

Zion's Advocate

"And blessed are they who shall seek to bring forth my Zion at that day,
for they shall have the gift and the power of the Holy Ghost;" 1 Nephi 3:187

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Thanksgiving Prayer

For sun and rain, for food to eat,
For love, for mirth, for friends to greet,
For life, for strength, for work to do,
Thanksgiving, Lord, we offer You.

For knowledge that we have of good,
For freedom to worship as we would,
For right to think, to choose, to do,
Thanksgiving, Lord, we offer You.

All this is ours. Yet, one thing more
We dare ask. Help us, from your power,
To live for others and for You,
That your heart feel thanksgiving too!

Donna Moser

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

EDITOR

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

ASSOCIATE EDITORS

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

BUSINESS MANAGER OF THE ADVOCATE

C. LeRoy Wheaton, P. O. Box 472, Independence, Missouri 64051
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Att.: C. LeRoy Wheaton, Business Manager Church

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

Secretary, Council of Bishops, Nicholas F. Denham, 4116 South Cottage, Independence, Missouri 64055.

General Church Secretary, Robert W. Oldham, 13113 E. 44th, Independence, Missouri 64055.

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Editorial . . .

SHOULD WE FEAST OR FAST?

When Christ was asked by the scribes and Pharisees why his disciples didn't fast as did the disciples of John and the Pharisees, he answered, "Can the children of the bridechamber fast, when the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days." (Mark 2:16-18) This was hard for the Jews to understand and they called him a "gluttonous man and a wine-bibber." Yet when John the Baptist came to them not eating or drinking, they referred to him as having a devil.

It seems inconsistent to advocate fasting and prayer, and then indulge ourselves by eating heartily of the abundance of food that we have. But as we reflect back over the various scriptural events, we are caused to believe that there is a time to feast as well as a time to fast.

In our own time we have the story of the first Thanksgiving on this continent. The "Pilgrims" of Plymouth Colony were so named because their leader, William Bradford, spoke of himself and his followers as being "pilgrims and strangers upon the earth." Their first winter here (1620) was so severe that nearly half of the colony died. After a successful harvest in 1621, the governor set aside a day of feasting and prayer (Dec. 13) to give thanks unto God for their abundance.

They prepared food for many days and invited the friendly Indians in that vicinity who also brought wild turkey and venison. They all sat together like one large family as they partook of the food. They had prayers, sermons and songs of praise along with their celebration for three days after which they returned to their homes and their tasks.

At another time the Colonists found it necessary to go to their church in prayer and fasting to ask God for guidance when their mother country was oppressing them. As a result they were led to break their yoke and set up a free and independent nation. Thus the promise of God was fulfilled again that whatsoever nation shall possess this land ". . . shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ." (Ether 1:35)

The examples of both feasting and fasting are set before us as a part of our heritage. The traditional Thanksgiving Day is a time to partake of our abundance and to give thanks unto God for that abundance. This is similar in principle to the feast days that were a part of the law that the Lord gave to the Israelites. A form of these feast days were observed by the Jews during the time of Christ.

Fasting was also commonly known by the Israelites. Moses fasted for forty days on Mount Horeb which

was the first recorded fast. Elijah also fasted forty days on the same mount. Christ repeated the fast of forty days and forty nights as a preparation for the work that he was to do.

With these examples before us, one might ask, when should we feast and when should we fast? Fasting, often associated with mourning, is primarily a time of correction and preparation. It is a special effort to show the sincerity of oneself by abstaining from food and worldly activities. It is also a time to "... let the oppressed go free" and to "break every yoke" which was a part of the instruction that the Lord gave through Isaiah. When we near a time of decision, as did the Colonists, or a time of trial, fasting will strengthen and prepare us to make the decision correctly through inspiration or bear us up through the trial.

Feasting on the other hand is a time to be especially appreciative and joyful in the observance of God's

blessing to His people. Being responsive to God's goodness in a voluntary manner, as did the Pilgrims, repays much of the debt that we owe Him. It is according to God's economy and His will that we give thanks periodically in special observances and in daily prayers.

Again, we might ask, should we, as a church, feast or fast under the present circumstances? Our present blessings of abundance calls for us to continue to observe a special day of thanks as well as continual giving of thanks daily. However, this being a day of preparation (the preparing of ourselves for the return of Christ to the earth) warrants much fasting and prayer throughout the church. As Moses, Elijah and Christ each fasted in preparation for the work that they were to do, so should we fast in preparation for the great work that is to be done in the near future.

RLS

OUR MESSAGE TO RESTORATION CHURCHES

(Parenthetical statement made by the author - William A. Sheldon)

There is a rousing hymn we sometimes sing; in the first stanza are the words: "We've a story to tell to the nations, that shall turn their hearts to the right". Again, in the second stanza: "We've a song to be sung to the nations . . . a song that shall conquer evil, and shatter the spear and sword". Finally, the refrain declares: "For the darkness shall turn to dawning, and the dawning to noon-day bright, and Christ's great kingdom shall come on earth, the kingdom of love and light". It thrills the soul to contemplate the magnitude and the victorious consummation of divine prophecy relating to the establishment of Christ's kingdom in the last days.

The Church of Christ has been established through the instrumentality of Joseph Smith, a latter day prophet of God, as the vehicle by which that story, that song, was to be projected to the nations. This is the stone cut out of the mountain without hands (Dan. 2:44, 45) which is to fall upon the great image of Nebuchadnezzar's dream, and break it to pieces. That "stone" was revealed in 1830, but it has not yet fallen upon the feet of the image (representative of the nations in the latter days) to break and scatter in order that the kingdom of God might grow and fill the earth.

What is it that shall enable the Church and Kingdom of God to so devastate the nations? Is it not the Spirit of Truth in the hands of the Ministry of Christ who will have been endowed with great power so as to literally thresh the nations with the words of God? Speaking of Jacob (Israel), the Lord says: "Behold, I will make thee a new sharp threshing instrument having teeth (Hebrew: mouths): thou shalt thresh

the mountains (nations) and beat them small, and shalt make the hills as chaff" (Isa. 41:15).

Moses prophesied of these, saying: "... He Joseph, son of Jacob) shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh" (Deut. 33:17).

From all the foregoing, we glean the following thoughts: The servants of God will be endowed with great power in the future, even to the overthrow of nations who will not yield to the establishment of the Kingdom of God. They will command the elements of heaven, earth and sea, which shall obey, because God shall so decree, that wickedness shall be done away. Because man shall be unable to withstand the pure word of God, truth shall reveal error as a powerful beam of light causes darkness to flee. Those who love light will be "pushed" together by the power of God in His servants of Ephraim and Manasseh into the Church of Christ and to Zion (the New Jerusalem in America, presently Independence, Mo.) and to the Jerusalem of old (rebuilt and sanctified after the days of tribulation): "to the ends of the earth".

You may ask: what has this to do with the subject of this writing? I am trying to indicate the faith and fearlessness - and the righteousness - which shall have actuated the servants of God, which shall call down the mighty power of heaven (read 3 Nephi 10:1-13) upon them unto the establishment of Christ's government upon the earth, and when the saints will have been "purified, and made white, and tried" (Dan. 12:10) and will be given dominion (see Dan. 7:21-27). Ephraim

(among the Gentiles) will say: "What have I to do any more with idols?"

Yes, latter day Ephraim is guilty of idol worship, both literally and figuratively. Should not the servants of the Most High proclaim against the idols Ephraim has taken to his bosom as well as to declare the pure doctrine of Christ, the peaceable fruits of His Gospel? This message is directed primarily to the Ministry of this Church of Christ.

I call upon my brethren of the Holy Priesthood to thrust in their sickles and reap the grain that is ripened, lest it perish from the blasts of heat directed by satan. Feed the flock, but seek also for the sheep gone astray. In this, I refer more specifically to those of our latter day saint brethren of other divisions of the Restoration. Should we not care also for them?

We preach the gospel of repentance, and so long as it deals with moral values of a general nature, they will say, Amen. We speak of faith in Christ as the Son of God, and in the continuing relevance of man's personal contact with Deity, and we hear, This we believe! We fearlessly declare that man must be born again of water and the Spirit, administered by a divinely called priesthood, and they also say, It is the gospel of Christ! We admonish the children of men as to the need of endurance in faith unto the end, and of righteous living; they will not deny.

So, what is the difference? Why the Church of Christ, and not one of these others? Have we a message for them? If so, what is it? **It is to point out the idols which have been accepted by Ephraim in these latter days**, if so be that, through meekness and love, we may save some until that great endowment of power shall turn the hearts of many "to the right".

Brethren, let us admit it: we have been slothful servants under the guise of not being offensive. Upon the premise of affirmative presentation of the Gospel, we have refrained from telling other of "Restoration" persuasion what to repent of. I do not say we should contend, for Christ has commanded against it. I do not say we should use the pulpit as a sounding board against any church. But, brethren, let us fearlessly, if gently, decry the the innovations of doctrine, the changes in the organic structure of the Church, much of which entered in before the Church was divided at the death of Joseph Smith. Proclaim the doctrine of Christ, and firmly but lovingly, assert that "whoso shall declare MORE OR LESS than this is not built upon my rock, but he buildeth upon a sandy foundation, and the gates of hell standeth open to receive such . . ." (3 Ne. 5:42). Are these not those who have been pacified by our enemy, and lulled into carnal security "that they will say, All is well in Zion; yea, Zion prospereth, all is well" (2 Ne. 12:25)? Of such it is further said: "Thus the devil cheateth their souls, and leadeth them away carefully down to hell" (ibid., v. 26). Is it not so that many have trusted in the arm of flesh (whether of Joseph Smith or others) rather than to rely fully upon the Holy One of Israel? Our

contention is not against churches or men, but against the power of darkness; against the **doctrines** of men and devils.

Jesus said: "But in vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:9); and then He said: "Every plant which my heavenly Father hath not planted, shall be rooted up" (v. 13). I will paraphrase thus: Every doctrine and office not given of God through Christ shall be rooted up. "The Son of man shall send forth his angels (angels are servants, and here applies to the Ministry of Christ), and they shall gather out of his kingdom (the Church) all things that offend (false doctrine), and them which do iniquity" (Matt. 13:41).

What are these doctrines (some of them, at least), and how are they detected? "To the law (in the Bible) and to the testimony (in the Book of Mormon): if they speak not according to this word, it is because **THERE IS NO LIGHT IN THEM**" (Isa. 8:20). The Bible and Book of Mormon have been given us by God as the standard of measurement by which to judge all that which purports to be a revelation from Him; and this, too, by the help of His Spirit, as one truly seeks through humble prayer.

Thus, has this Church gone on record in opposition to the doctrines of: polygamy (plural marriage); celestial marriage, or marriage for time and eternity; sealing of families; baptism for the dead; eternal progression; many gods (or that man may become a god in the sense of being a creator and worthy of being worshipped); God once was a man; God has a wife who is the mother of mankind; Jesus Christ had wives; Adam was the god of this earth (the Ancient of Days - see Dan. 7:13, 21, 22). These are doctrinal innovations within the Restoration movement, some being blasphemous, and the servants of Christ should wield the sword of truth against such, but in kindness and love to those deceived.

There are those who believe that John the Baptist continues to come and reveal messages from God; that he is the Messenger of the Covenant (who is really the Christ; see Mal. 3:1-3); that he is "that prophet" spoken of by Moses (again, this is Christ). These too have been deceived; perhaps some may be reclaimed.

We should affirm that the Lord has given the name of this Church, the Church of Christ; and it is important. The organic structure of the Church, as given by Christ, does not include a presidency of three, or others above the twelve apostles as a presidency; nor high priests; nor patriarchs.

Be prepared to show why these doctrines and offices are not a part of Christ's gospel and His Church, and to show by the scriptures what God has set in the Church! We must be able to show why that man shall not trust in man to make flesh his arm, but that his trust must be in the living God (see Jer. 17:5-8)! It is this failing which is the crux of false doctrine and apostasy, even in the latter days!

The Board of Publications has prepared tracts

which deal with many of these items of concern: we should use that literature, as well as to prepare ourselves through prayer and study of the Scriptures. Refer to Church publications listed in the "Zion's Advocate".

Elder George Cole was given a vision in about the year of 1870. This is found in the "Outline History", p. 131. Read it and digest it, for it is a remarkable relation of this Church's duty toward those of latter day Israel who have fallen from the faith. They are depicted as a fallen tree, whose roots are on the Temple Lot. Yet, though the tree be fallen and defective, with dead and wilted leaves, there were green twigs. The time came when the Elders of Israel went

through that tree and **pruned out** the green twigs.

There are signs of stirring. Many of these "twigs" are showing the evidence of some life; of being disturbed because of the wrong and the error they see and feel, but scarcely comprehend the genesis of the matter. It is time to feel after such and show what it is that caused the blight, and obscured the brightness of the fullness of the gospel restored in these latter days. Many are content that "all is well in Zion". How can they be saved except they are shown that all is NOT well, that they must build upon the rock of the doctrine of Christ if they are to stand when the floods come and the winds beat upon their house (see Matt. 7:24-27)?

ZION'S TRAVAIL AND DELIVERANCE

by Harvey E. Seibel

The past few years have been distinguished, unlike previous years, for the multiplicity of divine warnings and admonitions to the effect that time in which to prepare is fast running out, that we must make our preparations now if we hope to escape the things that are coming and that any delay on our part will result in sorrow and suffering. In effect, the Lord is offering us an opportunity for escape if we will only pay heed to His words. These admonitions are in complete accord with the scriptures. For example "... take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21: 34-36).

The reason for this extension of mercy to us is that Zion's greatest trial is just ahead of us. And because that trial is so imminent is the reason why no additional time for preparation will be afforded us.

In a previous article (entitled Zion The Beautiful, published in the November 1975 issue of Zion's Advocate) we showed how that Zion was to remove to the high mountain and that it was to be associated with Samaria and Ephraim which we identified as America and the United States in particular.

The trial which is to come upon Zion is for the purpose of cleansing it and removing the sinners from out of it. Referring to Amos 6 we see that because of the sin of those in Zion that they shall be taken captive (vs 7) through the instrumentation of a certain nation which God will raise up against us (vs 14).

The promise in the Book of Mormon however is "And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; Wherefore, they shall never be brought down into captivity: if so, it shall be because of iniquity: For if iniquity shall abound, cursed shall be the land for their sakes; BUT UNTO THE RIGHTEOUS, IT SHALL BE BLESSED FOR EVER" (2 Nephi 1:12-15). "WHEREFORE, THE RIGHTEOUS NEED NOT FEAR; FOR THUS SAITH THE PROPHET, THEY SHALL BE SAVED, EVEN IF IT SO BE AS BY FIRE" (1 Nephi 7:37). It is therefore the wicked of this land that shall suffer captivity.

This punishment upon Ephraim (America) is given in Isaiah 28:1-6 in which our crown of pride will be cast down along with the drunkards in our midst. It has been reported that more alcohol is consumed on a per capita basis in our national capital than anywhere else in the world. Yet at the same time the Lord himself shall be for a crown of glory and for a diadem of beauty unto the residue of His people. This temporal salvation in the midst of great affliction is stated to us time and again in the scriptures, confirming over and over again the offer of escape given to us in recent years.

Consider, "And ye shall hear of wars and rumors of wars: SEE THAT YE BE NOT TROUBLED" (Matthew 24:6). "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. BUT UNTO YOU THAT FEAR MY NAME SHALL THE SUN OF RIGHTEOUSNESS ARISE WITH HEALING IN HIS WINGS; AND YE SHALL GO FORTH, AND GROW UP

AS CALVES OF THE STALL" (Malachi 4:1-2). "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain" (Isaiah 26:20-21).

These are just a few of the twenty or more scriptures showing the temporal deliverance and freedom from fear possible to those who humble themselves before God.

Perhaps we should take to heart this word concerning another class of people in Zion, those who will be fearful. "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" (Isaiah 33:14). The answer to that question and the key to our deliverance lies in the verses following, "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; He shall dwell on high: his place of defence shall be the munitions of rocks: **BRREAD SHALL BE GIVEN HIM; HIS WATERS SHALL BE SURE**" (Isaiah 33:15-16).

The key to the timing of our trial and Zion's purging is to be found in events that are soon to transpire in the middle east. Further we are given the sequence of those events so that we may know when our trial is about to begin. Most, if not all of us, are familiar with the prophecy of Gog in Ezekiel 38 and 39. To recount briefly, we find that the power represented by Gog whom we understand to be the Soviet Union, will come down as a cloud against the land of Israel or Palestine and while in the act of doing so he will conceive of the plan of coming against another land which from the description given us can only have reference to America. It is God's intent to use that nation to purge out the rebels from among us. The key to the timing of our trouble is also given. When the day arrives that we begin to see a Russian invasion of Judah or Palestine then we may know with perfect certainty that our time has come. The scriptures are plain on this point - Russia will first invade Palestine before attacking America. This sequence of events is also confirmed in Isaiah's account of these things.

"Forasmuch as this people refuseth the waters of Shiloah that go softly and rejoice in Rezin and Remaliah's son; Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: **AND HE SHALL PASS THROUGH JUDAH; AND HE SHALL OVERFLOW AND GO OVER, HE SHALL REACH EVEN TO THE NECK; AND THE**

STRETCHING OUT OF HIS WINGS SHALL FILL THE BREADTH OF THY LAND, O IMMANUEL" (2 Nephi 9:44-46).

Lest some say that reference to Rezin and Remaliah's son shows the prophecy to have an ancient fulfillment, it is true that both these individuals did attempt to overthrow Judah. It is also true that Assyria did overthrow Israel and Syria, yet that power was not able to overcome Judah as it had thought to do, for the angel of the Lord went out and smote 185,000 of them by night. This prophecy is pointing to a latter day fulfillment of a similar more sinister event. The parallel is that the attitude of our people today is the same as that of Israel in former days. We dote upon our enemies, therefore the Lord will bring upon us the waters (Armies) of a river, strong and many, even the king of modern day Assyria which in the writer's judgment is the same as the Gog of Ezekiel's prophecy. Why? Because he does not the same work. He shall pass through Judah which ancient Assyria was never really able to fully accomplish, and after having done so would overflow and go over (the sea) and reach even to the neck (the narrow strip of land separating the North and South American continents), and then occupy the whole of the two continents. That this land is Immanuel's land, there can be no doubt for according to the Book of Mormon Jesus Christ is the God of this land.

More on this work of destruction by modern day Assyria or Russia is given in Isaiah the 10th chapter. "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few . . . Wherefore it shall come to pass, that **WHEN THE LORD HATH PERFORMED HIS WHOLE WORK UPON MOUNT ZION AND ON JERUSALEM, I WILL PUNISH THE FRUIT OF THE STOUT HEART OF THE KING OF ASSYRIA, AND THE GLORY OF HIS HIGH LOOKS**" (Isaiah 19:5-7 & 12).

This should remove any lingering doubt that we may have had that this activity on the part of Assyria is not a future development, for certain it is that the Lord has not yet performed His entire work on Zion and Jerusalem, and when that is accomplished then God will punish Assyria.

The word of comfort to His people in those days is, "And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a rem-

nant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land. **THEREFORE THUS SAITH THE LORD GOD OF HOSTS, O MY PEOPLE THAT DWELLEST IN ZION, BE NOT AFRAID OF THE ASSYRIAN: HE SHALL SMITE THEE WITH A ROD, AND SHALL LIFT UP HIS STAFF AGAINST THEE, AFTER THE MANNER OF EGYPT. FOR YET A VERY LITTLE WHILE, AND THE INDIGNATION SHALL CEASE, AND MINE ANGER IN THEIR DESTRUCTION**" (Isaiah 10:20-25).

Then shall be fulfilled the scriptures which say, "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: When the Lord shall have washed away

the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning" (Isaiah 4:2-4).

A double blessing is promised to those righteous who inhabit this land, a blessing which apparently surpasses that of other lands. "Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto thee; Wherefore, they shall never be brought down into captivity: if so, it shall be because of iniquity: . . . But unto the righteous, it shall be blessed for ever" (2 Nephi 1:11-13 & 15). Moreover ". . . bread shall be given him; his waters shall be sure" (Isaiah 33:16). These words taken in conjunction with the words of Isaiah concerning Zion should be a source of great comfort and hope to us, for ". . . as soon as Zion travailed, she brought forth her children" (Isaiah 66:8).

TITHING: GOSPEL PRINCIPAL? OR PART OF LAW OF MOSES?

J. E. Bozarth

(from Zion's Advocate, August, 1937)

In Leviticus, the 26th chapter, verses 3, 4, 6 and 12, we have a wonderful promise — "If ye walk in my statutes, and keep my commandments, and do them; then will I give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. — And I will give peace in the land, and ye shall lie down, and none shall make you afraid; — And I will walk among you, and will be your God, and ye shall be my people."

Now let us turn to Malachi 3:10, 11: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

Do you believe these promises? They are to be tested. What were the results to those who complied with the requirements? Listen to what verses 16 and 17 of the same chapter tell us: "Then they that feared the Lord spake often to one another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man

spareth his own son that serveth him."

Isn't this a wonderful promise? "Yes, but," do I hear someone saying, "that was under the law of Moses." True, but remember that the law was added to the gospel; that the gospel was before the law. We find that tithing was taught before the law was given.

We call your attention to the 14th chapter of Genesis, verses 18, 19 and part of 20, where we read as follows.

"And Melchizedek King of Salem brought forth bread and wine: and he was priest of the most high God. And he blessed him said, Blessed be Abram of the most high God, possessor of heaven and earth: — And he (Abram) gave him tithes of all."

Was this under the law? No, it was four hundred years and more before the law.

Jacob walked in the steps of his grandfather. In Genesis 28:20-22, he vowed to give the Lord the tithe of all the substance with which he might be blessed. — "And this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee."

In Abraham and Jacob we have two witnesses to the fact that tithing was before the law, and we are told that in the mouth of two or three witnesses every word shall be established. If more evidence is needed it is furnished by Jesus, our Saviour. Hear him in Luke 11:42. — "But woe unto you, Pharisees, for ye

tithe mint and rue and all manner of herbs, and pass over judgment and the love of God; these ought ye to have done, and not to leave the other undone."

If tithing was not required under the Christian dispensation Jesus would have said so, but instead he commends the Pharisees for giving their tithes, but reproves them for leaving other things undone.

Tithing is a flat footed proposition, so to speak. You take it or leave it; you do it or you do not. You can have your notion about a favorite hymn, but tithing is a definite thing. It is that which does not belong to us, but to God. That is why God declared in Malachi that the nation had robbed Him, because they had not paid Him what they owed Him. If we do not turn over the tenth of that which we possess, then we do according to some scheme of our own. For the use of money loaned the government, Uncle Sam pays a certain rate of interest. This interest isn't a gift; it is a debt. Just so we owe God the tenth, for who really owns the earth, and who is responsible for our prosperity, such as it is, the crops of the garden, orchard and field? We do not question the lenders' right to require interest of us; why should we not be willing to give God that which belongs to Him for the use of His bounties? He does not consume it upon Himself. He only asks that it be used to bless others, and thus he makes us co-partners with Himself in bringing the

means of salvation to our fellowmen.

The apostles have charge of the church in all the world, to look after the spiritual needs of its members and to carry on the missionary arm of the work. The bishops are to have the care of the temporal welfare of the members and to handle all moneys. Our tithes and offerings should be paid to the bishops. God trusts them to take this money of His and spend it for Him to help carry on His great plan of salvation, always remembering that the money is His, not theirs.

Some poor people find a tenth too much for them to pay, and there are the rich who could give more. Seems to me this is where consecration comes in. Have you heard something about the tithe being a minimum? There is no such things as a maximum minimum in God's service. When we have paid our tenth, if we are prospered so that we can do more, then we have the privilege of making consecration or free will offerings. We have the joy of doing something that is not a debt, but a voluntary contribution.

The blessings that were promised to ancient Israel if she would keep the statutes of the Lord are just as sure to follow if latter day Israel will be obedient to the commandments. Much more could be said, but space will not permit, so I will close and **pray that God** will bless these words to all who read them. (Editorial emphasis here!)

MINI-LIGHTINGS

I have read of a grapevine on one of the royal estates of England. As far as is known it is the largest grape vine in the world and is also purported to produce the finest fruit in the world, which is reserved for the Queen's table. At one point in time this vine was unproductive, more dead than alive. Then a very learned, wise husbandman was brought in, and he requested and was granted the sole care of this vine. He cut it back almost to the root. Then as new shoots began to spring forth, he shaped and pruned, placing each tender twig of growth, spreading the vine out so each received the right amount of both sun and shade, even wind and rain, to harden it. And the vine lived and spread and bore so abundantly that its fruiting has become legendary.

It's a near perfect parallel to the parable of the True Vine, as all things earthly are shadows of things heavenly for those who have eyes to see and ears to hear; even though the truth seems to great for our feeble understanding. Jesus tells us He is the true vine, and then immediately tells us another amazing, marvelous fact; that His Father, our Father in heaven, the Almighty God of heaven and earth and all things which are, which ever were and ever will be, has made Him the husbandman. We are those little branches.

Oh, the unfathomable wonder of the truth that it is the Father Himself that personally sees to our individual placement in the vine, sees to our sunning and our shading that the vine, His Only Begotten Son, might produce His fruit through us. For truly it is the vine that produces the fruit, using the branches to bear it through.

Is there fruit in your life? Take no credit; all the honor and glory, all the credit goes to the True Vine; we of ourselves are nothing and can bear no fruit without the life-bringing flow of the Spirit from the Vine through the ceaseless ministries of the Husbandman. Jesus said, "My Father worketh hitherto, and I work." Oh, the joy, that They work for our sake.

There is a point where the parable breaks down as all parables do, even as all shadows fail to reflect all of the truth and substance of that which cast them. With us there is sentience, will and choice, which the branches of a vine do not have. We must choose whether or not to be a branch of the vine, whether or not to abide in it that its life can flow into us and make us fruitful branches. Neither the vine nor the husbandman will compel us.

After all that the Father as husbandman does, after all the life the Son as Vine offers, it is we who de-

cide whether or not to allow their fruitage to be borne in us, on us, or through us. We of ourselves without them are nothing, nor can we produce one iota of fruit

worthy of the King's table — of His Kingdom. A branch which will not, does not draw its life from the vine, is dead.

ABOUT DRUGS

Part 1

by Charles Blount

Drug Dangers

To misuse drugs is to play "Russian Roulette." This is a fact known to all health professionals. Few people would load a gun and take a chance by firing it at the temple. But today, many are taking the same chance with amphetamines, barbiturates, tranquilizers, narcotics, speed, "angel dust," hallucinogenic drugs, and others. What happens in the body with unprescribed drugs depends on both the drug's chemistry and the user's body chemistry. The doctor is trained to prescribe; the abuser is guessing and, in reality, actually playing with "the loaded gun."

The drug classes most subject to current misuse are controlled by federal law. Thus, distribution outside licensed prescription and dispensing channels is illegal. In many cases the drugs may be stolen or counterfeit. Stolen drugs place all involved in the "thief and fence" circle. Counterfeit drugs are not only illegal, but pose an additional serious health threat due to impurities from improper manufacturing procedures.

Mind Not Expanded By Drugs

Can the practice of using (actually misusing) drugs and other sensation-distorting substances add to creativity? Do they expand mental abilities and give insight? There is overwhelming evidence that it does not. Drug misuse, on the contrary, limits abilities. Psychological and medical tests show that a sensation of increased power is part of the drug abuser's feeling about the experience, but actual increased power is not supported by objective evidence. Under tested conditions the creativity proves to be an illusion and actual creative performance is poor or nonexistent.

It is known that sniffing glue, cleaning fluid, aerosols, and other chemical fumes can cause physical damage to the body - mainly the brain. Tests conducted on users of these hazardous substances show that ability falls in even simple exercises in mathematics and spelling.

I. Q. has been found to drop markedly after LSD ingestion. Visual motor functions are disorganized and impaired. Brain wave abnormalities are recorded.

Both mental and physical malfunctions can occur. There is no way to predict how, where, or to whom.

In New York at the present time, over 200 patients a year are being admitted to Bellvue Hospital with LSD-caused paranoia and schizophrenia; many go on to state mental hospitals. In California, at UCLA's Neuropsychiatric Institute, LSD psychotics are no longer admitted, but are sent directly to state mental facilities. In Portland, Oregon, at the Univ. of Oregon Medical School, six out of eight young LSD users who volunteered blood were found to have chromosome breakage. In two out of the six the chromosome damage resembled leukemia or incurable blood cancer.

There are many who misuse drugs and survive the risks. They are lucky, but experience is proving daily that luck cannot be predicted. Many abusers have discovered the luck factor was absent for them.

The safest course is not to take drugs on your own judgment, but consult your doctor or pharmacist for facts. Information can also be obtained by contacting your Neighborhood Council Health Committee Chairman.

"Hope always springs eternally that someone will find something that will make the weak stronger, the slow faster and the dull brighter. There's one overriding fact that I think should be continually reemphasized: To our knowledge, a normal, well-fed human being can never be safely improved upon by any drug."

Dr. Donald L. Cooper
Olympic Team Physician

—0—

Mexico City 1968
Team Physician, Oklahoma
State Univ.

If you would like more information on drugs, drug abuse, alcohol/drugs and related subjects, contact your local pharmacist, physician, or your Neighborhood Council Health Committee Chairman.

(Ed. note: The author, Charles Blount, is a registered Pharmacist and Citywide Drug Abuse Chairman for the Neighborhood Councils' Citywide Health Committee in Independence, Missouri.)

Happiness adds and multiplies as we divide it with others.

No one is too big to be kind and courteous, but many people are too little.

THE MISSING TALENT

Marion Denham Sprague

You say you have no talent—that the Maker quite forgot
To put in any gift for you? Oh, what a sorry lot!
Your speech is slow and halting,, and you cannot sing
at all?
Your fingers yearn to paint a scene, but won't respond
to call?
Music holds you spellbound, but the urge to recreate
A tune upon an instrument is another "joke of Fate"?
Your literary efforts would have been both loud and
long;
You have no gift for writing; you just don't know what's
wrong?
You're troubled and unhappy, for you have no gift
to share?
How sad! Friend, wait awhile; I'll view your case
with care.

The Lord, our God Almighty, has a wisdom unsurpassed,
And He meted out our fortune from the first unto the
last;
It wasn't just haphazard — anything goes — without
a plan;
He knew just what was needed for the good — and
bad — of Man.
Lovely paintings, lofty speeches, fluent writing, verse
and prose,
Seem to be just freely given — for the good of man,
I 'spose.
And the music and the singing of a truly gifted soul
Can quell the bad in **anything** — that is its aim and goal.
The Lord knew what he was about, and yet I wonder
why
Some seem to have no gifts at all, and some a good
supply.

Upon this poor old earth is such a host of dreary hearts,
Lonely, dull, pathetic; some are sick or maimed, with
scars;
Some are old and weighed with sorrow, some are filled
with doubt and care,

Yet rich with past experience that they'd like a way to
share.
All it takes to make them happy is a kind, attentive ear.
(People starve for just compassion and a sympathizing
tear.)
Those folks need a listener with an understanding mind.
It's a need that is as urgent as most any you can find.
We don't like to hear the dull and tiresome ramblings
of a bore;
But listening is a talent — and it's what our ears are
for.

One who listens to a tale of woe with sympathy and
love,
Performs an act of charity, as sure as God's above.
"Feed the hungry, clothe the naked, give a cup to him
who dies;"
And when you meet unfortunates, don't neglect to
sympathize.
And the old folks — God bless them — being treated
like a plague,
"Shushed" when there are visitors, 'cause their story's
point is vague.

Interest in their reminiscing may return a thousand-
fold;
We may have someone to listen to **our** tales when we
are old.
The dread of being bored to death — that is the deepest
fear.
We're not loath to lend them money; so why not, then,
lend an ear?

You really haven't any talent? Here's a talent that
will grow:
The gentle art of listening — it's the greatest one
I know.

THE CROSSROADS

There's many crossroads in our life,
There's many crooks and turns
And many, many mistakes we make
Before we finally learn.

But as the crossroads come in view
There's one that's ver plain;
Yes, its the wide and crooked road
That leads to grief and pain.

The Devil sees our weakness,
He puts us to the test;
You will take the wide and crooked road,
It's used more than the rest.

Until at last we go too far,
We are filled with grief and strife;
The narrow road will lead us
To eternal life.

Dorothy Burgin

THE CROW CREEK BRANCH

Clarence L. Wheaton

(written in 1930)

After the expulsion of the saints from Jackson County, Missouri, in the winter of 1833-34, this small "remnant" spoken of by the "prophets", found temporary asylum in Woodford County, Illinois. Associated with them were such venerable and respected Elders as David Judy, Alma Owens, Jedediah Owen and others, who had been baptized as early as 1831 and received their priesthood directly under the hands of Joseph Smith. Concerning the authority of these noble servants of the Lord and the Church of Christ, we quote the following from the Saints Herald for April 24th, 1918.

"All vexed questions of doctrine, baptism, and priesthood were very carefully considered by the best intelligence that the church could assemble at a General Conference, both among the priesthood and the delegates.

"Though arguments might be advanced upon both sides of the question, as usually the case, THIS ASSEMBLY CONCEDED THAT OUR CHURCH OF CHRIST BRETHREN HAD ESTABLISHED THEIR CLAIMS SO FAR AS THEY MAY BE INVOLVED IN TRACING BAPTISM AND PRIESTHOOD BACK TO VALID ORIGINAL SOURCES. As an organization they have held to the fundamental doctrines of the church and have been guilty of no moral lapse. In fact in the face of adroit efforts to bribe and seduce from

their trust they have kept themselves clear from evil forces and designing men. Hence no charge of apostasy from the original faith could be supported were there any among us inclined at this time to make such a charge."

After these men, above referred to, had associated themselves with the scattered members of the church in Woodford County, Illinois, they formed themselves into a local church known as the Crow Creek branch of the Church of Christ. They continued to adhere to the original faith, as established on the sixth day of April, 1830. It is true that they were not fully set in order, with all the quorums of the church, but the fact is that within its fold were the elements that were in time to bring about that condition.

A revelation was given to this "remnant" in the year 1863, indicating that the way would be opened "in 1867 for them to return" to Jackson County, Missouri, in "fulfillment of the prophets". This they did, and as a result were the first organized group of the early church to do so, holding their first conference in Missouri on March 1, 1867. Following this, they pooled their monies, at great sacrifice, and purchased the "spot", even the "place of the Temple", where the New Jerusalem was to be built by the gathering of the saints.

AN OPEN LETTER

On behalf of

Bro. Anthony J. Calvarese

My very Dear Brothers and Sisters,

Early in August I received, as associate editor of the Advocate, a letter which I have been unable to forget.

This brother was in Independence Sunday, July 30. He attended church services and enjoyed them so much that he hated to go. I did not meet him and I'm not sure which of the Independence locals he was in, but it really doesn't matter. What matters is that he was with us, and was made sad by the fact that he must leave and could not remain to become a part of our closeknit group.

This brother is a member of the Church of Christ and is one who needs our prayers — and our love. He

is a widower, after 31 years and does not find it easy to make new friends.

He plans, if God permits, to consider moving to Missouri, when the estate is settled. He closes his letter by saying this.

"Thank you for taking time to read this letter. God bless all of you in the spreading of the gospel."

Our hearts go out to him in his loneliness and his need for companionship, especially perhaps, spiritual. His address is: 1285 E. 168th St., Cleveland, Ohio 44110. Will you add him to your prayer — and your care?

Affectionately,

Donna Moser

It is better to suffer wrong than to do wrong.

One of the best freedoms is freedom from bad habits.

SECOND SIGHT

By

Leila Dornak

(From The Safe Way)

"Hello, Mr. Andrews!"

Henry Andrews looked up to meet the smiling eyes of a youth hurrying past the busy Northside Drugstore.

"Hiya, Bud," he called after the boy, watching him enter the variety store next door.

Henry pulled his rangy frame into a more comfortable position, supporting it against the bricks of the store front. His eyes narrowing with the effort of thought, he turned again to absent-minded scrutiny of a gum-wrapper trodden flat against the sidewalk at his feet.

"Funny how you can know a person for years and never really see him, ain't it?" He spoke slowly to the man at his side, pushing at the wrapper with his shoe.

"Never see him?" his companion echoed. "Don't rightly know what you mean, Henry. You can't help seein' people around you, except you might be blind."

"Naw, Art," Henry answered. "That ain't the kind of sein' I mean. I mean seein' inside a person - into his thoughts. Into his **heart**." Art Greene scratched behind his left ear and pulled at its lobe, making the wrinkles squinch sideways around his eyes. "Humph." He looked curiously at Henry. "What you got on your mind, Henry? You ain't ordinarily concerned about looking into other people's hearts." "I know," Henry responded, "and that's just the trouble. People don't do that enough. Like me. You take that Bud Fulton. He's lived next door to me all his life, and I never really paid him no attention except to grouch about the way he roars around on that motorcycle lately, and the way he used to hang around our place when he was just a kid, pesterin' Carrie for cookies and cake, and running through her flower beds to get back home before anybody found out he was gone. **Pesky little kid** in those days. Nothin' I said would make him stay away. And seemed like he turned into a real wild teenager the last few years."

"Yeah," Art agreed. "He looks like a hippie with that long hair and the crazy clothes he wears. His parents ought to lay down some laws or other to him."

"His parents?" Henry snorted. "You know what I think, Art? I think they're more interested in gettin' Bud out of their way than in doin' what's right for him. Why, they ain't neither one of 'em hardly ever at home, and then they're busy entertainin' some of their own friends."

"Still they ought to make him behave. There's too many seedy young punks around as it is."

"Oh, I wouldn't say that about Bud, Art. He ain't so bad. Like the other day when I was going to Smithville to get my lawn mower repaired, and I had a flat on the way home. Bud came by on that mortorbike and stopped and helped me change the tire. I got to telling him how the repairman couldn't get the part to fix the mower for another couple of weeks, and grouchin' about the grass gettin' all out of hand by that time, and you know what he said? He said, 'Don't you worry about the grass, Mr. Andrews. I'll be over with my mower to cut it this afternoon.' And he was, too. Wouldn't take a penny for it, either. Said, 'It's the least I can do for all the cookies I've mooched out of Mrs. Andrews, and all the flowers I've stepped on for her.' Said he'd help me cut the grass when it needed it."

Henry stopped talking and shuffled the gum wrapper from foot to foot. "We'll he said finally, "well, Art, you know what I think? I think maybe Bud's been seein' me more than I've been seein' him all these years. And now that I'm finally takin' a closer look, I like what I see."

"Yeah," Art grunted. "Reckon you're right. And first thing I know, you'll be gettin' a motorcycle of your own and buzzin' around the neighborhood with Bud, offering your services to old codgers too broke down to fix their own flats."

"Why, I just might do that, Artie," Henry retorted with a chuckle. "And you just might be on top of my list of old codgers!"

"Well, I reckon I better be gettin' on home," Art straightened his arthritic knee and flexed his muscles for the effort of walking. "The wife'll have dinner waitin' and I'd best not be late."

"Yeah, Carrie, too," Henry said. A startled look passed through his eyes, and for a moment he was silent.

"Think I'll just step into the drugstore first and get her a box of candy," he mused. "Seems like I ain't really looked at Carrie for a long time except when I want her to do something or when I grouch about her cookin'. Yep, that's just what I'll do. Funny thing. Carrie always did like Bud. Never even fussed when he ruined her zinnias and geraniums."

He grinned back at his friend again. "You know, Art, I got a notion life's gonna be a lot more interestin' from now on - except in the case I might get blind again!"

(submitted by Velma J. Wheaton)

OUR FIRST LINE OF DEFENSE

(Ed. Note: While this story comes from the United States, it applies equally to our sister nations of Canada and Mexico.)

This is a true story. The blood on the battlefield of Bull Run was still fresh when this story was told.

A guest of President Lincoln was spending a sleepless night pacing the White House corridors, restless, wondering at the fate of the Nation. Near dawn he heard the low tones coming from the private room where the president slept. The door was partly open and instinctively he looked in. The light was burning low. By the bedside was the huge form of Abraham Lincoln kneeling, his back turned to the door and his Bible open before him on the floor. It was opened to 2nd Chron. 7:14. "If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven and will forgive their sins, and will heal their land."

Lincoln was praying these words, "Oh thou God, Who heard Solomon and heard Daniel, hear me as I cry in the night for wisdom. I can't guide the affairs of the nation without Thy help. I'm poor and weak; hear me and save this nation."

God was not deaf. God heard the prayers of Abraham Lincoln and saved this nation.

In times like these everyone who bears the name of Jesus Christ should be praying on their knees for what is our first line of defense; there is no other way that this nation or any other nation can be saved. Prosperity won't do it. Peace won't do it. War has failed and inflation has failed. So have depression, democracy, socialism, education, diplomacy and power (political or nuclear). God is our only hope of survival.

Men talk of peaceful co-existence with Godless atheism. This can never be. God is our only hope, and interceding men and women who are on their knees will lift nations.

There must be kneeling presidents, interceding officials, praying politicians, pleading priesthood members, weeping workers, if our nation is to be saved.

So, individually and collectively, let us repent as a people and humble ourselves and pray and seek God's face. In this way alone will He forgive our sins and heal this, the land we all love.

No, my friends, nominal Christianity falls short. I wonder how often you pray for our president and those in authority and pray that they in turn will seek the guidance of our God.

Our first line of defense is on our knees.

Submitted by Carl Runnels

THE BEST AGE

(by June Weaver)

(contributed by V. J. W.)

"This is the best age." At six years old, I was to hear these words for the first time, never to forget them. I still remember how my grandmother said them to me as we did our womanly tasks around the house together.

"Remember these years, dear," she said with a wistful look in her eyes. "These are years of play, of make-believe. You will never be so carefree again."

The words made a great impression on me, then, but as the days passed, they faded from my thoughts until once more I heard the phrase . . .

"This is the best age," spoken this time by my father. I had just started high school. "Enjoy yourself to the fullest, dear, for nothing in your future life will compare with these years. Never will you feel the great enthusiasm of youth as now. Never again will you learn so much in so short a time. Live these years wisely and you will reap great rewards.

I remembered his words long and well, and the rewards have been great as he promised.

"This is the best age, dear," my mother said as

she helped me feed, dress, and shoo my six children off to school. "Enjoy your family, each and every one of them. You will find a new treasure every day."

I lived many lives through my husband and children.

The blessings of wet baby kisses and stumbling bedtime prayers, the sadness of illness, the gladness of a football trophy, the togetherness of evening suppers and cleaning up the yard, the challenge of coping with one bathroom and exploring hobbies and music with joy and laughter.

My family grew, soon my husband and I were alone, as we had been thirty years before at the beginning of our love

"This is the best age," I hear him say at the start of each new day. For we have all of the ages — the carefree days of youth, the rewards of our teens, the treasures of our children — our life together.

(Ed. Note: The best age, the best time is — now — if our best and closest comforter and advisor is our Heavenly Father.)

FROM THE READERS

"I have greatly enjoyed and received many spiritual blessings from reading the Advocate and have especially enjoyed reading the many sermons you have published this past year and the leading editorials also and the many activities of the various local churches.

"May the Lord send his richest blessings as you all seek to serve the Lord. With much Christian Love,

"Your Brother in Christ,
Dickey A. DePue"

"Thank you for renewing my subscription. I enjoy reading the articles in the Advocate, particularly those having to do with prophecy related to the latter

times.

Sincerely,
Bruce L. Haines"

Editors' Reply: We very much appreciate your responses and feel encouraged to continue our efforts. We use this means to pass on to those who write and contribute to this paper the solicitations of sermons (transcribed from tape), local church news items and articles on prophecy related to the latter days.

Please feel free to let us know your suggestions and feelings about the paper.

Roland L. Sarratt
For the Editorial Staff

General Church Recorder's Request

To: All Local Churches;
Possible Movers

Greetings:

In order that the General Church Recorder's office handles its duties more efficiently, I request that all Local Churches submit the names, addresses, and phone numbers each year after their annual election of the Local Secretary. This would be of great value to the Recorder's office. It will enable the Recorder to mail all business transactions to the correct individual concerned with the matters of membership records, address changes and needed forms, etc.

If you intend to move, it is also important that the General Church Recorder be notified of your new address and zip code. Don't leave it up to the missionary or General Church Recorder to guess where you have moved to.

The Advocate can only reach you with the correct address; the same is true with the missionaries of the various fields. Unless they know where you are you can not be visited.

Your help is respectfully requested in these matters.
Respectfully submitted,
Elder Tony Grzincic
General Church Recorder

TO THE YOUNG OF THE CHURCH

Dear Young People and Young Ministry
of the Church of Christ:

Are you wondering if you should move out in labor for the Lord or not, which way to go about it or what to do? I pray you read this poem and check it out for good seeds:

I saw a friend the other day
I hadn't seen for quite a time;
I tried to tell him of "The Way"
And of the joy I had in this heart of mine.

Why, I could tell he couldn't see
And didn't even show concern,
For the things that meant so much to me
He didn't even want to learn.

I saw my friend again today
And this joy was in his heart too.
I asked him how he found "The Way"
And he said "Twas something that I heard
from you."

So I have learned from this one thing
What God is able to do
If I'll just go and do one thing
The Lord will do something too.

Don Hitt, Route 1,
Anderson, Mo. 64831

THE GIFT OF GOD TO THE THREE NEPHITES

Vida E. Smith Yates

They stood in trembling silence near,
The three with downcast eyes —
Near Christ before the multitude
Beneath the smiling skies.
"What will ye I should do to you?"
Fell gentle, sweet and clear.
How could they tell the boon they craved —
To linger **always** here.

From the vast eternity of heaven
And all the beauteous earth,
To choose and frame the wish in words
That honored well its worth!
Fast beat their hearts with wild desire,
Then well nigh ceased to move,
As on each paling, flushing face
They felt those eyes of love.

No word, no voice for that new hope,
To linger here with men,
And love and lift the multitude
'Til He should come again!
The hour was radiant with light,
And rich with power divine;
Here beat the wondrous Heart of Life,
The Spirit's bread and wine.

Into that silence crept the sound
Of leaves by soft air stirred,
Of insects hum, and men's deep breath,
But never sound of word.
Then fell the Voice with nature tuned,
"Behold, I know your **thought**,
More blest are ye - " And lo the thing
They feared to ask, was wrought!

All up and down the busy world
And by the lonely ways,
They pass to bless their brother man —
E'n to these latter days.
Quick changed from common human state,
Yet left man-like below,
They suffer death nor weight of years,
Nor sorrow, pain, or woe.

Then shall I fear to ask a gift,
Though far too great it seem?
The thing that He can do for me
Is greater than I dream.
I may not look beyond the gates,
But this to me is given;
In lifting up the fallen one,
We both are nearer heaven.

AM I CHILD OF GOD?

(To tune of "To Us A Child Is Born")

Am I a child of God, I ask,
A follower of the Lord?
Do I seek to do His will,
To lean upon His word?

This I must know;
This I must be,
To gain eternal life.

Do I humbly strive, I ask,
His commandments to obey?
Do I seek to know His truths,
To serve Him in every way?

This I must know;
This I must do,
To gain eternal life.

Do I live as God desires,
With charity in my soul?
Do I forgive my fellow man,
That he too may be whole?

This I must know;
This I must do,
To gain eternal life.

Am I cleansed by His precious blood?
Does His Holy Spirit lead?
Am I truly born again
In thought and word and deed?

This I must know;
This I must be,
To gain eternal life.

Do I watch for His return
With clear and knowing eye?
Do I love and long and pray
For His trumpet's triumphal cry?

This I must know;
This I must do,
To gain eternal life.

Margaret Winegar Smith

THE ENCLAVE

(A farewell to my Missouri Church Family)
 Hold fast to what is here, sweet friends,
 This tiny clearing touched by light.
 Around, the hostile jungle waits,
 It's shadows deepening into night.
 The warm light holds at bay the dark
 And touches lives so dear to me.
 Keep reaching toward the glowing Source.
 And then — as I look back — I'll see!

I know that there are oher such
 Bright forts within the fearsome dark.
 I know that I will make my way
 To haven, where I'll wait the spark,
 The catalyst. At God's decree
 Full light will show the jungle's end
 In land where love is over all
 And cherished enclaves somehow blend.

Donna Moser

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