify the church body. Some sermons I've taken as a personal spanking which I very much needed. They have pointed out some of my weaknesses to which I had become blinded. To me that kind of sermon is far more needed and a better teacher than one that pats one on the back, raising false pride in our own self righteousness.

In Bible times the people were severely chastized and admonished, if you prefer that term to spanking, to turn about face and leave their evil paths of wickedness into which they had fallen or following the precepts of men not our Lord and Saviour, Jesus Christ. We are no better than those peoples of Bible times for we are living in the closing days just before the second coming of Christ to earth.

I truly feel we are in that period spoken about in the Bible when wickedness and all manner of evil would abound just prior to Christ's second coming. On every hand we see the prophecies of the Scriptures being fulfilled. The daily newspapers scream loudly of crimes and wickedness of every kind all over the world. Churches of the Devil are springing up in places where one would not dream of such a happening.

It is not a time of discouragement like some would lead us to believe for the Bible tells us when we see these things come to pass we should lift up our heads and rejoice for the hour of our deliverance draweth nigh. That will be a time of great rejoicing for Jesus Christ shall reign supreme, all lying, sorcery and devil-

ishness shall be banished from the earth. The pure love of God will rule and we can have a part in that glorious time if we earnestly pray and strive for that condition to abound in our lives.

Let us persevere and the joy, love, deep concern for our fellowman we felt during the Christmas Season just passed, remain the ruling factor in our lives. Let that feeling permeate to our very souls that it becomes our life style not a mere creed and empty words. Then we will prefer our brother and genuinely long to ease his pain, the sick and down trodden be of such concern we will do something about it and not just talk about it.

We must then heed the lessons and warnings we receive from our shepherds when they stand behind the sacred desk to teach us from God's own HOLY WORD the paths of life we must follow and not those of men.

We at the East Local have been striving toward those goals the Master of Men has set as a map by which we attain salvation, ridding our garments and lives of the evils that tend to pull and draw us away from those precious truths God has for us. Never before has the need to pray for one another been so very necessary as now for we are our brother's keeper more and more as the time passes by. We must pull together as never before and this we can do through prayer. Pray that we be found worthy of God's protecting arm to be over us when the time comes and He shall pour out His wrath upon the wickedness abounding in the world.

Let us renew our covenant this year that at its close we as a united people will be found more worthy and our spiritual progress greater than it is today.

"Love ye me and love all people" are the words of the poet set to music that we so often sing. May that truly be one of our principle goals and also that we spread the Gospel of Christ not by the preached word alone but by the very lives we lead. I for one need your prayers as I'm sure every child of God does. Let Us Pray For One Another For The Day Is Fading Fast.

Edna R. Smith

The friend who holds a mirror to my face,
And hiding none, is not afraid to trace
My faults, my smallest blemishes within;
Who friendly warns, reproves me if I sin —
Although it seems not so — he is my friend,
But he who, ever flattering, gives me praise,
Who ne'er rebukes, nor censures, nor delays
To come with eagerness and grasp my hand,
And pardon me ere pardon I demand —
He is my enemy, although he seem my friend.

A free expression of personal feeling is the natural impulse of some; while the close repression of such feeling is the natural instinct of others. Neither the instinct nor the impulse is always a safe guide. It is a duty to give sufficient expression to feeling, and to have a fitting measure of its repression. Not what we want to do, but what we ought, shall be our standard in this sphere.

H. Clay Trumbull

MY DRIVING COMPANION

By Gary A. Housknecht

August of 1975 is a month I will never forget

It was a hot exhausting day at the Hospital Business Office where I worked. Waiting for the 130 degree temperature inside my car to cool down to the 110 degree outside temperature in Phoenix, Arizona's rush hour traffic is quite an experience anytime, but for me, this was not a typical day. My usually ravenous stomach grumbling inside me told me I was emotionally high about something - and I knew well what it was about. I was in a hurry to get home for a change of clothes and some final packing before I hit the road for Independence, Missouri, where I hoped my long sought after companion would be waiting for me.

It seemed almost unbearable to suffer through the slow-moving traffic on the sixteen mile drive home, and though I made it without notable incident, my patience was worn to a frazzle

I was soon packed and ready to leave, but by habit, before I turned the key, I offered a prayer to my Heavenly Father for a safe journey. Thank goodness I was not too flustered for that!

Now, I had driven thousands of miles across this continent alone, and I had no particular reason to suspect that this time would be any more of a problem than any other, but unknown to me, the build-up of excitement leading up to this two-week vacation and the tension of the day had taken its toll on my nerves and physical strength.

I had not gone quite 180 miles when I could no longer keep my eyes open and was forced to pull to the side along busy Highway U. S. 66 and Interstate 40 just past Winslow, Arizona.

At this point, I must explain my exact situation. I had long felt the need to seek the will of God in the search for a companion in wedlock, and until November, 1974, my search was fruitless and I became frustrated and depressed that I was still single at the ripe old age of 24! But, having met the girl that I felt the Lord had intended to be my companion, and having furthered our relationship in a later meeting in June 1975, I was now anxious to fulfill my dreams in what I hoped was the will of God. By faith, I felt the Lord would see me through this ordeal, and He proved to me that He cares about my life by the fact that He chose to be my driving companion on this 2600 mile round trip.

I slept just five minutes or so, when an Arizona State Highway Patrolman pulled alongside and advised me to move ahead about five miles where there was a proper rest area. But, I felt wide awake again just as soon as I set back at the wheel, so I bypassed the rest area. I drove another hundred miles when again I could not keep my eyes open. I had not even left my home state and already I had to stop twice to get some sleep!

Without going into detail, I eventually arrived in Albuquerque, New Mexico, where I stopped to eat. It was high noon when I pulled out of Albuquerque onto an extremely dull stretch of highway. It was hot and the sun was bright and I was tired and full. Without usual warnings, I began dozing and my eyelids felt like lead weights. I closed my eyes!

I have fought sleep before while driving, and while it is dangerous, I usually managed to slap myself awake and sing to myself, but this time it was different.

I don't know how many seconds my eyes were closed, but when I opened them, I was thirty yards off the road . . . in the entrance lane to a highway rest area! No one could convince me that this was anything other than the power of God. The event scared some sense into me and the rest of the trip to Independence was uneventful.

Again, without going into detail, my two week stay with Neva finally proved my long patient search a success, and I left for home engaged to be married. I had all the memories about which to day-dream, and looking forward to spreading the good news at home, feeling lonely and lovesick, and dreading to go back to work, brought a very dreaded tension and strain to my nerves and managed to sap the strength that I never fully regained since I left home.

At Wichita, Kansas, I turned West on Highway 54, a two-way road through the South-Central Kansas plains. It was dark already, and I began to get tired and sleepy just past the town of Pratt where I had stopped for a cold pop and some fresh air. This particular stretch of road has few turn-offs and absolutely no shoulder on which to stop, and is the same way, without exception, for well over one hundred monotonous miles. Soon, I realized that I had to pull over before I had another incident like I had on the way to Independence, but my head continued to bob up and down as there came no possible chance to pull over without going into a deep ditch on either side. I began to pour out my heart to God for help.

There had not even been a road sign for many miles, and very rarely would I encounter oncoming traffic; I felt hopeless in the struggle to remain even halfway alert. As I prayed, I remembered doing a stupid thing! I closed my eyes out of habit, maybe for four or five seconds, before I realized that I was still behind the wheel of a moving vehicle and was certainly not in a situation where I could close my eyes to pray! But, as soon as I re-focused on the road, there was a sign that said, "Trash Barrel 1000 feet." I immediately felt a flood of warmth fill my body and I realized that God had answered my prayer even before I had a chance to formally offer it!

I laid in the seat of my car and offered a long prayer of thanksgiving to God, and fell asleep for

about forty-five minutes. I was a bit cramped and uncomfortable and felt awake again, so decided to push on. It was another mistake. But this time I felt a renewed courage and a strong faith in my driving companion.

I had gone past Liberal, Kansas, into the Oklahoma panhandle when the sleep bug hit me again. It was the same type road as before, and again I began growing more weary by the minute, with no place to pull over and no indication of a nearby town or side road or rest area. I offered a silent prayer, with my eyes open this time, and just as I finished, I could barely make out a sign about one-half mile distant. Long before it came within reading range, I knew what it was going to say, and it did, "Roadside Table One Mile."

I actually laughed out loud this time, for it was obvious that the Lord intended to get me home safely, in spite of the weak condition of my frail human body. I cried with joy and tears dripped swiftly down my cheeks and into my lap.

I pulled to a stop, got out my sleeping bag and some pads, and layed down on top of the cement picnic table. As I started at the stars above, I just thanked the Lord for everything, but perhaps most of all for the reassurance that God really and earnestly cared about me and must certainly have a work for me to do.

One more incident occurred Sunday late afternoon in Flagstaff, Arizona, just 135 miles from home. I had spent my last dollar for gas in New Mexico, and figured to write a check for gas in my home state. But nothing doing! I didn't have a credit card and none of the service stations would honor my personal check, even though I had a check guarantee card. I had to be back to work in the morning and I was tired and worn. The banks were all closed and so were most businesses.

So soon we forget the blessings we receive and begin to get impatient when in trouble, and ask ourselves, "What did I do to deserve a mess like this?" All too often in such cases, we seek our own wisdom and solution instead of seeking the kind of wisdom that will really get us out of the jam the quickest and best way - God's.

Without knowing why, I drove across the street from

where I had been brooding, and parked my car in a supermarket parking lot. I went in asked where I could possibly cash a check. A lady directed me to wait at the customer service booth and she would page the manager.

I must have waited fifteen minutes without a sign of a manager. I again began to get impatient and upset and was just about to walk out when a young man about my age stepped into the booth. I explained my exact situation to him and he asked for identification.

"Fill it out for ten dollars."

I was ecstatic and yet ashamed at my own lack of faith and my failure to seek the Lord first. The man looked at my check and saw the praying hands in the corner.

"Are you a Christian?"

"Yes, I am," I replied.

"Well, praise the Lord! I am too."

We talked for a minute and I felt like a new person, though still very much ashamed. I purchased some gas and went home safely from there.

What did I learn? I learned that God is just aching to be able to help us in everything we do, big or small. I knew enough to ask His help in finding me a wife, and in asking His help on a long drive, but I didn't fully realize how deeply God is involved in our lives to meet our every little need — if and when we let Him. If we could only learn to become as involved in His life and way, as He wants to be involved in ours. With each new victory my faith increases just like it says in the Bible. But, how sad is the Lord when we forget Him and seek the philosophy and wisdom of man for the solutions to our problems in life. God has something special for each of us to do in His great plan, and in spite of ourselves, He is there when we need Him.

The greatest single source of joy and wisdom is not something we have to remember to put in our pocket or our suitcase before we leave, and it is not something we consult before we go somewhere or do something and then leave it behind, rather, it is something that can be resident in our very own hearts! It is called the Spirit of God. I hope and pray that I never quench that wonderful Spirit by forgetting or refusing to open the door upon which our Saviour knocks, asking entrance in.

CONFERENCE ACTION ON TITHING

The following is an excerpt from a conference action of the Church of Christ made at the Minister's Conference of 1950 and is recorded in the Zion's Advocate of May, 1950, page 77:

"Inasmuch as the Church of Christ has expressed its belief in the practice of tithing a tenth of one's income, therefore be it resolved that it be the sense of

the General Bishporic that tithing as referred to in the scripture means one tenth of one's net income (one's income after the actual cost of producing that income).

"We therefore call upon all members of the church to send your tithes and offerings into the storehouse that there may be meat in the Lords house and that the work of the Lord may prosper."

"Our purpose in the above was that we might in unity send this forth to the church for the present, that some of the confusion in the minds of some may be absolved to the extent that they may again begin to temporally support the work.

"We went further in defining 'Cost of Producing that income' as follows:

"That one's house expense and living shall not be considered as expense necessary in producing net income."

The reprinting of this action is to clarify a point made in the article entitled "Questions and Answers About Tithing" in the May, 1977 Zion's Advocate. To the questions in the article, "How Much Am I Supposed To Pay?" and "May I First Deduct My Various Personal Expenses Before Figuring My Tenth?", please give consideration to the above conference action of 1950.
Editor

Very much as the wood-cutter can judge from the successive layers of wood laid bare by his axe, how many seasons the tree has been growing, so a close scrutiny of the Bible shows unmistakable signs of the different ages and conditions of its growth.

OBITUARIES

Alice L. Coburn

On July 1, 1977 Sister Alice L. Coburn died at the Rhode Island Hospital in Providence, R. I. She was eighty nine years old and was the widow of the late Jonathan Coborn, Jr.

Sister Alice was born in Providence on September 8, 1888, to Edward and Jessie Parsons Coborn. She is survived by a niece and a nephew.

In Cranston, R. I. she was baptized into the Church of Christ on March 3, 1957 by Elder Herman F. Burlingame, Jr. and confirmed by Brother Burlingame and Apostle Don W. Housknecht. Interment was at North Burial Ground in Providence. She was a faithful member and her reward should be sweet rest.

Nellie May Crowley

Sister Nellie May Crowley was born August 3, 1898 and died October 6, 1977 at the age of 79. She was preceded in death by her first husband, Isaac Newton, in 1958 and they both had been members of the Church of Christ approximately fifty years. Sister Crowley had spent much time in the hospital for the past two years.

Elder Max Lee officiated at the funeral on October 8, 1977.

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