

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

Independence, Missouri, April, 1981

No. 4

The Master Is Risen Indeed

Aye, the lilies are pure in their pallor,
The roses are fragrant and sweet,
The music pours out like a sea wave,
Pulsing in praise at his feet;
Pulsing in passionate praises
That Jesus has risen again;
But we look for the signs of his coming
In the hearts of the children of men.

Wherever the kind hand of pity
Falls soft on a wound or a woe,
Wherever a peace or a pardon
Springs up to o'ermaster a foe,
Wherever in sight of God's legions
The armes of evil recede,
And truth wins a soul or a kingdom,
The Master has risen indeed.

Mary Lowe Dickinson

CONTENTS

What Is Happening To The Restored Gospel? (Ed.)	50	Excerpts From A Letter	59
To Preach Repentance	52	Think About It	60
What We Should Know About Alcohol	56	Local Church News	61
Under The Olive Trees	57	State Reunion Notices	62
To Scattered Members and Friends	58	Obituary	63
		U. S. Post Office	63

Zion's Advocate

ZION'S ADVOCATE (USPS 699-300)

Official publication of The Church of Christ
Headquarters on the Temple Lot, 200 S. River Blvd.
Independence, Missouri 64050
Phone: (816) 833-3995 - 833-3914

EDITOR

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

ASSOCIATE EDITORS

Harvey E. Seibel, 9800 E. 32nd St., Independence, Mo. 64052, 461-1762
Becky L. Fann, 4117 S. River Blvd., Independence, Mo. 64055, 373-8846

BUSINESS MANAGER OF THE ADVOCATE

C. LeRoy Wheaton, P. O. Box 472, Independence, Missouri 64051

PUBLISHED MONTHLY BY THE CHURCH OF CHRIST

(Temple Lot) 200 S. River Blvd., P. O. Box 472, Independence, Missouri 64051

Second Class Postage Paid At Independence, Missouri

SUBSCRIPTION RATES: Subscription rates to members paid from general funds. In bundles of twelve or more for missionary purposes, \$2.00. Non-member rates one year \$4.00. Canadian and all foreign rates, \$4.50.

Send all donations for the Temple Fund, the Storehouse, Consecrations, Tithes, Offerings, and Subscriptions for The Advocate to:

Church of Christ (Temple Lot)
200 S. River Blvd.
P. O. Box 472

Independence, Missouri 64051

Att.: C. LeRoy Wheaton, Business Manager, General 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 Representative in the Office, James M. Case, 1106 E. Gudgell, Independence, Missouri 64055.

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

ORIGINAL ARTICLES

All individual articles published in this paper are opinions of the author and do not necessarily reflect the teachings of the Church or the opinions of the Editorial Staff.

All authorized declarations and notices coming from the General Conference, the Council of Apostles or the General Bishopric reflect the practices and beliefs of the General Church.

Editorial . . .

WHAT IS HAPPENING TO THE RESTORED GOSPEL?

Many people of the Restoration Movement have felt the need to express concern over the changes that are taking place in their churches. Much of what they have traditionally been taught is being replaced by modern concepts. A seemingly deliberate effort is being made to discard the much heralded peculiarities of Restorationism, while the people are being conditioned to accept a blend of religions which compromise the distinctions of all churches. The energy of many is being spent to accomplish this great feat, the misguided motive being that it is God's will.

The Church of Christ, though small in number and insignificant in the sight of many modern religionists, does not entirely escape the pressures of the ecumenical influence. The general attitude of the revolutionists has spilled over into some of our channels of thinking subtly bringing causes for change.

The unmistakable pattern of the adversary can be seen throughout the religious world — divide and conquer. This method is not new, yet it is very effective. It is used wherever people will allow it to happen.

First comes the new or contrasting precept which immediately brings controversy and contention within the ranks. Second comes the coverup by admonishing the need for more love and unity directing all attention away from the foreign element. Thirdly, the matter is labeled controversial and all teaching of either side of the issue is baned making the original precept seem equally as wrong as the new precept.

Consequently the more full truth becomes less and less spoken with the preachers guiding their words by their self-imposed consciences. Their consciences are wrongly guided to accommodate a false peace which appears to be good but is actually designed to diminish true principle. Hearts are filled with a new kind of love causing an over-expressed demonstration of emotionalism which feeds the need for self exaltation.

The security blanket then falls wrapping all into a state of false love and false peace. Ugly contention has been swept away from view, and with it has gone the uncomfortableness and reality of truth.

No absolutes are necessary in the cocoon of half-truths. Everyone is right and no offense is to be made by anyone expressing an infallible truth which might contrast another's personal views. The unspoken agreement is to not speak out against another's beliefs or wrongs less he is driven away causing the greater damage to his total well being. It is said that he is indulged for his own sake, but the real problem is in the fear of a confrontation which might expose one's own faults and misconceptions.

A blind and carnal-inspired desire to do good becomes the total religion. The disciple of the new cult knows little or nothing of true gospel principle. His efforts are guided toward a self-satisfying goal of personal accomplishments. His good is an image molten from his confused likes and dislikes — its features have a strong resemblance of the fantastic and

unreal world portrayed on page and screen by the fiction writer and actor. The happy endings give an assurance of a reward falsely offered.

Today's religionist knows not the poison he consumes as he drinks of the stream of polluted truths. His conscience becomes drunken with vagueness and conjecture. He chases moot questions and follows after unnecessary and irrelevant matters. When true inspiration is exposed to his view, he marvels for a time but fails to recognize and appreciate fully the value of the message it brings.

He reads the church histories as if they were novels of modern writers. He treats his heritage as if it were another option among his numerous and unconsequential choices. The scriptures become his playground for theory; the inventiveness of human imagination stretches them to fit the undisciplined society in which he lives.

Perhaps it would be well for us to individually ask ourselves some questions that we might know just how much we are influenced by modern philosophy.

What do we know that is absolutely true? Do we write our own principles, precepts and doctrines? Do we govern the condition of our destiny? Are we the playwrights of the roles we fill in this stage of existence?

How do we know truths? Is my personal appraisal my only means of determining truth? Is my accumulation of general knowledge and experience my real means of analyzing truth? Is my intelligence alone sufficient to accurately judge between good and evil?

Let's look closely into the situation we find ourselves. Let's search out the true line of distinction between good and evil. Let's recognize the real limitations set before us and seek no longer to slip over into careless indulgences of personal conjectures.

To understand our situation better, we should go back to when the gospel was restored and seek out the things that were revealed to the early church that contrasted the popular beliefs of that time. Particularly, we should rehearse the experience that Joseph Smith had in the woods and the attitude that he had as he went to the Lord in prayer. The claim to have been visited by heavenly personages was reason enough for many people at that time to reject him. That experience, however, was the great awakening that had been prophesied would come for many years. God had broken His silence and He was speaking to the peoples of the earth once again through divine communication. From that time forward was to come the gifts of the Lord. He was to express His Holy will to the children of men once more as in the days of the apostles of old.

The fullness of the gospel of Christ was preached again to the Gentiles, but it was not readily accepted. In fact the religious leaders of that day rose up in great opposition to Joseph Smith and the Book of Mormon. That opposition continued for several generations, but in more recent times a change has taken place among the Restoration peoples themselves. Many of them have allowed themselves to be won over to the

opposition turning against the very truths that their forerunners defended with their lives. They have, in very fact, apostatized from the fullness of the gospel that they might become one with the churches of the world.

It is true that the churches that once renounced the fullness of the gospel have themselves accepted many of the teachings and practices that were uniquely Restoration. This seems, on the surface, to bring Protestantism and Restorationism closer together, but we sometimes forget the true line of authority that is easily confused with the devil's counterfeits. Satan has cleverly deceived the masses with that which seems right but is the way of death.

We have no reason to apologize to any Christian peoples for our heritage. Our heritage, whether we fully accept it or not, was an act of God in returning the Kingdom of Heaven to the earth again as it was in the days of Christ. This act was necessary due to the fact that the original church established by Christ had gone into complete apostasy during the fourth century A. D. The true light of the gospel of Christ had diminished into a darkness which effected the known world for many generations. Even with the coming forth of the Reformation, the true light of the gospel did not return in its entirety until the days of Joseph Smith, Jr. Under the direction of an angel of God, the full truth of the gospel was exposed unto mankind once again. With it came the priesthood authority that the truth might be preached which also necessitated the organization of the church.

This was not just another church that was organized — it was the true Church of Christ. Although it may be difficult for some to identify that church today, it is, by necessity, a singular church just as it was in the days of Christ. It does not include all organizations or peoples who claim Christ as their Lord. It must be the church that is built upon His gospel.

His church must be made up of a people who recognize and defend the works of God in these latter days. God's elect will remain steadfast in those truths that distinguish the restored Church of Christ from all other religions. If we, the Church of Christ (Temple Lot), are to remain that true church, we must qualify to be Christ's people in word and in deed. We must be worthy to reflect the light of the fullness of Christ's gospel, the gospel that was restored by the power of God.

We must therefore know the truth and we must continually acquaint ourselves with the means by which we learn the truth. God's means of revelation is not to be a novel thing to His people. The best gifts, the gifts that reveal His will, are to be cherished. Reverence is to be given to God as He speaks through His servants. His words are to be heeded; they are not to be debated or reasoned with as if our opinions are equal to His counsel.

We should try to realize that we are subject to God in every aspect of our existence. Not even the least of

our thoughts pass His notice. No where can we escape His observation. It is to our eternal well-being to always be aware of His ever watchful eye and to conduct ourselves according to that awareness. If we are willing servants, we will not look to Him in dread, but in joy and praise.

God is not a respecter of persons, we are told. This infallible truth should ring true in all doctrine and every precept that we attempt to teach. With it we should teach that God does not look upon sin with the least degree of allowance and that His goodness is a quality, not an indulgence. He has made provision to save us from our sins, not in our sins. This means that He wills that we repent of our sins, seek forgiveness and refrain from sin in a continual effort to perfect ourselves in his sight. We are to become perfect even as God is perfect. This commandment is not an ideal but a reality.

God is actively interested in the well-being of His people. Wherein they will respond to His promptings, he strives with them. He will communicate His personal guidance in their lives both temporally and spiritually. Through His Spirit He will give them a true understanding of His written word.

We are told not to despise revelation for it is God's means of speaking to His people. Revelation is a true characteristic of the fullness of the gospel. The written word without divine inspiration is of little value to the ever erring human. In fact great stumbling blocks occur as a result of the lack of true spiritual guidance. Our divided state in the Restoration is a product of the lack of true inspiration. To correct this divided state we must all humbly petition God continually to have His Spirit to be with us in the study of His word.

Finally we should know by what spirit we are guided. Christ has told us that his sheep will know his voice. Unless we are listening to him and are acquainted with his spirit, we will very likely be deceived and led astray.

This is a day of great deception and we have been amply warned. We will surely fall victim to the clever scheme of the devil if we fail to heed God's warnings. Let us beware of the false teachings and all too familiar embrace of the world. Let us pray earnestly for God's favor that we will be able to discern clearly good from evil.

RLS

"... TO PREACH REPENTANCE ..."

"The manner which the disciples, who were called the elders of the church, ordained priests and teachers.

After they had prayed unto the Father in the name of Christ, they laid their hands upon them, and said, In the name of Jesus Christ I ordain you to be a priest; (or if he be a teacher;) I ordain you to be a teacher, to preach repentance and remission of sins through Jesus Christ, by the endurance of faith on his name to the end. Amen." (Moroni 3:1-2)

This is the manner of ordination prescribed by the Lord for our ministry. Note the importance of repentance. The priesthood are literally commanded to preach repentance.

The people must be informed, and **reminded** of the need to repent. What is repentance? First it is an emotion; a feeling of sorrow that we have done something that is wrong. (See 2nd Corinthians 7:10.) This sorrow leads us to a desire to do something about it. We must confess our sins. Then we must forsake them. (See 1st John 1:9 and 3rd Nephi 1:31, Mosiah 2:16, Alma 19:13.) Next we must work to repair, to correct the wrong done. "If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die." Ezekiel 33:15. (See also Alma 19:20, Alma 16:226, Alma 10:6) "Therefore, if ye shall come unto me, or shall desire to come unto me, and rememberest that thy brother hath aught against thee, Go thy way unto thy brother, and first be reconciled to thy brother, and then come unto me with full purpose of heart, and I will receive you." (3rd Nephi 5:71-72.)

So, altogether, repentance is a process, a procedure we must follow if we are to be forgiven of our sins.

There are many scriptures which lend weight to the requirement of those called to serve God and spread His gospel.

"And now I say unto you, that this is the order after which I am called; yea, to preach unto my beloved brethren; yea, and every one that dwelleth in the land; Yea, to preach unto all, both old and young, both bond and free; yea, I say unto you, the aged and also the middle aged, and the rising generation; yea, to cry unto them that they must repent and be born again; Yea, thus saith the Spirit, Repent all ye ends of the earth, for the kingdom of heaven is soon at hand; yea, the Son of God cometh in his glory, in his might, majesty, power and dominion. Yea, my beloved brethren, I say unto you, that the Spirit saith, Behold the glory of the King of all the earth; and also the King of heaven shall very soon shine forth among all the children of men; And also the Spirit saith unto me, yea, crieth unto me with a mighty voice, saying, Go forth and say unto this people, Repent, for except ye repent, ye can in no wise inherit the kingdom of heaven." (Alma 3:85-89).

"Preach unto them repentance, and faith on the Lord Jesus Christ; teach them to humble themselves, and to be meek and lowly in heart; teach them to withstand every temptation of the devil, with their faith on the Lord Jesus Christ;" (Alma 17:66.)

"From that time Jesus began to preach, and to say, 'Repent: for the kingdom of heaven is at hand.'" Matt.

4:17. (See also Matt. 3:1-2, Matt. 9:12-13, Mark 1:15, Mark 2:17, Mark 6:12, Helaman 5:114, Alma 17:22, 3rd Nephi 3:57 & 67, Ether 4:32 & 112-3.)

A most descriptive scripture that serves to remind us of the importance of preaching repentance near and far is found in the 33rd chapter of Ezekiel: "Again the word of the Lord came unto me, saying, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; Then whosoever heareth the sound of the trumpet and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of Man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; thou has delivered thy soul." (Ezekiel 33:1-9.)

Another passage which vividly states why it is imperative to constantly remind ourselves, our church and the world to repent is in 2nd Nephi: "For the day shall come that the Lord God will speedily visit the inhabitants of the earth; and in that day that they are fully ripe in iniquity, they shall perish. But behold, if the inhabitants of the earth shall repent of their wickedness and abominations, they shall not be destroyed, saith the Lord of hosts. But behold, that great and abominable church, the whore of all the earth, must tumble to the earth; and great must be the fall thereof: For the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger and perish: For behold at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good;

"And others will he pacify, and lull them away into carnal security, that they will say, All is well in Zion; yea, Zion prospereth, all is well; And thus the devil cheateth their souls, and leadeth them away carefully down to hell. And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them, I am no devil, for there is none; And thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance. Yea, they are grasped with death and hell; and death

and hell, and the devil, and all that have been seized therewith, must stand before the throne of God and be judged according to their works, from whence they must go into the place prepared for them, even a lake of fire and brimstone, which is endless torment. Therefore, wo be unto him that is at ease in Zion." (2nd Nephi 12:20-30)

Certainly, no one will argue that the world today is in a state of extreme wickedness. And we all know that the church is charged with the task of spreading the gospel to the world, to offer salvation to those who will hear.

But what of the church itself? Are we in danger, in jeopardy? Do we need to be reminded to repent? Most definitely and always. Each individual member of the bride of Christ and the church organization as a whole unit must be constantly on guard against even the smallest temptations to sin; against the soft, honey-coated, lulling doctrines that would rob the soul of Eternal Life. Christ's statement: "For unto whomsoever much is given, of him shall be much required;" Luke 12:48 tells the church and her members that we **especially** must be on the alert and be unceasingly diligent.

Please note in 2nd Nephi 12:25-26 that we can be lulled-away; that the devil can cheat our souls and lead us **carefully** down to hell. Satan is cunning, he is crafty. The enemy of our souls does not approach us in a red cape with smoldering pitchfork and the scent of sulfur. He comes in disguise. Satan has the power to appear as an angel of light. Therefore we must be constantly watchful that we do not commit sin. Our watchmen, our priesthood must constantly warn us against the pitfalls however large or small.

Why is the need for repentance so vital? The obvious answer is: so that we may have Eternal Life; that we may be able to spend eternity in the glorious presence of God. That is the desire of our hearts. It is the promise of the Lord . . . **IF** . . .

IF what? **If** we repent and endure to the end. The end of what? The end of our mortal life.

"Yea, O ye people of the house of Israel; ye that dwell at Jerusalem, as ye that have fallen; yea, how oft would I have gathered you as a hen gathereth her chickens, and ye would not. O ye house of Israel, how oft will I gather you as a hen gathereth her chickens under her wings, if ye will repent and return unto me with full purpose of heart." (3rd Nephi 4:57-58)

"And again I say unto you, Ye must repent and become as a little child, and be baptized in my name, or ye can in no wise receive these things. And again I say unto you, Ye must repent and be baptized in my name and become as a little child, or ye can in nowise inherit the kingdom of God. Verily, verily I say unto you, that this is my doctrine; and whoso buildeth upon this, buildeth upon my rock; and the gates of hell shall not prevail against them. And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock,

but he beildeth upon a sandy foundation, and the gates of hell standeth open to receive such, when the floods come, and the winds beat upon them. Therefore go forth unto this people, and declare the words which I have spoken, unto the ends of the earth." (3rd Nephi 5:39-43)

"And my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, I might draw all men unto me: That as I have been lifted up by men, even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil; And for this cause have I been lifted up; therefore according to the power of the Father, I will draw all men unto me, that they may be judged according to their works. And it shall come to pass, that whoso repenteth and is baptized in my name, shall be filled; and if he endueth to the end behold, him will I hold guiltless before my Father, at the day when I shall stand to judge the world. And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father: and this is the word which he hath given unto the children of men." (3rd Nephi 12:26-30)

And if we do not **repent** and **endure** to the end, what then? Turn back to the scripture just read: "And he that endureth **Not** to the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father; and this is the work which he hath given unto the children of men. And for this cause he fulfilleth the words which he hath given, and he lieth not, but fulfilleth all his words; and **no unclean thing** can enter into his kingdom; Therefore nothing entereth into his rest, save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the **end**. Now this is the commandment, Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand **spotless** before me at the last day." (3rd Nephi 5:30-33)

These last 3 references quoted are Christ's own words. He did not say we may stand **less spotted**, he said **SPOTLESS**.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless." (2nd Peter 3:14)

"Have ye walked, keeping yourselves blameless before God?" (Alma 3:47)

"And may the Lord bless you, and keep your garments spotless, that ye may at last be brought to sit down with Abraham, Isaac, and Jacob, and the holy prophets who have been ever since the world began, having your garments spotless, even as their garments are spotless in the kingdom of heaven, to go no more out." (Alma 5:42)

"For our words will condemn us, yea, all our works

will condemn us; we shall not be found spotless: And our thoughts will also condemn us; and in this awful state, we shall not dare look up to our God; And we would fain be glad if we could command the rocks and the mountains to fall upon us, to hide us from his presence. But this cannot be: we must come forth and stand before him in his glory, and in his power, and in his might, majesty, and dominion, and acknowledge to our everlasting shame, that all his judgment are just." (Alma 9:23-26)

We must face the fact that the Lord requires us to be **spotless**. The words "spotless" and "blameless" mean without a single spot or blame. This is required of us - those who know and profess and practice the gospel of Jesus Christ.

"And now behold, I say unto you my brethren, If ye have experienced a change of heart and if ye have felt to sing the song of redeeming love, I would ask, Can ye feel so now? Have ye walked, keeping yourselves blameless before God? Could ye say if ye were called to die at this time, within yourselves, that ye have been sufficiently humble? That your garments have been cleansed and made white, through the blood of Christ, who will come to redeem his people from their sins? Behold, are ye stripped of pride? I say unto you, If ye are not, ye are not prepared to meet God. Behold ye must prepare quickly, for the kingdom of heaven is soon at hand, and such an one hath not eternal life. Behold, I say, Is there one among you who is not stripped of envy? I say unto you, that such an one is not prepared, and I would that he should prepare quickly, for the hour is close at hand, and he knoweth not when the time shall come; for such an one is not found guiltless. And again I say unto you, Is there one among you that doth make a mock of his brother, or that heapeth upon him persecutions? Wo unto such an one, for he is not prepared, and the time is at hand that he must repent, or he can not be saved; Yea, even wo unto all ye workers of iniquity; repent, for the Lord God hath spoken it." (Alma 3:46-56)

"And now behold, my brethren, I say unto you, Do not suppose that this is all; for after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance if ye have, to those who stand in need; I say unto you, If ye do not any of these things, behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith; Therefore if ye do not remember to be charitable, ye are as dross, which the refiners do cast out, (it being of no worth) and is trodden under foot of men." (Alma 16:223-225)

Christ speaks: "Ye have heard that it hath been said by them of old time, and it is also written before you, that thou shalt not kill; and whosoever shall kill shall be in danger of the judgment of God. But I say unto you, that whosoever is angry with his brother, shall be in danger of his judgment. And whosoever shall say to his brother, Raca, shall be in danger of the

council; and whosoever shall say, Thou fool, shall be in danger of hell fire;" (3rd Nephi 5:69-70)

"Do not endeavor to excuse yourself in the least point, because of your sins, by denying the justice of God, but do you let the justice of God, and his mercy, and his long suffering, have full sway in your heart; but let it bring you down to the dust in humility." (Alma 19:114)

Remember that even our thoughts will condemn us. Note that even a feeling of pride or envy, or name-calling will keep us from being saved if we do not repent of it in this mortal life, because we will not be found guiltless, blameless, **SPOTLESS!** How do we become spotless? We do it by practicing the process of repentance. It is crucial to bear in mind that these last scriptures are directed to those who are already in the gospel. Also these next two references:

"For behold, the time is at hand that whosoever bringeth forth not good fruit, or whosoever doeth not the works of righteousness, the same have cause to wail and mourn. O ye workers of iniquity; ye that are puffed up in the vain things of the world; ye that have professed to have know the ways of righteousness; nevertheless have gone astray, as sheep having no shepherd, notwithstanding a shepherd hath called after you, and art still calling after you, but ye will not hearken unto his voice." (Alma 3:60-61) The apostle Paul touches on this matter: "But I keep under my body and bring it into subjection lest that by any means, when I have preached to others, I myself should be a castaway." (1st Corinthians 9:27)

If we do not repent of our sins now, while we live in mortal flesh we will never be able to: "For after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness, wherein there can be no labor performed. Ye can **NOT** say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye can **NOT** say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world. For behold, if ye have procrastinated the day of your repentance, even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; Therefore the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked." (Alma 16:230-234)

"Therefore, according to justice, the plan of redemption could not be brought about, only on conditions of repentance of men in this probationary state; yea, this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice. Now the work of justice could not be destroyed: if so God would cease to be God." (Alma 19:94-95)

We must be ever watchful, ever diligent that we repent of all our sins. If we fail in this diligence of re-

pentance all our righteous works will not cover the guilt, the blame, the **SPOT** for which we did not repent.

"Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?"

"**BUT** when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the obominations that the wicked man doeth, shall he live? **All** his righteousness that he hath done shall not be **mentioned**: In his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." (Ezekiel 18:23-25)

"When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die; If he turn from his sin, and do that which is lawful and right; If the wicked restore the pledge, give again that he had robbed, walking the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; and he shall surely live. Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal. When the righteous turneth from his righteousness and committeth iniquity, he shall even die thereby." (Ezekiel 33:13-18)

If we are found to be guilty, to have failed to repent of our sin, then we will have to acknowledge that God's judgment is just, and our punishment is just.

"When every nation, kindred, tongue, and people, shall see eye to eye, and shall confess before God that his judgments are just." (Mosiah 8:71)

"Yea, even at the last day, when all men shall stand to be judged of him, then shall they confess that he is God; Then shall they confess, who live without God in the world, that the judgment of an everlasting punishment is just upon them; And they shall quake, and tremble, and shrink beneath the glance of his all-searching eye." (Mosiah 11:197-9)

We hear so much in these last days that all that is required of us is to "believe on the name of Jesus." All throughout the "born again" movement chime the melodic lines "I believe in a God of love." "I believe in a merciful God." "Now that I've been saved - I just know that God would not allow me to commit a sin." We can easily see through these lulling doctrines that have snared millions. But it is equally important for the church and her watchmen to guard against any subtler ideas that would make us relax our diligence and harden our repentant hearts even a little.

"And there shall also be many which shall say, Eat, drink, and be merry; nevertheless, fear God, he will justify in committing a little sin: yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this. And

do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God. Yea, and there shall be many which shall teach after this manner, false, and vain, and foolish doctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord; and their works shall be in the dark; and the blood of the saints shall cry from the ground against them. Yea, they have all gone out of the way; they have become corrupted. Because of pride, and because of false teachers, and false doctrine, their churches have become corrupted; and their churches are lifted up; because of pride, they are puffed up." (2nd Nephi 12:10-14)

And so it is of vital importance that the watchmen be swift and sure in sounding the trumpet signal of warning of danger. It is absolutely imperative that each of us faithfully remember each day to exercise the process of repentance that we will be found to be without spot at that great day of the judgment and justice of the Lord God.

Submitted by,
Janice L. Welch

WHAT WE SHOULD KNOW ABOUT ALCOHOL

Through research various individuals and organizations have discovered the great danger effected by the consumption of alcohol. The Church of Christ has done very little in the recent past to counter the great increase in the social acceptance of alcohol use by speaking out against it. Our actual contact and limited knowledge probably account for our silence on the matter.

Inasmuch as information has come into my hands by way of an organization who has gathered pertinent data and who are supplying this data to all who will accept it, I feel as editor of this paper to pass on this information through this media. This organization is called "AIDS", Alcohol Information Distribution Service For Religious Publications. The following is one of their articles supplied for our use.

IS BEER A FOUR LETTER WORD?

Four-letter words are not always bad. Some good ones include love, care and home. "Fact" is a four-letter word we should learn to appreciate.

One fact is that beer contains a powerful drug, ethyl alcohol. Another fact is that beer consumption in America has increased by 84% since 1950. (1)

Television and other media associate beer with adventure, nature, sports and glamour. Commercials, though do not present these facts:

- ★ 45% of teenagers now report having been drunk at least once, and 19% report getting drunk once a month (2)
- ★ 41% of high school seniors reported drinking heavily at least occasionally (3)

- ★ 7% said they drink daily (3)
- ★ 32% say all or most of their friends get drunk at least once a week (3)
- ★ Regular use of alcohol is at least twice that of marijuana or cigarettes (3)
- ★ Drunk driving is the number one killer of teenagers (4)
- ★ An estimated 8,000 young people are killed each year in alcohol-related automobile accidents (4)
- ★ 40,000 highway injuries among youth, annually, are linked to alcohol (5)

Commercials promoting the use of alcoholic beverages appear to be accomplishing their purpose. But, on the basis of the facts, you be the judge. Is beer a four-letter word?

For free information write:

National Clearinghouse for Alcoholic Information
P. O. Box 2345
Rockville, Maryland 20857

These references have been used and can be consulted for further information:

1. UPI, University Park, PA., Aug. 2, 1980 news items on research by Dr. Frederick R. Demles.
2. "Facts About Alcohol and Alcoholism," "DHHS Publication No. (ADM) 80-31, National Institute on Alcoholic Abuse and Alcoholism, 5600 Fishers Lane, Rockville, Maryland 20857.
3. "1979 Highlights, Drugs and the Nation's High School Students," National Institute on Drug Abuse, DHEW Publication No. (ADM) 80-930, 1979.
4. "An Activist's Guide for curbing the Drunk Driver," U. S. Department of Information Booklet DOT HS 802110, April, 1977.
5. "Is Beer A Four-Letter Word? Booklet by National Institute on Alcohol Abuse and Alcoholism, 5600 Fishers Lane, Rockville, Maryland 20857.

Fill up each hour with what will last
For life above, when this is past,
Will be ripe fruit of this thou hast.

Be pure and true in inmost thought;
From threads of purpose, deftly caught,
The warp and woof of deeds are wrought.

Be kind in act and speech; one word
May soothe some heart by trouble stirred,
And be by listening angels heard.

And heart and hand shall both be strong,
And life itself shall prove, ere long,
A prelude to the perfect song.

Callie B. Stebbins

TO SCATTERED MEMBERS AND FRIENDS

Faith and repentance are the first principles of the gospel of Christ. You will note that they require you alone to act upon them. God will not make you have faith nor will He make you repent against your own willful choice. We must take these first steps ourselves.

When we have done this, we will find ourselves confronted with the next step - baptism. This involves the active participation of another person, someone who has the authority to baptize. There are many scriptures that teach the doctrine of baptism, so that we need not be ignorant or confused.

John the Baptist opened the New Testament gospel with his preaching, but there is no record of his ordination to be a preacher or of his own baptism. Before Jesus entered into His work as the Son of God, He came to John the Baptist for baptism; therefore, we are sure that he was called of God. John recognized who He was and protested his unworthiness, but Jesus said, "Suffer it to be so now, for thus it cometh us to fulfill all righteousness." Then John baptized Jesus and the Spirit of God was witnessed to Him. Read Matthew 3:13-17.

What Jesus had done pleased God and He acknowledged Him as His beloved Son. Baptism was an established doctrine of the church from that time on. The disciples were to go into the world and preach the gospel and baptize the believers. At no time do we read that God changed the orders to His ministry in regard to this doctrine or any other doctrine.

"And he said unto them, 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) Can we say that this instruction was not meant for us today; can we say that it is not necessary to salvation, or that it is not plain to our understanding?

On the great day of the outpouring of the Holy Ghost that was promised to the disciples, we find Peter standing up to deliver an outstanding sermon under the Spirit. No one dare say that he was not inspired as he declared the gospel. When he had finished, there were those who were "pricked in their heart," and asked the question, "Men and brethren, what shall we do?" Peter without hesitation knew what to tell them. "Then Peter said unto them, Repent and be baptized everyone of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and all that are afar off, even as many as the Lord our God shall call." (Acts 2:37-39)

The scriptures say that there were about three thousand that were baptized that day. Amazing what the power of God will do, and who of us would not like

to see this happen today? Note there was no alter call, no mention of just accepting Jesus into their hearts, no compromising with the gospel requirement of baptism, and no one was turned away who was sincere and obedient to the call.

This establishes that the doctrine of baptism was for the remission of sins. It is not an outward ceremony that can be put aside as an option of ours. It is the doctrine of Jesus Christ that is needed for the saving of the souls of men.

In the eighth chapter of the book of Acts, we find a story of the eunuch who was returning from Jerusalem, reading the scriptures as he rode in his chariot. The angel of the Lord directed Phillip to go to him to teach him of Jesus. We read that when he had been taught about Jesus he asked to be baptized. When this was accomplished, the Spirit took away Phillip and the eunuch went his way rejoicing because he had "fulfilled all righteousness," and he knew it pleased God. It was necessary, and it was needful for someone with authority to do it; he could not do it for himself.

In chapter nine of the book of Acts we read of the conversion of Paul, the Apostle. It too, reveals the need for other ministry than one's self to please God. Paul was spoken to by the Lord, and when Paul asked what he should do, the Lord told him to go into the city and he would be told. Now a man named Aanaias was directed to find Paul and to anoint him for healing. When this was accomplished, he received his sight immediately. Then he arose and was baptized. Again the pattern of the doctrine is made clear - that under the ministry of a man of God, called by the Holy Ghost, we are to be baptized into Christ.

A ruler of the Jews named Nicodemus came to Jesus by night and talked to the Lord about his works. Jesus told him, "Except a man be born again, he cannot see the kingdom of God." This puzzled Nicodemus and Jesus continued to explain that, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:1-5)

I have been writing about the kingdom of God and of the King who is Jesus, the Christ. When He comes again to rule and bring peace to the earth, will we be ready - will we be qualified to enter into the kingdom as His people?

His pospel is plain and simple to the hearts of those who hunger and thirst for righteousness. We must be faithful and repent of every sin, be baptized for the remission of sins in His name. Being born of the water and of the Spirit, we then will be able to enter the kingdom of God, the true Church of Christ.

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 5

QUESTION: When or at what point in history did all these nations represented by the great image stand complete?

The independency of Babylon was regained in 650 A. D. which continued until 1920. Media-Persia recovers its independence under Tahmasp, holding it until the present day. Greece regains its independence in 1829, the Great Powers officially recognizing her independence in 1830. Rome is resorted unto the imperial rule of the pope, who holds it as his kingdom uninterruptedly till 1848.

"It will be observed from this digest of history covering the nations of the image, that while Babylon, Persia, and Rome regained their sovereignty at intermittent periods, Grecia, the belly and thighs of the image, losing her independency with her overthrow in 168 B. C., never regained it until 1829-1830. And it is remarkable to note that at this particlar date all the other image kingdoms were also exercising sovereign rule.

"Indeed the ten toe kingdoms were in existence also. These were Austria, Bavaria, England, France, Naples, Netherlands, Portugal, Sardinia, Spain, and Wurtemberg.

"Thus the image was completed, and the first date in the history of the world recording that completion was A. D. eighteen hundred and twenty-nine" (Taken from the Marvelous Work and a Wonder by Daniel McGregor).

Daniel tells that in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed. Was that kingdom set up? Consider the following: (as testified to by Joseph Smith)

Joseph was greatly perplexed due to the religious excitement of the time and was unable to determine in his own mind which of all the sects was right. One day while reading from James, the first chapter he read, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not and it shall be given him." This came to him so powerfully that he determined to ask God.

Says he, "My object in going to enquire of the Lord was to know which of all the sects was right. That I might know which to join. No sooner therefore did I get possession of myself so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right (for at this time it had never entered into my heart that all were wrong,) and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds

were an abomination in his sight; that those professors were all corrupt, 'They draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof.'"

Three years later Joseph again went to the Lord to inquire as to his standing before Him. An angel then appeared before him. A part of the message delivered to him is given as follows:

Says Joseph, "He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni, that God had a work for me to do, and that my name should be had for good and evil, among all nations, kindreds, and tongues; or that it should be both good and evil spoken of among all people. He said there was a book deposited written upon gold plates, giving an account of the former inhabitants of this continent, and the source from which they sprang. He also said that the fullness of the everlasting gospel was contained in it, as delivered by the Savior to the ancient inhabitants."

At length time came for the plates to be delivered to him and the record translated. "We still continued the work of translation, when in the ensuing month, (May eighteen hundred and twenty-nine), we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, 'Upon you my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins, and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.' He said this Aaronic priesthood had not the power of laying on of hands, for the gift of the Holy Ghost, but that this should be conferred on us hereafter, and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me. Accordingly we went and were baptized, I baptized him first, and afterwards he baptized me, after which I laid by hands upon his head and ordained him to the Aaronic priesthood, and afterwards he laid his hands on me and ordained me to the same priesthood, for so we were commanded."

Finally (in June 1829) Joseph and others gathered to ask the Lord in regard to the fulfillment of the promise that they should be ordained to the higher (or Melchisedec) priesthood.

"We had not long been engaged in solemn prayer, when the word of the Lord came unto us in the chamber, commanding us: that I should ordain Oliver Cowdery to be an elder in the Church of Christ, and that he also should ordain me to the same office and then

to ordain others as it should be made known unto us from time to time; we were however commanded to defer this our ordination until such times as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers, or not, when also we were commanded to bless bread and break it with them, and to take wine, bless it and drink it with them, afterwards proceed to ordain each other according to commandment, then call out such men as the Spirit should dictate, and ordain them, and then attend to the laying on of hands for the gift of the Holy Ghost, upon all those whom we had previously baptized; doing all things in the name of the Lord."

At this time the revelation calling out the twelve apostles was given. Then in the spring, on April 6, 1830, the church was organized according to the laws of the state of New York.

The kingdom was set up, the little stone was cut out of the mountain without hands (meaning that it was of God and no of man). The angel descended from heaven on May 16, 1829, restoring the authority of the priesthood again to the earth and authorizing men to represent Christ and to baptize unto repentance those who desired to enter into the kingdom.

In reiteration, consider again the point we have just made. "Greece gained her independence from Turkey in 1829, and in 1829 the kingdom of heaven was set up by the angel bringing back ministerial authority from heaven.

"In 1830 the London Protocol of Great Powers officially recognized the independence of Greece. About one month later, April 6, 1830, the Church of Christ was organized, composed of those who had been baptized by the authority brought from heaven, May 15, 1829.

"Could anything be plainer? What more could God do to prove the time of the setting up of his kingdom?" (The Great and Marvelous Work).

We have shown that the fourteen kingdoms were all ruling independently in 1829-30 A. D. The image stood complete upon its feet for the first time in the history of the world at that date.

We have shown that the kingdom was restored at that very time. In 1829 the angel brought the priesthood authority enabling man once again to officiate in the things of God. The Church was organized in 1830. The Father did appear in vision to Joseph Smith and judgment was again given to the saints. The Kingdom began to be possessed in 1830 but full possession will not come until the little stone kingdom fills the whole earth which will be at the end of the world.

Things are not what they seem - all that meets the eye and the ear are but shadows of Reality.

THINK ABOUT IT

"... Measuring themselves by themselves and comparing themselves among themselves are not wise."

I am not sure just whom Paul was speaking of in this statement, but surely such measuring and comparing is just as unwise for any and all. If it is not wise then it must needs be foolish. And perhaps there can be no greater foolishness than setting oneself up as the standard against which others are measured. Still it is so automatically and subtly done by the human instinct in every conceivable matter from things of no importance whatever such as personal preferences of taste and function to the most important of all, the understanding of God's word and one's relationship to Him.

There is only one line given by which to measure... Jesus Christ. And the self must be measured there first; when or if this is truly done the chagrin will probably be sufficient that there will be no desire left to so measure any other.

One can never really know another until that other is seen through the "seeing eyes of God." That which happens to God's beloved creatures as they pass into their human habitation is an enigma. The accumulation of generations of genetical mutations occur in the psyche as well as in the flesh. A certain amount of shaping is wished upon all of us by our ancestry. "Which of you by taking thought can add one cubit unto his structure?" Matt. 6:27. Many people have mourned to be able to change the size or shape or face wished upon them by foregoing generations. Even as in the physical a repetition of personality traits is a demonstrable hereditary factor. However because the latter is subjectable to the transforming influence of Jesus through the ministry of the Spirit it is not often seen as the unfortunate burden life wished upon one but is counted as sin if it is an undesirable trait; one which conflicts with one's own.

Awareness of some such inherited temperament in no way gives one in the process of being transformed the right to measure the whereabouts of any other whom the Lord has in the same process of change. Not being able to truly know the base condition of the self, the extent of the limitations imposed surely it cannot be determined in another, neither can one then know the relative extent of the accomplishment of the Lord's purpose.

Some physical cripplings are readily observable and due allowances generally made; others are more subtle and like the psychological or mental endowments or limitations are rarely considered in the human habit of measuring and the placing of expectations or demands, or in a judging of relative righteousness. How wise the commandment to judge not, or to judge only righteous judgment. In the face of the foregoing what can righteous judgment be except that God alone knows each; their abilities and their limitations and therefore only He alone knows what He requires of each

at any given moment in the process of transforming them into His likeness, ourselves included. Thus how foolish to measure ourselves among ourselves.

HOUSTON, MO. LOCAL NEWS

Apostle Marvin Ely visited the Houston area, seeing his son and family, Arden and Johna Ely, Tamma and Chris. He spoke to us reminding us to keep the words and ways of Christ and the benefits that might follow when we do so.

God expects the same of us as he did of Noah, Abraham, Moses, and his prophets. It's vital to learn the commandments of God and apply them to our lives daily.

Be kind, tenderhearted, forgiving, even as God has been with us. We must study and pray, be aware of world conditions. We have little time to prepare for the rich full life Jesus wants us to have.

It's easy to criticize, yet hard to see our own faults. The man is forever searching for riches. God's love and wisdom are worth so much more.

Living in the world of today's fast changing times, it's important to walk close to God. The Lord will be the hope of his people. Trust in God and fear not.

Brother Marvin Case was our guest speaker the second Sunday telling us of Paul's conversion and the work of the ministry then and now. Our duty is to not only listen to the words of God but more importantly to become doers of the words and commandments.

Our faith will be tried but the Lord will reach out to us if we believe in his promises and obey his commandments. Have we fallen short, binding ourselves down with short comings? Hearken to God's Counsel, it can be a strength to you and those around you.

Brother Gus Schwegler of Vienna, Mo. was our speaker January 18. He cited examples of faith throughout scriptures that should help us in expanding our faith.

Through faith we will survive all the problems of life here, all the troubles and persecutions always present. We're told we can move mountains if our faith is strong enough. Be prepared, don't put off til tomorrow what should be done today.

Brother Virgil Addie told us a story of a man who let his work draw him away from his family and God not intentionally, but in his desire to provide worldly things; other more important spiritual aspects slipped away. He reminded us that we need to look clearly at our own values, and readjust them if they're lacking. He felt families needed to spend more time together doing worthwhile things, like going to church, praying, helping others and each other also as needed.

I'd like to thank all who offered prayers for our little granddaughter, Jericho Rae, daughter of Jerrold and Sallie Addie, who developed breathing problems immediately after premature (3 weeks early) birth on last Thanksgiving day. All our prayers were answer-

ed so beautifully. Doctors feared congenital lung or heart problems which their most sophisticated tests failed to detect. Thank you, Lord.

Now, at a little over 2 months old, she is gaining fast, weights about 12 lbs. and all is well with her. Thank you all.

P. S. She's a darling!

Love in Christ,
Mary Addie

AVA, MISSOURI REPORT

There are so many good thoughts our ministry bring us — warnings, admonitions, food to edify which is the Word enlivened by the Spirit. We are grateful for the help of the visiting ministers: Brother Roland Sarratt, Eugene Gould, Larry Beem and Marvin Case. I can only bring fragments of thoughts of the many sermons they preached.

Reading in Numbers 20:24-29, we are warned of the danger of transgression. Aaron and Moses were not allowed to enter the physical promised land. Through sore repenting oft repeated (for true repentance is great suffering and remorse i. e. "Bowed down to the ground" on their faces, verse 6), Aaron's priestly robe was lifted from his weary shoulders and placed upon his son's shoulders. Do we not remember another instance in Bible history of a like experience when Elisha's mantle descended upon Elijah's shoulders and Elisha was taken to God. This is recorded in 2 Kings 2:4-16.

We know that God took Moses as it is recorded in Duet. 34:5-6. Was not this a most blest experience? He was yet with God in New Testament times else how could he have appeared on the mount of transfiguration? (Matt. 17:2, 3, Mark 2:4-16)

Another instance in our lessons of note was when Moses struck the rock (Num. 20:8-13). We realize that when he did this he was under great burdens of frustration leading a rebellious people, who sinned in idol worship, and continued complaints against God, etc. Moses sinned when he did this, for he smote Christ, our Savior. Ex. 17:6: "Behold, I will stand before thee there upon the rock of Horeb . . ." And in verse 8 of Numbers 20, it reads ". . . speak ye unto the rock before their eyes; and it shall give forth his water . . ." This is real liquid water to drink, but it is also symbolic language for Christ is our Rock." He shall give "living water" to earnest fervent seekers. Verse 11: Moses, instead of speaking to the "Rock", smote the rock twice. Weary, worn and impatient, he used man-force and he sinned.

We read in I Cor. 10:4: "And did all drink the same spiritual drink of that spiritual Rock that followed them: and that Rock was Christ." In verse 11 we are told all these are ensamples for our admonition.

This is timely warning lest we, spirit worn and frustrated use smiting, impatient, man-force to bring

Christ's gospel to others and turn them away, thus becoming guilty of smiting the "Rock", our beloved Savior, and our fellow-pilgrims, for the "natural man is an enemy to God." (Mosiah 1:119)

Deep is our thankfulness in listening to the truths expounded of Christ's work as prophesied both in the Old Testament and the New Testament. He is our beloved Savior, "Meek and lowly." (Matt. 11:29) And in Moroni 7:49, 50: "And again, behold I say unto you, that he can not have faith and hope, save he shall be meek and lowly of heart; if so, his faith and hope are vain, for none is acceptable before God, save the meek and lowly of heart; and if a man be meek and lowly in heart, and confesses by the power of the Holy Ghost, that Jesus is the Christ, he must needs have charity; for if he have not charity, he is nothing; wherefore he must needs have charity." We are admonished to pray fervently for the ministry, burdened as they are, and for each other. The prayer of intercession is a vital work of our faith; let us not neglect this precious privilege.

Do we spend as much time lifting our thoughts in prayer for each other as we do in fault finding, i. e. "putting forth of the finger." (Isa. 58:9) This is the pointing fingers at all faults and failings; we are warned, "if ye bite and devour one another, take heed that ye be not consumed one of another." (Gal. 5:15) This is a "lust of the flesh" also, or a desire of the fallen-man nature, for in verse 16 we read, "This I say then, walk ye in the Spirit, and ye shall not fulfill the lust of the flesh." The spirit of discernment is not the condemning spirit.

Let us view ourselves and our past practices and with our Savior's loving help we may be enabled to tip the scales more in God's favor by deep concerned prayers until fervent intercession far outweighs "backbiting habits. Each heart will know the blest peace of His love abiding in it. (Rom. 1:30, Prov. 25:23, 2 Cor. 12:20, Ps. 15)

Another thought brought to us: Has not His visage been marred enough through the centuries (Isa. 52:14); must we distort His image further? Is there danger of turning our Savior from "meek and lowly" into a vengeful destroyer? He is the "lamb slain from the foundation of the world" (Ps. 102:25, Heb. 1:10, Rev. 5:6, Isa. 53:7, John 1:29), the lamb before creation was created (1 Pet. 1:19, 20). His Father so loved this broken, fallen world that He gave His only Begotten Son to save it, to redeem it and make reconciliation. (1 John 4:9-11, 1 John 2:2, John 3:16)

We honor the ones given His authority, i. e. "the keys to the kingdom" (Matt. 16:19) realizing the vitalness of His work done by them. Yet we accept the fact that He has a work He does alone within each person individually. 2 Nephi 6:81, 82: "Behold, the way for man is narrow, but it lieth in a straight course before him, and the keeper of the gate is the Holy One of Israel: and he employeth no servant there; and there is none other way, save it be by the gate, for

he can not be deceived; for the Lord God is his name." Is this not a most wonderful truth, this blest, personal work He does Himself within each earnest seeker after truth?

We lift our hearts and souls in the sacrifice of praise-thanksgiving to so loving a God, Father, Son, and Holy Ghost.

Ava Reporter

COLORADO REUNION NOTICE

On June 12, 13 and 14, 1981, we will once again gather at the Orchard Mesa Local Church, 3233 B½ Road, Grand Junction, Colorado, for reunion services.

We are very happy to provide sleeping quarters for all that we can accommodate. Last year, however, we found ourselves "bursting at the seams," so we are requesting those who can to bring campers or camping gear so that we can provide for all who care to come.

We are eager to hear from you so we can arrange to provide for your meals, also, so please phone or drop a card to our committee.

John E. Bell, Pastor
572 - 34 Road
Clifton, CO 81520 303-434-7100

Marvin E. Ely
236 - 32 Road
Grand Junction, CO 81503 303-434-8149

Ron W. Church
497 - 30 ¼ Road
Grand Junction, CO 81501 303-434-5846

If you cannot attend this reunion or others that are planned, be sure to petition God on behalf of these meetings that His Spirit will be there in abundance.

Enid E. Bell, Secretary

MICHIGAN REUNION NOTICE

The Michigan Reunion will be held the week end of June 20-21, 1981, at Maple City.

Camping facilities are available at the Lime Lake Campground. If housing is needed, please contact:

Conley Addington
Rt. #2, Box 45
Maple City, MI 49664
Phone: 616/334-4922

Come and worship with us.

Reunion Committee - Norman Trudgen
Reunion Committee - Jeff Butts
Reunion Committee - Jay Lee

Those who live in the shadow of a mountain never doubt that the mountain is still there just because darkness falls or the clouds hid it.

A LETTER OF LOVE

Dear Mama and Daddy,

Since I've seen so many deaths lately, I have really stopped to think. Things happen so fast sometimes. People are gone and you didn't get a chance to tell them the most important things.

I think I have the greatest parents in the world. I don't think anyone could love me more or helped me in better ways than you two have for the past 25½ years.

I hope when my babies are grown and gone, I can look back (or they can) and feel about their childhood the way I do mine. I want them to grow up with the kind of love I did.

I haven't had everything; just all the things that count. I have you two to thank for it and love for it. I'm one of the two luckiest girls in the world.

I love You,
Joanie

P. S. Joanie has said what is my heart a lot better than I could say it.

I love You, too!
Jane Ann

OBITUARY

Byron "Barney" Wentworth

Funeral services were held December 12, 1980 for Byron "Barney" Wentworth, who died at the Bemidji Hospital just three days before his 87th birthday.

He was born December 11, 1893 in Crookston, Minnesota to John and Lydia Wentworth, and moved to the north shore of Blackduck Lake in Minnesota in 1896, living in Blackduck, Turtle River area all his life. He was a farmer and commercial fisherman, and operated Barney's Bait at Tenstrike for 23 years.

Wentworth was married to Hester Howell Reed in Bemidji, May 15, 1957. He was a member of the Church of Christ.

Survivors are his wife; two sons, Byron P., Whitefish, Mt., Ernest, Hines, Minn.; five daughters, Laura Chevalier, Pengilly, Minn., Irene Gravem, Cambridge, Minn., Katherine Shirk, Vivion Ness, and Lovita Reed, Bemidji, Minn.; a stepson, George Reed, Bemidji, a stepdaughter, Alice Ice, Cabool, Mo.; 13 grandchildren; two stepgrandsons; 17 great grandchildren; and one great great grandson; one brother, John, Bemidji; two sisters; Mary, LeHigh Acres, Fl., and Ellen, Rockford, Ill.

He was preceded in death by his first wife, Olive, one son and one daughter.

Pallbearers for the service were John Killian, Keny Owen, David Wolf, Jack Sprague, Randy Detherage and Bert Graven. Services were conducted by Elder Max Lee at the Bemidji Funeral Chapel.

UNITED STATES POST OFFICE

Postmaster, Independence, Missouri 64050
Postal Procedures for Post Office Box Mail -

Post Office Box Customer
Independence Post Office
Independence, MO 64050

Dear Customer:

The following is a reprint of a letter dated November 3, 1980, to Post Office Box customers concerning mail being forwarded from a residence or a business to a post office box. This is a reminder to our customers that September 1, 1980, was the effective date of this change:

For the last few years the Postal Service has been honoring change of address from a residence to a post office box as a perpetual order, and has forwarded mail as long as the box residence was in the same delivery area.

Effective September 1, 1980, the regulations were changed. Now, records of permanent change of address orders are maintained for a period of one year for forwarding purposes from the end of the month in which the change of address becomes effective.

After the order expires, the mail will be delivered to the street address, if shown in the address. If no street address is shown, the mail may be treated as "undeliverable as addressed."

The Postal Service encourages you to notify your correspondents of your correct mailing address. As the present boxholder, your mail will be forwarded until September 30, 1981; after that time, it will be handled as outlined in the above paragraph.

Post Office box customers who desire to have mail addressed to include both their street address and post office box number should remember, "mail bearing both a street address and post office box number will be distributed for delivery in accordance with the address shown on the line immediately preceding the city and state of destination."

Sincerely,

E. L. Weiss
Postmaster

THANK YOU NOTE

THANK YOU NOTE

I would like to thank all of you who supported me with your prayers, kind thoughts and good wishes during my illness. Each kindness was greatly appreciated.

Vieva Shaw

Our new address: Jim & Vieva Shaw, 999 Ogden #602, Denver, Colorado 80218.

Too often the Christian's belief is held as an abstraction, out of any close relation to the life lived in the common-place day.

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.

CHANGING YOUR ADDRESS

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

ZION'S ADVOCATE
 (USPS 699-300)
 P. O. Box 472
 Independence, Mo. 64051

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

ZION'S ADVOCATE
 (USPS 699-300)
 P. O. Box 472
 Independence, Mo. 64051

Second Class Postage Paid
 Independence, Mo. 64051

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.

CHURCH OF CHRIST PUBLICATIONS

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

ZION'S ADVOCATE SUBSCRIPTION RATE:

Non-members \$4.00; Foreign \$4.50 Per Year

	Price Each
Book of Mormon (Missionary Edition)	\$5.00
Outline History of Church of Christ	\$4.00
Book of Commandments (Hard Bound)	\$3.60
Book of Commandments (Paper Bound)	\$2.80
Book of Commandments Controversy Reviewed	\$2.90
The Marvelous Work and a Wonder	\$2.30
What the Restoration Teaches Concerning God	\$2.50
Historical Facts Concerning the Temple Lot	\$1.30
Temple Lot Deed	\$.30
Changing of the Revelations	\$.50
Comprehensive Comparison of Changes to the Revelations	\$1.30
A Brief History of the Church of Christ	N/C
The Principles of the Gospel, Faith and Repentance	N/C
The Principles of the Gospel, The Laying on of Hands	N/C
The Principles of the Gospel, Baptism	N/C
The Latter Day Restoration	N/C
Apostacy or Succession, Which?	N/C
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. 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, 50c; 100, \$5.85

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 (Out or Print) N/C	
Primary, Volume 1, No. 2, Jesus' Ministry (Out of Print)	
Primary, Volume 1, No. 3, Jesus' Ministry con't.	N/C
Primary, Volume 1, No. 4, Life of Jesus	N/C
Church History for Juniors (34 pages) plus separate	
Teacher's Guide by 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)