

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. 58

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No. 1

My New Year's Aim

Not yet attained, but still my feet are pressing
Toward those heights which lie outstretched before;
That which the past has held of heavenly blessing
Will not suffice; I hunger still for more.
And now as dawns for me one more New Year,
So grant, O Lord, 'twill bring me yet more near.

More near to Thee! Yea, Lord, and ever nearer,
Forgetting all the things now left behind;
My aim is higher ground, with vision clearer
To see Thee close, though steep the path may wind.
Forgive, O Lord, the blindness of the past;
Be still my Guide, I pray, and hold me fast.

One thing I do, my time shall not be squandered
In grieving o'er mistakes of years now gone;
Though in side paths my feet have often wandered,
Yet reach I forward still - Lord help me on!
And grant this year, in mercy given me,
May lead to untrod heights, close, close to Thee.

Selected

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Guest Editorial . . .

GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL

The History of mankind often repeats itself, seemingly in reverse order, because of the weaknesses of the flesh and the conception of the carnal mind does not always grasp the spiritual concepts and designs of our Lord and Master, Jesus Christ. This was indeed the case of the "eleven" that were left behind at the time of the great crucifixion, a period of time for great mourning by the devout followers of Jesus Christ. They were men of honest intent and good report. They had been with Him thru many of the experiences of His ministry here on earth. He had amply taught and demonstrated the entire gospel of salvation, faith, repentance, baptism, the laying on of hands for the reception of the HOLY GHOST, eternal judgment, and the resurrection of the dead. But when the going got rough and the "chips were down" so to speak, they stumbled in their grief and loneliness. They stumbled and faltered in their recognition of the belief of the resurrection of the dead, that was enacted by Jesus Christ himself right before their eyes. Jesus, himself, became the example, the first to rise from the dead. Then he scolded them for their hardness of heart and their lack of belief in not recognizing the truth when others came to them with testimonies of seeing the risen Christ.

He charged them with the grave responsibility, "All power is given unto me in heaven and in the earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the

Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even to the end of the world." (Emph. mine KJS) (Matt. 28. 28:18-20) This great commission did not expire short of the given time, ("the end of the world"). It did not expire at the time of the great apostasy of the new testament church. It comes down even to us, as we accept the full responsibility of the Restoration of the Fullness of the Gospel of Jesus Christ in this last hour of time. It is now just before His second coming and the setting up of the Millennial Reign of a thousand years. Which marks a definite period of time, the end of the sixth day. Yea, verily anything more or less than complete compliance with the "great commission" given to the "eleven" way back in the new testament era by Jesus Christ himself just prior to His ascension into heaven, regardless of excuse, breeds spiritual paralysis. This paralysis will engulf us as a people and bring about the dreaded APOSTACY that we have tried to guard against for so many years. Duping God's ministry to sleep has always been a strong weapon in the hands of Satan in his attempt to thwart God's purposes.

We recognize that Apostle Paul wrote many letters to the church in his time and we find much in the way of instruction and encouragement within them. This was but a small part of his ministry. He travelled preaching the gospel and fulfilling His commission:

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16) His experiences were extraordinary. His convictions were strong and he exercised faith without fear. His zeal for his missionary activities was oft-times exciting in his spiritual desire and drive for carrying his message abroad to the then known world. He made no attempt or claim of proselyting by letter.

In representing Jesus and His gospel, the Apostle Peter showed a great amount of exuberance and drive in his desire to teach the peoples of that time. He wrote to the elders, "The elders which are among you I exhort who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; **Neither as being lords over God's heritage, but being ensamples to the flock.** And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (I Peter 5:1-4)

Yes we indeed need to be about our Father's business. There is no place for us to rest on any laurels. The only real so-called "endowment" that bears fruit for thought is that of the sudden return to the earth

of the Master of men, when we are told he will set in order and take personal charge of the affairs of the kingdom.

The time has grown extremely short to the end of the sixth day. We are encouraged by the news coming to us of the activities of the young elder and his wife in the northwest and of our brothers in the Netherland's and France. And of the good saints in Warrensburg, Missouri and of the five fine young elder's and their wives that are striving valiantly to keep the work alive in this part of the vinyard. We need to all try to generate a greater deire for preaching the Gospel. The missionary spirit is the life blood of the progress and work of the Gospel of Jesus Christ. Without it we will die spiritually and the Lord will withdraw that portion of the spirit that we now have, and we will become as chaff that is blown into the wind. We need to be about the Master's business. We need to visit the scattered and lonely. We cannot afford to allow them to die on the vine, for all are precious in the sight of God. Let us make the coming year a banner year for caring for our own. May God bless us in the vibrant desire to administer the Fullness of the Gospel in this last hour of time.

Kenneth J. Smith

FROM THE GENERAL BISHOPRIC

Dear Brothers and Sisters in the Church,

Jesus in speaking to his disciples shortly before his crucifixion said, "If ye love me keep my commandments." Again, "If a man love me, he will keep my words." Again, "This is my commandment, That ye love one another, as I have loved you." Still later he said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world."

In III Nephi 11:2-14 "And it came to pass that he (Christ) commanded them that they should write the words which the Father had given unto Malachi, which he should tell unto them . . . Thus said the Father unto Malachi, . . . And I will come near to you to judgment; and I will be a swift witness against the sorcerers and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger, and fear not me saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed. Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of Hosts . . . But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there

may be meat in my 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 enough 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 fields, saith the Lord of hosts."

These are not empty promises as many of you brothers and sisters can and do testify. Neither are the warnings of God empty promises.

We cannot all enter into the mission fields to labor but we can all make a contribution of some sort to help in that work.

Are you heeding the commandment to bring in your tithes and offerings or are you seeking excuses and alibis for not doing so? As we keep God's commandments we shall be prospered.

There is great need for missionary work to be done. You may not be required to go into the field but your help is needed in order to assist those who can and will go. Have you ever seriously considered the sacrifices which the missionaries and their families make to carry the gospel to those who need to hear it?

Let us all arise to assist in the great need to help because more and more evidences are appearing that the coming of Christ is near at hand.

Your brethern of the General Bishopric
Nicholas F. Denham, Secretary

THE PRIVILEGE OF PRAYER

I am addressing this to the Quorum of Apostles and all the Elders of the Church, and I want to talk a little bit about the privilege of prayer.

Through nature and through revelation and through His providence, and by the influence of His Spirit, God speaks to us. But this is not enough. We, also, need to pour out our hearts to Him. In order to have spiritual life and energy we must have an actual intercourse with our Heavenly Father. Our minds may be drawn out towards Him. We might meditate upon these works: His mercies, His blessings; but this is not in the fullest sense communing with Him. And in order to commune with God, we must have something to say to Him concerning our actual life.

Prayer is the opening of the heart to God as to a friend, not that it is necessary, in order to make known to God what we are, but in order to enable us to receive Him. Prayer does not bring God down to us, but brings us up to Him. When Christ was on earth He taught His disciples how to pray. He directed them to present their daily needs before God, and to cast all their care upon Him, and the assurance He gave them that their petition should be heard is assurance also to us. Jesus, the Christ, himself when he dwelt among men, was often in prayer. Our Savior, Christ, identified Himself with our needs and weaknesses, and He became a supplicant, a petitioner seeking from His Father fresh supplies of strength that He might come forth braced for duty and trial. He is our example in all things. He is a brother in our infirmities, in all points tempted like as we are, but as the sinless One, His nature recoiled from evil. He endured struggles and tortures of soul in a world of sin.

His humanity made prayer a necessity and a privilege. He found comfort and joy in communing with His Father; and if the Savior of men, the Son of God, felt the need of prayer, how much more should feeble, sinful mortals feel the necessity of fervent, constant prayer. Our Heavenly Father waits to bestow upon us the fullness of His blessing through the Church of Christ. It is our privilege to drink largely (deeply) at the fountain of His bounteous love. What a wonder it is that we pray so little. God is ready and willing to hear the sincere prayer of the humblest of His children and yet there is much manifest reluctance in our hearts to make known our wants to God.

What can the beings of heaven think of poor, helpless human beings who are subject to temptation, when God's heart of infinite love yearns towards them, ready to give them more than the heart can think or ask for, and yet they pray so little and have so little faith? The angels love to battle for God; they love to be near Him. They regard communion with God as their highest joy and yet the children of earth who need so much the help that God only can give seem satisfied to walk without the light of His Spirit, the companionship of His presence.

The darkness of the evil one encloses those who neglect to pray. The whispered temptations of the enemy entice them to sin, and it is all because they do not make use of the privileges God has given them, the divine appointment of prayer. Why should the sons and daughters of God be reluctant to pray when prayer is the key, through faith, to unlock Heaven's storehouse. We are tested by boundless resources of the Omnipotent. Without constant use of prayer, and diligent watching, we are in danger of growing careless and of deviating from the right path. The adversary seeks continually to obstruct the way to the mercy seat that we may not, by the earnest supplication of faith, obtain grace and power to resist temptation.

There are certain conditions upon which we may expect that God will hear and answer our prayers. One of the first of these is that we feel our need of help from Him. He has promised in Isaiah 44:3; "I will pour water upon him that is thirsty, and floods upon the dry ground." Those who hunger and thirst after righteousness who run after God, may be sure that they will be filled. The heart must be opened to the Spirit's influence or God's blessings cannot be received. Our great need is its own argument and it pleads most eloquently in our behalf. But the Lord is to be sought to do these things for us. He asks in Matthew 7:7 and Romans 8:32: "Ask and it shall be given unto you," and "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Also, in the Book of Mormon in 3rd Nephi 8, verses 50 and 54 we are being asked to pray in families for wives and children etc. If we regard iniquity in our hearts, if we cling to any known sin, the Lord will not hear us, but the prayer of the penitent, contrite soul is always accepted. When all known wrongs are righted, we may believe that God will answer our petitions. Our own merit will never commend us to the favor of God. It is the worthiness of Christ that will save us, His blood that will cleanse us, and yet we have a work to do in complying with the conditions of acceptance.

Another element of prevailing prayer is faith. "He that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him." (Hebrews 11:6) Jesus said to His disciples "What things soever ye desire when ye pray, believe that ye receive them and ye shall have them." (Mark 11:24) Do we take Him at His word? The assurance is broad and unlimited and He is faithful who has promised. When we do not receive the very things we ask for at the time we ask, we are still to believe that the Lord hears and that He will answer our prayers.

We also are erring and short sighted in that we sometimes ask for things that would not be a blessing to us. Our Heavenly Father, in love, answers our prayers by giving us that which will be for our highest good; that which we ourselves would desire if, with vision

divinely enlightened, we could see all things as they really are. When our prayer seems not to be answered we are to cling to the promise, for the time of answering will surely come and we shall receive the blessings we need most. But to claim that prayer will always be answered in every way and for the particular thing that we desire is presumption. God is too wise to err and too good to withhold any good thing from them that walk uprightly. Then do not fear to trust Him even though you do not see the immediate answer to your prayers. Rely on His sure promise as given in Matthew 7:7; "Ask and it shall be given you." If we take counsel with our doubts and fears or try to solve everything that we cannot see clearly before we have faith, perplexities will only increase and deepen; but if we come to God feeling helpless and dependent as we really are, and in humble trusting faith, make known our wants to Him, whose knowledge is infinite, who sees everything in creation, and who governs everything by His will and word, He can and will attend to our cry and will let light shine in our hearts.

Through sincere prayer we are brought into connection with the mind of the Infinite. We may have no remarkable evidence at the time that the face of our Redeemer is being over us in compassion and love, but this is even so. We may not feel His invisible touch but His hand is upon us in love and pitying tenderness. When we come to ask mercy and blessings from our God, we should have a spirit of love and forgiveness in our own hearts. How can we pray, "forgive us our debts as we forgive our debtors," and yet indulge in unforgiving spirit. If we expect our own praise to be heard we must forgive others in the same manner and to the same extent as we hope to be forgiven, perseverance in prayers being made a condition of receiving. We must pray always if we would grow in faith and experience. We are to be instant (constant) in prayer, to continue to pray and to watch in the same with thanksgiving.

Peter exhorts believers to be sober and watch unto prayer. Paul directs in everything by praying and supplication with thanksgiving that your requests be made known unto God. "But, ye beloved" says Jude, "keep yourselves in the love of God." Unceasing prayer is the unbroken union of the soul with God so that life from God flows into our lives, and from our lives purity and humbleness flows back to God.

There is a necessity for diligence in prayer. Let nothing hinder you. Make every effort to keep open the communication between Christ and your own soul. Seek every opportunity to go where prayer is wont to be made. Those who are really seeking for communion with God will be seen in the prayer meeting, faithful to do their duty, and earnest and anxious to reap all the benefits they can gain. They will improve every opportunity of placing themselves where they can receive the rays of light from Heaven. We should pray in the family circle. Above all we must not neglect the personal prayer, for this is the life of the soul. It is

impossible for the soul to flourish while prayer is neglected. Family or public prayer alone is not sufficient. In solitude let the soul be laid open to the inspecting eye of God. Personal prayer is to be heard only by the hearing God. No curious ear is to receive the burden of such petitions. In personal prayer the soul is free from surrounding influences, free from excitement; calmly, yet fervently, it will reach out after God. Sweet and abiding will be the influence emanating from Him who seeth in secret, whose ear is open to hear the prayer arising from the heart. By calm, simple faith, the soul holds communion with God and gathers to itself rays of divine light to strengthen and sustain it in the conflict with the adversary. God is our tower of strength.

Pray in your closet, and as you go about your daily labor let your heart be uplifted to God. It was thus that Enoch walked with God. These silent prayers rise like precious incense before the throne of grace. The adversary cannot overcome him whose heart is thus staid upon God. There is no time or place in which it is inappropriate to offer up a petition to God. There is nothing that can prevent us from lifting up our hearts in the spirit of earnest prayer. In the crowds of the street, in the midst of a business engagement we may send up a petition to God and plead for divine guidance as did Nehemiah when he made his request before King Artaxerxes.

A closet of communion may be found everywhere we are. We should have the door of the heart open always, and our invitation going up that Christ may come and abide as a guest in our soul. Although there may be a tainted, corrupted atmosphere around us, we do not breathe it's miasma, but may live in the pure air of heaven. We may close every door to the impure imaginings and our own resorts by lifting the soul into the presence of God through sincere prayer. Those whose hearts are open to receive the support and blessings of God will walk in a holier atmosphere — let's say, a saintlier atmosphere than that of earth — and will have a constant communion with heaven.

We need to have more distinct views of Christ, and a fuller comprehension of the value of eternal realities. The beauty of holiness is to fill the house of God's children, and that this may be accomplished, we should seek for divine disclosure of the heavenly things. Let the soul be drawn out in a word that God may grant us a breath of the heavenly atmosphere. We may keep so near to God that in every unexpected trial our thoughts will turn to Him as naturally as a flower turns to the sun. Keep your wants, your joys, your sorrows, your tears and your fears before God. You cannot burden Him, you cannot weary Him. He who numbers the hair of your head is not indifferent to the wants of His children.

In James 5:11 it says, "the Lord is very pitiful and of tender mercy." His heart of love is touched by our sorrows and even by our utterance of them. Take to Him everything that perplexes the mind. Nothing is

too great for Him to bear for He holds up the worlds. He rules over all the affairs of the Universe. Nothing that in any way concerns our peace is too small for Him to notice. There is no chapter in our experience too dark for Him to read. There is no perplexity too difficult for Him to unravel. No calamity can befall the least of His children, no anxiety harrasses the soul, no joy shared, no silent prayers escape the lips of which our heavenly Father is not observant or in which He takes no immediate interest. He healed the broken hearted and bound up their wounds (which is found in Psalms 147:3).

The relation between God and each soul is as distinct and full as though there were not another soul upon the earth to share His watchcare; not another soul for whom He gave His beloved Son. Christ said, "Ye shall ask in my name and I say not unto you that I will pray to the Father for you for the Father Himself loveth you. I have chosen you that whatsoever ye shall ask of the Father in my name He might give it to you." That is found in John 16:26-27 and John 15:16.

But to pray in the name of Christ is something more than the mere mention of the name as the beginning and ending of a prayer. It is to pray in the mind and the Spirit of Christ. While we believe His promises, rely upon grace and His works, we are not for nothing. The Church of Christ on the Temple Lot, on that holy spot in Independence, Mo. God does not mean that any of us should become hermits, or monks, or retire from the world in order to devote ourselves to the acts of worship. The life must be like Christ's life, between the mountain and the multitude. He who does nothing but pray will soon cease to pray or his prayers will become a form of routine. When men take themselves out of social life, away from the sphere of Christian duty and cooperation, and they cease to work earnestly for the Master who worked earnestly for them, they lose the subject matter of prayer and have no initiative to devotion. Their prayers become personal and selfish. They cannot pray in regard to the ones of the humanity or building of Christ's kingdom, pleading for strength wherewith to work. We sustain a loss when we neglect the privilege of associating together to strengthen and encourage one another in the service of God. The truth of His words lose their vividness and importance in our mind. Our hearts cease to be enlightened and aroused by the sanctifying influence, and we decline in spirituality.

In our association as saints we lose much by the lack of sympathy with one another. He who sets himself up to himself is not filling the position that God designed he should. The proper civilization and the social elements of our nature brings us into sympathy with others, and is a means of development and strength to us in the service of God. If saints would associate together, speaking to each other of the love of God and of the precious truth of redemption, their own hearts would be refreshed and they would refresh one

another. We may be daily learning more of our heavenly Father, gaining a fresh experience of His grace. Then we shall desire to speak of His love, and as we do this, our own hearts will be warmed and encouraged. If we thought and talked more of Jesus and less of self, we would have far more of His presence. If we would but think of God as often as we have the evidence of His care for us, we should keep Him ever in our thoughts and should delight to talk to Him and of Him, and to praise Him.

We talk of temporal things because we have an interest in them. We talk of our friends because we love them and our joys and sorrows are bound up with them. Yet we have infinitely greater reason to love God than to love our earthly friends. It should be the most natural thing in the world to make Him first in all our thoughts, to talk of His goodness and to tell of His power. The rich gifts He has bestowed upon us were not intended to obscure our thoughts and love so much that we should have nothing to give to God. They are constantly to remind us of Him and to bind us in the bonds of love in gratitude of our heavenly Benefactor.

We dwell too near to the lowlands of earth. Let us raise our eyes to the open door of the sanctuary above where the light of the glory of God shines in the face of Christ who is able, also, to save them to the uttermost that come to God by Him (Hebrews 7:25). We need to praise God for His goodness and for His wonderful works to the children of men. Our devotional exercises should not consist only of asking and receiving. Let us not be always thinking of our wants and never of our benefits that we receive. We do not pray too much, but we are too sparing in giving thanks. We are the constant recipients of God's mercy, yet how little gratitude we express; how little we praise him for what He has done for us.

Anciently, the Lord bade Israel when they met together for His service in Deuteronomy 12:7: "Ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, and ye and your households, wherein the Lord thy God hath blessed thee." That which is done for the glory of God should be done with cheerfulness, with songs of praise and thanksgiving, not with sadness and gloom. Our God is a tender, merciful Father. His service should not be looked upon as the heart's sudden, distressing exercise. It should be a pleasure to worship the Lord and to take part in His work, the work of the Church of Christ on the the Temple Lot today in this world.

God wouldn't have his children, for whom great salvation has been provided, act as if He were a hard, exacting task-master. He is their best friend and when they worship Him, He expects to be with them to bless them and comfort them, filling their hearts with joy and love. The Lord desires His children to take comfort in His service and to find more pleasure than hardship in His work. He desires that those who come to worship Him shall carry away with them precious thoughts

of His care and love that they might be cheered in all the employments of daily life, that they might have grace to deal honestly and faithfully in all things.

We must gather about Zion; Christ and His aim, a Temple to be built, should be the theme of our contemplation, of our conversation and of our most joyful emotions. We should keep in our thoughts every blessing we receive from God, and when we realize His great love, we should be willing to trust everything to the hand that was nailed to the cross for us. The soul may

ascend into the spirit world on the wings of praise. God is worshipped in song and music and the chords on this earth, and when we express our gratitude, we are approximating to worship in the Heavenly house. "Whoso offereth praise, glorifieth God." (Psalms 50:23) Let us with reverent joy come before our Creator with thanksgiving and a voice of melody. (Isaiah 51:3) May God bless each and every one of you, is my prayer in the name of Him who redeemed us.

Elder John J. Schut

TO SCATTERED MEMBERS AND FRIENDS

One of my former articles referred to the offices of the ministry as found in the early Christian church. I pointed to the evidences of an apostacy or departure from the faith that so quickly followed. This apostacy was evident in the doctrine that evolved out of the perversion of the simple gospel truths as taught by the apostles, as well as in the structure of the ministry.

Doctrine is a teaching, a certain principle or tenant of belief that may be accepted as a proper understanding in a matter. We say that we believe in a democracy as a government. This to us is important doctrine and much has been written to support our understanding of what this means to us. So it was to these early Christians. When they were asked what they believed, they often expressed it as the doctrine of Christ, or the Gospel of Christ. I believe that the Bible records the gospel of Christ, and thus teaches doctrine.

I will again point to Paul's writings to the Hebrews, for he clearly puts what we need to know into a few words. "Therefore leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and the laying on of hands, and of resurrection of the dead, and of eternal judgement." (Hebrews 6:1-2) I have long recognized as others have, that these six principles are just what Paul called them, the principles of the doctrine of Christ. Everything else we teach will employ one or more of these principles. Let us now study them one at a time.

Faith in God is a first step. We read, "But without faith it is impossible to please Him, for he that cometh to God must believe that He is a rewarder of them that diligently seek Him." (Hebrews 11:6) Chapter eleven of Hebrews would be a good scripture reading for the month, as it is an interesting recounting of the power of faith in the lives of many great men.

There are over fifty direct quotations of faith in the Bible. I cannot repeat them all here, but will mention a few outstanding examples that are "keys" to our understanding.

1. Justification by faith - Read the entire fourth chapter of Romans.

2. Belief in God that saves us - Faith is essential to belief; faith is acquired by hearing the Word of God. (Romans 10:1-7).

3. Power of faith - Faith and belief are treated as companion virtues of righteousness. (Matthew 17:20)

4. Power of faith - The story of the fig tree that died.

5. Faith and belief in God to be rewarded - The great commission that Christ gave to the apostles. (Mark 16:14-20)

6. Faith and healing - Christ heals the sick through faith and belief. (Matthew, chapter 8)

7. Raised the dead and healed the sick by faith - Healed through faith even by the touch of the garment or hand. (Matthew 9:18-26)

8. Healing to be a part of the gospel - Christ told the disciples as He chose them, "And as ye go preach, saying the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." (Matthew 10:7, 8)

Is it true that we do very little without faith. Even in our everyday lives it is the prime mover within ourselves. We plant crops for food with faith that the sun and rain will furnish the needed warmth and moisture for them to grow. We feed livestock for meat. We buy and sell in the marketplace with faith in our currency for purchasing power for the daily necessities of life. We labor for days with faith in our employer's promise to pay.

We find faith a way of life for us here on this earth. How much greater would our rewards be if we had faith in God and the gospel of His dear Son, who suffered death that we might live forever? Can we take one more step and make a commitment to Him to believe on the promises of life eternal?

May God help us to see our need to have faith in Him, even as we have faith in our labor contract or the bank down at the corner. The employer may go out of business and the bank may close its doors, but the promises of God are forever, and He is faithful to keep His Word.

Your brother in Christ,
Elder Arthur G. Smith

EXCERPTS FROM A LETTER WRITTEN TO THE PRESIDENT OF A MISSIONARY SOCIETY

By Harvey E. Seibel

Part Two

QUESTION: When was the apostasy to be complete and the man of sin to be manifested and how long was that apostasy to continue?

The trend toward apostasy had already commenced even in Paul's day for says he "the mystery of iniquity doth already work." So the question is, at what point was the hindering power removed?

The prophecy of Daniel 7 portrays the rise and fall of the world empires and climaxing in the setting up of a heavenly kingdom.

"In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another" (verses 1-3)

Since it is the fourth beast with which we are concerned we shall pass over the former three and go immediately to the fourth.

The fourth beast was the Roman Empire, a nondescript but dreadful power, representative of the many races and nations with which it was composed. And it had ten horns, prophetic of the future division of the empire into ten kingdoms.

"I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things" (verse 8).

"Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; UNTIL THE ANCIENT OF DAYS CAME, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom" (verses 19-22).

That Papal Rome did make war upon the saints and did overcome them we shall presently show. But this "prevailing" on the part of the little horn was to have an end when the Ancient of days (the Father) came to give judgment into the hands of the saints. Even though the dominion of the little horn was to have an

end time of the Father's visit, its existence was not however to be immediately terminated. Why? Because after judgment is given to the saints, we are told that the time came that the saints possessed the kingdom. It was not an immediate possession. For, "the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (verses 26-27)

Nevertheless the "ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hands until a time and times and the dividing of time.

Earlier we agreed that the 70 weeks of Daniel equalled 490 years and that the 70th week was to be a period of 7 years. This being true and for consistency sake we must also count the 42 months, the 1260 days and the time, times and dividing (or half) of time in the same manner, that is, 1260 years.

According to this interpretation we may now understand that the saints were to be given into his hands for 1260 years rather than 3½ years as thought by some. But the judgment shall sit and they shall take away his dominion, to consume and to destroy it unto the end. Though the kingdom in its infancy was restored to the saints in 1830 ten years following the return of the judgment to the saints in 1820, the kingdom will not be given to the saints in its fullness until the end when Christ shall come. It was in 1820 that the visit of the Father (the Ancient of days) was fulfilled to Joseph Smith and christendom stood condemned of God.

In Revelation 13, verse 1, we read of the seven headed beast with the ten horns. In the third verse we read, "And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast."

The wounding of one of its heads (which was the seventh head) occurred when Pagan Rome fell. But the deadly wound was healed. The death of pagan Rome spawned the birth of Papal Rome. The head of its deadly wound now assumed a more sinister form. And all the world wondered after the beast, and did so, for many centuries.

"And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; AND POWER WAS GIVEN UNTO HIM TO CONTINUE FORTY AND TWO MONTHS. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven" (verses 4-6).

The nations of the earth fulfilled this very thing. They gave power to the Bishops of Rome until the Papacy became so strong as to be able to dictate to nations and governments, even to elevating and deposing kings and rulers at will. And a mouth was given to him to speak blasphemies, as did the little horn of Daniel.

QUESTION: Was the Papacy ever so strong that kings and nations dared not make war against her? Consider the following:

"In A. D. 1073, Pope Gregory VII. established a Theocracy on Earth. He was the first who claimed, as the representative of Deity, to be above all the kings in the world. This proud and self-exalting man strove, successfully, not only to emancipate the spiritual power from all control by the State, not only to secure for it absolute independence, but, further, to subject the secular power of princes to the spiritual power of priests, and thus to establish at Rome in his own person and in the succession of the Roman pontiffs an absolute and supreme ruler of the world. Nor did he propound this new and startling doctrine as a theory only. With daring audacity he excommunicated the German emperor, Henry IV., released his subjects from their allegiance to him, and forbade them to obey him as a sovereign. He actually succeeded in exacting humiliating concessions from the emperor, and yet he subsequently bestowed his kingdom on another. This pope turned the bishopric of Rome into a universal and unlimited monarchy, and the sovereigns of Europe were unable to oppose his unprecedented usurpations" (Romanism and the Reformation by H. Grattan Guinness, p. 12-13).

"When the maxims of Gregory VII. had been acted out for a century, and the power to trample on the necks of kings had come to be regarded by churchmen as an inherent right of the Papacy, the proud spirit of Papal aggression reached its climax. The period of climax may be dated from the pontificate of Innocent III, A. D. 1198. The leading objects which the Roman pontiffs had steadily pursued for centuries seemed at last attained: independent sovereignty, absolute supremacy over the Christian Church, and full control over the princes of Europe."

"The historian Hallam says of this man: 'He was formidable beyond all his predecessors, perhaps beyond all his successors. On every side the thunder of Rome broke over the heads of princes.' He excommunicated

Sweno, king of Norway; threatened the king of Hungary to alter the succession; put the kingdom of Castile under an interdict; and when Philip Augustus of France refused at his bidding to take back his repudiated wife, Innocent did not hesitate to punish the whole nation by putting France under the same dreaded penalty, until her king humbly submitted to the pope's behest. King John of England and Philip II. of Aragon were both constrained to resign their kingdoms and receive them back as spiritual fiefs from the Roman pontificate of Innocent III. inclusive to that of Boniface VIII., or, in other words, throughout the thirteenth century. Rome inspired during this age all the terror of her ancient name; she was once more the mistress of the world, and kings were her vassals.'

"Innocent III. claimed also the right to dispense with both civil and cannon law when he pleased, and to decide cases by the plentitude of his own inherent power . . . The military power of the Papacy dates also from this man, as the crusade had left him in possession of an army. Systematic persecution of so-called heretics began also in this pontificate. The corruptions, cruelties, and assumptions of the Papacy had become so intolerable, that protests were making themselves heard in many quarters. It was felt these must be silenced at any cost, and a wholesale slaughter of heretics was commenced with a view to their extermination" (Romanism and the Reformation, p. 14-15).

"The three great sovereigns of western Europe, the kings of Germany, of France, and of England, had seen their realms under Papal interdict, themselves under sentence of excommunication. But the Papal power under Innocent not only aspired to humble the loftiest: hardly one of the smaller kingdoms had not already been taught, or was not soon taught, to feel the awful majesty of the Papacy. From the Northern Ocean to Hungary to the Spanish shore of the Atlantic, Innocent is exercising what takes the language of protective or parental authority, but which in most cases is asserted by the terrible interdict" — Milman: "History of Latin Christianity," vol. V., p. 305 (Romanism and the Reformation).

"AND IT WAS GIVEN UNTO HIM TO MAKE WAR WITH THE SAINTS, AND TO OVERCOME THEM: AND POWER WAS GIVEN HIM OVER ALL KINDREDS, AND TONGUES, AND NATIONS. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear" (verses 7-9).

This is the same prophecy as recorded in 2 Thessalonians 2 concerning the falling away and the rise of the man of sin. Satan had prevailed over the saints and overcome them. The man of sin was victorious. The little horn had gained the ascendancy. But fortunately for the human race this prophesied victory was to have an ultimate end after 1260 years.

(To be continued)

Excerpts From A Sermon On Love

By Larry Beem

Every person is hungry for fellowship, every person is hungry for good, every person hurts, every person needs and wants to be loved.

Love cures people; those who give love and those who receive it. The very sickest people who come into my office are those who don't love.

Love can cure situations. The most difficult people to love are those who criticize us. There's another who is very difficult to love, one who holds a different opinion than we do. We don't have to approve all the actions of another, but we don't need to criticize the person. Love is the oil that lubricates all the machinery of life. We're told that, "By this shall men know that ye are my disciples if ye have love one for another."

Christ is the living fountain; He's the one who gives life; He's the one who gives love. Cynicism and fear freeze life; faith and love set it free. Above everything else, be sure you have real abiding love one for another.

Excerpts From A Sermon On Zeal

By Elder Frank Fann

Remember when Lehi and his family came over here? They had a ball, a compass; and this would show them the way to go, And Alma told Helaman that when this ball did not work it was because of slothfulness. It was because they had become complacent, because they did not remember their covenants with their God.

Slothful, complacent, a false feeling of well-being, a feeling that we don't have to strive anymore, a dangerous feeling. We can fall into this trap thinking all is well with us.

"Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger." Proverbs 19:15. That is what it does to us when we become lazy and inactive; when we don't make an effort to be at the called meetings; when we don't make an effort to visit the sick; when we don't make an effort to clothe the naked, etc. We fall into a deep sleep.

The Bible says that we should have zeal. Zeal means an intense enthusiasm or interest. We should be converted in such a manner that we daily have a zeal toward God. Paul had zeal when he worked against the church, then when he was converted to Christ he showed Zeal the rest of his life; zeal for his ministry.

Now there are some things that we can do to help our zeal. One is to be diligent. Diligence means careful attention to the things of God. The next thing we can do to keep up our zeal is to be joyful. Be joyful! Joy in the Lord, in that he is, and that he loves us, and that we have an opportunity to love him.

The Bible says, "What sort of man shall I be?" and Christ answers and says, "Even as I." He is our example, he is the one we should pattern after, he is the

one whom we should ask ourselves, "Would Christ do this? Would Christ act this way? Would Christ make this decision? Would Christ be slothful? or would he have zeal?"

Let us continually seek God. Let us keep a fire in our hearts. Let us keep a good thought in our minds. Let us keep our love burning one toward another. Let us continue to be concerned about our brothers and our sisters. Let us become so entwined that when you hurt I hurt and when you laugh I laugh. Let us make a promise that we will increase our zeal; as when we were first baptized, as when we were first called into the ministry, as when we first began to know God.

THINK ABOUT IT

"And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgement, and in loving kindness, and in mercies, I will even betroth thee unto me in faithfulness, and thou shalt know the Lord." Hosea 2:19-20

This spoken by the mouth of the prophet to the house of Israel surely is applicable to the Spiritual House of Israel, the Church, also when we yoke it with those scriptures that portray Christ as the bridegroom and the Church as his bride.

In this we have a drama if you will, faintly reflected in some of the fantasies of human legend; the Sovereign of the realm, in this case the whole wide world, stooping to select a bride from among even the lowliest and poorest of his subjects, and declaring that it is right in his righteousness to do so; a righteousness beyond which there can be no greater righteousness. And that in his judgement it is wisdom to do. Who can challenge the judgement and wisdom of the Sovereign? And then he adds all the deep meaning of his loving kindness, and mercy and faithfulness to this betrothal pledge. How can the finite mind fathom the scope of this avowed intention of the Infinite King.

But let us turn our attention to this chosen bride. What does she have to enable her to fill such an exalted position? Of herself she has nothing. All she can bring to this union is a willingness that He should do as he chooses. She will be painstakingly groomed under the Sovereign's direction against that day of his claiming and presenting her to his subjects as his bride. She must be prepared, but the awe and the wonder that the betrothal is announced before that grooming and preparing has been accomplished.

It is no little process that she will be put through; it will be a straightening experience. She must sacrifice all for the privilege of his choosing. She must leave forever the former life, moved to within his courts she begins to live as a new person. If there is any malformation or malfunction outwardly or inwardly these must be dealt with, cured or removed, however painful the process. He will have her become like unto himself; she must be made perfect, but his own loving hand is never lifted from that perfecting. To

become like him she must come to know him as he is; she must spend much time with him. Indeed he is never absent from her, but that is not in itself sufficient, she must occupy herself with the beholding of his face, that in time her's will become a reflection of it.

Certainly one chosen for such a destiny should give herself solely to that readying, having done with all lesser things; not, forgive the word, playing the harlot by lusting after and seeking out her former haunts, life and habits.

Yet the Sovereign is sovereign. He will accomplish his purpose; the great day is set, his bride will be arrayed in all her beauty, the very beauty of his own person placed upon her; in her wedding garment of white and pure linen, when she is presented to his kingdom.

Are we in that picture somewhere? As an individual? As a member of the body of that chosen Bride? Are we yielding ourselves to his loving, merciful, gentle even if painful grooming which alone can prepare by perfecting us to occupy that position by His side as his bride? Are we not only willing, but consciously WILLING that it should be so that we be made into new creatures? There can be no greater privilege.

Think about it!

HAVE YOU THOUGHT ABOUT YOUR SOUL?

Have you ever stopped to wonder
What this life is all about?
Why you're here and where you're going
When your lease on time runs out.
Maybe you've been far too busy,
Trying hard to reach your goal;
Would you let me ask you kindly,
Have you thought about your soul?

You may reach the highest portals
And your dreams may all come true;
Wealth and fame may be your portion,
And success may shine on you.
All your friends may sing your praises,
Not a care on you may roll;
What about the great tomorrow -
Have you thought about your soul?

Don't forget your days are numbered
Though you may be ridin' high;
But like all of us poor mortals,
Someday you'll just up and die.
Your success and fame and glory
Won't be worth the bell they toll;
Let me ask you just one question,
Have you thought about your soul?

If you've never thought it over,
Spend a little time today;
There is nothing more important

That will ever come your way
Than the joy of sins forgiven,
And to know you've been made whole.
In the name of Christ your Savior
Have you thought about your soul?

Walt Huntley

Permission from Quiet Echoes

MUST I FORGIVE?

"How oft must I forgive,"
Anxiously Peter asked,
"Till seven times?" he quer'd;
Understanding he lacked.

"I say, not till seven,"
The Lord answered him, "But,
"Seven times seventy."
His words came in rebut.

Four hundred ninety times!
I must count carefully
Lest the offender sin
Against me and go free.

"Oh, ye beguiled heart —
"You reason so carnally!
"Have you counted the times
"You have sinned against me?"

The piercing words came quick,
Their target they did reach,
An ever true principle,
Forgiveness, they would teach.

I must forgive my debtors,
This truth I now recall,
Before the Lord can grant
Forgiveness of my fall.

One by one I count them
As they flash before me;
My sins are as scarlet —
Oh, my God, set me free!

"Forgive ye your debtors
"And I will forgive thee."
These words so assuredly
The Lord conveyed to me.

Now I can count the wrongs
My brother sinned 'gainst me!
The number seems so few,
I quickly set him free.

How great is God's mercy!
His love He has given;
From sins grip He frees us
If others we've forgiven.

Roland Sarratt

HOLY GROUND

Long ago, the legends say,
 Some Indians were at war;
 Their tribles in conflict fiercely strove —
 They often had before.
 Then suddenly all fighting stopped.
 The warriors gazed in awe.
 Before their eyes a man appeared
 Clothed all in white, they saw.
 He stood between their battle lines,
 His hands upheld in peace,
 And then, in firm and loving tones,
 Commanded war to cease.

“Let sounds of war be heard no more
 In this most sacred place.”
 As He spoke they all could see
 The kindness of His face.
 “Send the word that all may know,
 All tribes both far and near,
 That on this spot some distant day
 I shall again appear.
 For here My sacred lodge
 In a righteous time will stand,
 And peace and brotherhood shall reign
 Forever in this sand.”

The warriors threw their weapons down
 And clapsed their hands in peace,
 And vowed that on that hallowed spot
 War would forever cease.
 And in remembrance of their vow
 Word went throughout the land
 That every tribe should send a stone
 In the fastest runner's hand.
 Through the weeks the stones were brought
 By runners fleet and bold,
 And piled upon that sacred spot:
 And so the legend's told.

In eighteen hundred thirty-one
 Some elders traveled west
 To the borders of the Lamanites,
 A fertile land, and blessed.
 Independence was the Place
 The Lord had set apart

For those who would His Zion build,
 Saints who were pure in heart.
 They came in faith believing
 In the promises of God,
 And surely He sustained them
 As the lonesome trail they trod.

Not far from the courthouse lies
 A chosen spot of ground,
 Westward on a grassy knoll,
 With woods and shrubs around.
 “This is the place,” the Lord has said
 “The temple soon will stand.
 ‘Tis wisdom that my saints should purchase
 All this chosen land.”

They gathered there, these saints of God,
 And bowed their heads in prayer
 To consecrate the Temple Lot.
 The peace of Christ reigned there.
 All felt the spirit of that place
 Like a whisper on the breeze.
 Some wondered at the pile of stones
 Near-hid amongst the trees.
 The place was consecrated then,
 That sacred holy hour,
 For the building of Christ's temple when
 He comes again in power.

One hundred fifty years have passed
 Since Christ His Church restored.
 The Temple Lot appointed still
 Is precious to the Lord.
 The years have passed; the woodland's gone,
 And city streets surround
 The grassy plot the Lord had said
 Was truly holy ground.
 And still it 'waits a people who
 Will put all else aside
 And seek His Kingdom first of all;
 The celestial law abide.

—Merva Bird

(From “Restoration Voice” - used by permission.)

NEW YEAR SONG

Who comes daning over the snow,
 His little soft feet all bare and rosy?
 Open the door, though the wild winds blow;
 Take the child in and make him cozy.
 Take him in, and hold him, dear;
 He is the wonderful New Year.

Open your heart, be it sad or gay,
 Welcome him there and use him kindly;
 For you must carry him yea or nay,
 Carry him with shut eyes so blindly.
 But whether he bringeth joy or fear,
 Take him! God sends him — this good New
 Year.

Mrs. Mulock Craik

CAN YOU SOLVE THIS?

The answer is one word and appears only four times in the Bible.

Adam, God made out of dust
 But thought it best to make me first
 So I was made before man.
 To answer God's most holy plan
 A living being I became . . .
 And Adam gave me my name.
 I from his presence then withdrew
 And more of Adam never knew.
 I did my maker's obey (Law)
 Nor ever went from it astray,
 Thousands of miles I go in fear
 But seldom on earth appear.
 For purpose wise which God did see
 He put a living soul in me.
 A soul from me God did claim
 And took from me the soul again.
 So when from me the soul had fled

I was the same as when first made.
 I am without hands, or feet, or soul
 I travel on from pole to pole.
 I Labor hard by day, by night
 To fallen man give great light.
 Thousands of people, young and old
 Will by my death great light behold.
 No right or wrong can I conceive
 The scripture I cannot believe.
 Although my name therein is found
 They are to me an empty sound.
 No fear of death doth trouble me
 Real happiness I'll never see.
 To heaven I shall never go
 Or to hell below.
 Now when these lines you slowly read
 Go search your Bible with all speed.
 For that my name is written there
 I do honestly to you declare.

HOUSTON, MO. LOCAL REPORT

Brother Isaac Brockman of Independence spoke of the talent given each of us by our Heavenly Father and that it must be used wisely and for God, who will then increase it. Without His constant help we would be useless and helpless. He admonished us to watch what we sow - or the front we show the world - "for as ye sow, that shall ye reap." Be not ashamed of Christ's gospel, "for it is the power of God unto salvation to every one that believeth." (Rom. 1:16) When it is applied to our lives, we set an example for others. People see how we treat each other, how we treat our neighbors and friends, and it shows what we believe.

Brother and Sister Brockman spent a few days in our area visiting old friends and sight seeing. We sure enjoyed their visit.

Our local visited with Sister Martha Bell in her new home near Raymondville to say welcome with love, gifts and fellowship. We are so happy to have Sister Martha close by.

Brother John Jones told us that we have been given a variety of gifts by our Maker, which we should use for the upbuilding of God's Kingdom, His people and His church. We need to put our individual shoulders to the wheel if we are to have an active congregation. Jesus came with a specific work to do, to seek and save those who were lost. He was dedicated to that work and he overcame all obstacles. He gave himself with unrelenting zeal to the task of providing man's salvation.

Brother Gus Schwegler answered the question, How could you preach a missionary sermon? His answer was, just preach Jesus and his words. He quoted Christ reading from Esaias, Luke 4:18: "The Spirit of the Lord is upon me, because he hath anointed me to preach the

gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Anyone can hear the gospel today, although it wasn't always so. We need to seek for wisdom from God who will provide it to all who ask in faith.

Brother Ireatess and Sister Margaret Keeney celebrated their 25th anniversary with an open house at the church October 19th. The young people put on a skit depicting a typical morning at the hectic Keeney household. Margaret's mother, Lois Helseth, wrote a beautiful anniversary song for the occasion and it was sung by Sister Johna Ely.

Brother Joe Yates spoke to us that evening about the beauty of spiritual gifts which can reveal to us the deep things of God. Such gifts can only be revealed or discerned thru spiritual development. First, you must have faith, believe that God is and that He is a rewarder of those who diligently seek Him. Second, you must repent and do an about face. Third, you must be baptized, surrender to God's will. Fourth, you must receive the laying on of hands to receive the gift of the Holy Ghost which guides you to all truth.

Brother John Jones' sister and husband, Margaret and Milt Heiden of San Diego, Ca., spent two weeks visiting here and making plans for future retirement. They purchased a homesite close by.

Arden and Johna Ely spent two weeks in Colorado visiting his parents, Marvin and Bernice Ely. Tamma and Chris stayed with their Aunt Dorothy Wilson.

Your Houston correspondent,
 Mary Addie

AVA, MO. LOCAL REPORT

With these beautiful autumn days and the flaming foliage on trees and shrubbery causing our hearts to offer praise and thanksgiving to our Savior, we look ahead to the national holiday season which is here, with a consciousness of so much to be thankful for and to praise God for through not only this year but through all our lives. Not the least of which is the meaningful topics the ministry have brought to us, of which I can only bring fragments, gleaned thoughts.

Many have visited us and have been speakers and yet we know that whether they were a speaker of the hour or not, their very presence encouraged and strengthened us. Brothers John Jones, David Jones, Virgil Addy, Frank Fann, Tony Grzincic and Roland Sarratt were our guest speakers.

As we study the Old Testament, we must realize that during this long experience that Moses had with leading the Hebrews out of Egypt, that there had been prior to this at least one other group of righteous people led out of the old country, the people of Jared. They were still living, a struggling people over here in America, with righteous men rising up trying to keep them obedient to God, trying to keep them from going into idolatry and other evils. The brother of Jared was so righteous he could not be kept from out the veil. They had not the school master law; they were under the pure law of God.

The Nephites had the law of Moses, the law of death, but practiced the law of God when they were most in harmony with God. They were under the school master law until Christ came.

In answer to the question, "What results would have ensued had the Israelites kept fully the ten commandment law?" The results could only have meant that they would have entered into the fullness of Christ's pure law, the law of life. We realize there may have been even then individuals who understood and lived unto Christ's perfect law, the Nephites, who lived at times to the fullness of Christ's blest law, the law of eternal life, though ye they were constrained as a people under the Mosiac law, the lesser law expedient until Christ's birth, baptism, the Spirit's witness, His teachings, His supreme sacrifice and resurrection. Through Him all the nations of the world are blest. (Gen. 18:18, 22:18)

Then came Peter to him and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

"Jesus saith unto him, I say not unto thee, until seven times; but, until seventy times seven." (Matt. 18:21, 22))

Think of Christ's forgiving love while on the cross: "Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and

cast lots." (Luke 23:34)

We may well paraphrase verse 22 on forgiveness thus: forgive seventy times seven or as oft as occasion arrives; for we know persons in great upheaval, burdened with worries, fears or bowed down with grief, or dread of the future, etc., are often not fully aware of the terribleness of their remarks or actions. So, we should forgive seventy times seven or as oft as the occasion arrives, praying that we may be dealt with in like manner by our fellowman. We out of Christian charity ought to remember and practice this verse: "So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow." (2 Cor. 2:7)

I was amazed when we read in our lesson that the children of Israel were fed manna for forty years (Ex. 16:35). I had mistakenly remembered it as being about two weeks or a month. This is so wonderful to me as we consider the times we are living in just prior to Christ's coming and the disasters foretold, etc. God fed the Israelites; will He not so feed and care for persons nowadays, in a physical way? This is strengthening to my faith and confidence in Him and His mighty power.

- Turn about face -
it is not imminent
disaster which should claim
our whole attention,
our whole preparation.
- Turn about face -
it is the living Lord,
our loving Savior's return,
we are to prepare for,
this is the vital point.
- Turn about face -
this should be the pivotal point
of our preparation,
this should claim
our deepest attention.
- Turn about face -
the children of Israel
though very rebellious
were fed manna forty years;
cannot our Lord so fill
our physical needs now?
- Turn about face -
renew the inner-man,
prepare and bear "fruits" -
love, joy, peace, patience;
so, make ready for
Christ's glorious return!

Ava Reporter

TAPE RECORDED SERMONS AVAILABLE

The AVVA Committee wishes to offer the following list of available tape recorded sermons for your reference. These are available on cassette tapes only. There is **no charge** for the issuing of a cassette on a loan basis, simply write to Harold Gill, 18848 N. 30th Street, Phoenix, Arizona 85024. Be sure to specify which sermon or sermons you desire, otherwise you will be sent one at random. A sermon on tape may be purchased for \$1.00.

- 01-73 This Is The Gospel
- 02-73 It Is Written
- 03-73 One Thing Thou Lacketh
- 04-73 First Sermon by a New Priest
- 04a-73 Prophecy For Us
- 023-75 A Double Portion of the Spirit
- 024-75 What Do I Really Believe
- 030-76 The Heritage of the Lamb
- 033-75 Be Ye Meek and Lowly
- 00-79 The Oneness of God (Proof of Trinity)
- 01-79 Service of God's People
- 02-79 The Lord's Return
- 03-79 Powers of Satan
- 04-79 Our Free-Will Agency
- 04a-79 What Fruit Have You Brought
- 04b-79 Special Selections from 1978 Phoenix Reunion
- 05-79 The Opposition
- 06-79 What Value Our Souls
- 07-79 This Choice Land
- 08-79 Be Ready for the Wedding Feast
- 09-79 Don McIndoo after return from Mexico
- 10-79 Love When There are Problems in the Church
- 11-79 Prepare for His Second Coming
- 12-79 Prayer in Our Lives
- 13-79 We Must Do God's Will
- 14-79 Your Victory Through Christ
- 15-79 The Odds of Life
- 16-79 Time to Seek God
- 17-79 We are the Custodians of This Gospel
- 18-79 An Inspired Easter Message (good anytime)
- 19-79 How Committed Are Our Lives?
- 20-79 What a Church Should Have For Active Service
- 21-79 A Church's Spiritual Life - or Death
- 22-79 Children, Obey Your Parents
- 23-79 Overcome Despair With Hope
- 24-79 God's Power Greater Than All the World
- 25-79 Come Out of Despair by Giving Your All to God
- 26-79 Charity
- 27-79 Hope
- 28-79 Change Our Devotion from the World to that of God
- 29-79 The Power of God - The Power of Satan
- 30-79 Repentance: Change of Heart
- 31-79 We Must Be Different From the World
- 31a-79 Obedience to the Gospel in our Families
- 32-79 Coping with the Problems of the World
- 33-79 Stand Strong in the Gospel

- 34-79 Hypocrites Have Their Reward
- 35-79 Keep Unspotted From the World
- 36-79 The Real Struggle With the World
- 37-79 Works or Grace - Is There Conflict?
- 38-79 Faith, Hope and Charity
- 39-79 Faith, Hope, Charity and Love
- 40-79 Work For the Night Is Coming
- 41-79 The Signs That Follow Backsliders
- 42-79 The Gospel Must Cause Us To Grow in Christ
- 43-79 Do We Love Christ?
- 44-79 The Cure For the Sickness of the World
- 45-79 Be in the Company of the Committed
- 46-79 Learn How to Live
- 47-79 The Calling of God's Children
- 48-79 The Mission of God's Children
- 49-79 Prepare for the New Decade
- 50-79 The Love of God Begins in the Home
- 50a-79 Stewardship
- 50b-79 Do the Will of God
- 50c-79 Sword of Justice
- 50d-79 Ordination Service and Sermon (Don McIndoo, Apostle)
- 50e-79 In the Service of God
- 50f-79 Specials from the 1979 April Conference
- 49a-79 What is the Duty of a Christian Today?
- 51-79 Stand Firm in the Gospel of Israel
- 32-80 Our Reasonable Service
- 33-80 Salvation by Grace
- 50-80 Lay Up Treasures in Heaven
- 52-80 Humility in Spreading the Gospel
- 53-80 Quench Not The Spirit
- 54-80 Specials Songs of the 1979 Phoenix Reunion
- 55-80 The Church's Effectiveness in the World
- 56-80 Be A Pot-bellied Stove
- 57-80 The Gospel
- 58-80 Honesty
- 59-80 The 'Son' the Light of God
- 60-80 The Joy of Serving God
- 61-80 A Serious Look at Our Times
- 62-80 Our Duty After Baptism
- 63-80 Faith
- 64-80 Charity and Love
- 65-80 Four Things We Must Do To Serve God
- 66-80 Natural Man Comprehends Not God
- 67-80 Coping With Today's World
- 68-80 Apostle McIndoo at 1980 April Conference
- 69-80 Apostle Ely at 1980 April Conference
- 70-80 Elder Glenn Gill at 1980 April Conference
- 71-80 Decisions We Must Make

AVVA COMMITTEE

The 1980 April Ministers' Conference asked the Audio, Video, Visual-Aids and Archeological Committee to reproduce the cantata performed at that conference and make it available to the general membership on cassette tape. However, we regret to announce that the original recording of the cantata is of too poor a quality to reproduce.

CHURCH OF CHRIST CONFERENCES

The 1981 Ministers' Conference (general membership) for the Church of Christ (Temple Lot) will commence Sunday, April 5, 1981. The business sessions will start at 10:00 A. M. Monday, April 6. A Solemn Assembly will be held prior to the conference, April 3 and 4, 1981.

The 1981 Minister's Conference (priesthood membership) of the Church of Christ (Temple Lot) will be held Wednesday, Thursday and Friday, August 19th, 20th and 21st at Independence, Missouri.

WRITTEN MATERIAL FOR "ZION'S ADVOCATE"

Articles, sermons, poems, news items, letters, notices, etc. which are appropriate to be printed in this paper are requested by the editorial staff. If possible they should be typewritten on one side of sheet only, double spaced and grammatically corrected. If this is not possible, please send your material anyway. Send all material to one of the members of the editorial staff or to the general church (see title page). The deadline for each month is the 7th of the previous month.

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Send all orders to: Church of Christ (Temple Lot)
P. O. Box 472, Independence, Missouri 64051

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The Latter Day Restoration	N/C
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The Book of Mormon (Tract)	N/C
Articles of Faith and Practice of the Church of Christ	N/C
Articles of Faith and Practice (Spanish)	N/C
Articles of Faith and Practice, No. 1, 9, 20	N/C
Sermonettes on the Teachings of Jesus	N/C
What the Church Teaches in Respect to Matrimony (Spanish)	N/C
Does It Make A Difference?	N/C
Mighty Acts of the Ages (Spanish)	N/C
Priesthood, Divine Authority	N/C
"Is Any Sick Among You?"	N/C
"Why"	N/C
A Synopsis of the Church of Christ's Beliefs and Practices	N/C
The Sealed Book of Isaiah 29	N/C
Are You Satisfied?	N/C
Gentiles - Weighed and Wanting	N/C
First Presidency or First Apostles	N/C
Marriage For Time and Eternity?	N/C
Baptism For The Dead?	N/C
Zion and the Temple of the Lord	N/C

NOTE: Donations accepted to cover postage and printing costs. Lot prices of tracts exclusive of postage are: In packs of 6, 30c 100, \$4.50

CHANGING YOUR ADDRESS

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AUDIO VISUAL MATERIALS

The following materials are available on loan from the Audio, Video, Visual-Aids and Archeological Committee:

"Mexico, Land of Contrast" — A 50 minute slide program with taped narration about how archeology supports the Book of Mormon.

"Out of the Dust" — A 55 minute slide program with taped narration about the story told within the Book of Mormon.

"A Lamp Unto My Feet" — A 35 minute slide program with taped narration about the story within the Book of Mormon (directed toward Indian viewers).

"Light at Evening" — A 35 minute slide program with taped narration about the bringing forth of Book of Mormon and the Restoration of the Church of Christ.

"We Sing and We Talk About Jesus" — A series of Sunday School lessons, each with a teaching outline, and illustration and a taped song to be learned by primary or intermediate age children.

Send all orders to the Office Secretary, Church of Christ (Temple Lot), P. O. Box 472, Independence, Mo. 64051. Specify cassette tape or reel-to-reel ("We Sing and We Talk . . ." is available only on cassette). Slide projectors and tape players are not provided.

We also provide a Sermon-by-Tape service. There is no charge for the issuing of a cassette tape on a loan basis. Please refer to the January 1981 issue of the Zion's Advocate for a complete listing, or write to Harold Gill, 18848 N. 30th Street, Phoenix, Az. 85024.

SUNDAY SCHOOL SUPPLIES

Send all orders to: General Sunday School Association Treasurer, Church of Christ (Temple Lot), P. O. Box 472, Independence, Missouri 64051.

	Price Each
Primary, Volume 1, No. 1, Childhood of Jesus	N/C
Primary, Volume 1, No. 2, Jesus' Ministry (Out of Print)	N/C
Primary, Volume 1, No. 3, Jesus' Ministry con't.	N/C
Primary, Volume 1, No. 4, Life of Jesus	N/C
Church History for Juniors (34 pages) plus separate	N/C
Teacher's Guide by Donna Moser	N/C
The Book in the Stone Box (7 pages) by Viola Henning	N/C
The Bible Game, "Who Am I?" by Doris Housknecht	\$1.50
(No charge for single box to a Local Sunday School)	