

Zion's Advocate

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

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The Well Digger

He dug himself a well so deep
It reached to rock below,
For many years he labored hard
'Neath sun and rain and snow,
To move the soil and heavy rock
And deeper watched it grow.

With each descent into his well
His toil and labor grew.
Nor did he mind the mud and muck
That covered him head to shoe.
To move each rock required pain
Deep weariness he knew.

He did not work in vain to see
The bottom of the hole
He saw the drought in human hearts
Refreshed by love — his goal.
The well he dug was a well of love
In the bedrock of his soul.

Arthur G. Smith

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Editorial . . .

TO WAX STRONGER IN HUMILITY

There seems to be certain parts of the gospel of Christ that are stressed in importance in the Book of Mormon, more so than in the Bible. One of these is humility. Humility is not just a good quality or virtue, it is a requirement. Almost all writers of the Book of Mormon include it as being necessary in being obedient to God.

It is a sad fact that the modern world not only fails to see the necessity of humility in being Christ-like, but also humility is seldom defined correctly. It is either ignored and omitted from the preachers texts, or the scriptures are misinterpreted to fit today's life-style.

Humility, like certain other aspects of the gospel, is thought to be a thing to cause unnecessary inhibitions. It is usually thought to be related to the cause of inferiority complexes and many other types of personality problems. Consequently, a display of humility in one's character is not generally acceptable in the circles of success today. To gain a place of recognition among one's peers, one must be able to sell himself to them, convincing them of his abilities and qualities. To show humility, by confessing one's faults in the face of the competitive world, would destroy the image that many cultivate in their personalities to satisfy the gullible public. In many ways, we are all

schooled and trained to meet a standard of man's own creation, a standard of social-acceptance.

Humility is a part of the total righteous attitude that we are to have. It is almost impossible to separate it from other virtues such as faith, hope, patience, etc. Like faith, humility would be nothing without charity.

By way of the "plain and precious truths" of the Book of Mormon, we have an advantage over the rest of the religious world in knowing the particulars that the Lord has set forth as our requirements. One very definite commandment is to humble ourselves before God even in the depths of humility. Along with this requirement are many scriptural statements that verifies and explains it.

The Lord gave the Jews a lesson on humility and concluded by saying, "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 14:11). It is evident by this statement that the Lord would not have us seeking that which would satisfy our ego.

James quoted the Lord in saying, "God resisteth the proud, but giveth grace unto the humble" (James 4:6). The Lord's favor is dependent upon our humility; we cannot expect to receive the grace of God except we humble ourselves before Him.

James continued to give instruction: "Submit yourselves therefore to God. Resist the devil, and he will flee from you" (verse 7). This admonition is twofold which in reality must be applied simultaneously: submit yourselves to God and resist the devil.

James leaves no room for excuse when he continues by saying, "Draw nigh to God, and he will draw nigh to you" (verse 8). This invitation is good to all of us wherein we will exercise faith in God by striving to have a close relationship with Him.

However, James sees the need to become much bolder as he continues: "Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness" (verses 8 & 9). Some take exception to admonitions such as this, feeling that we should be a joyous and happy people. The truth is that we must realize that none of us are totally without sin and that the means of ridding ourselves of sin is through repentance. Repentance requires a process of humbling ourself before God in seeking forgiveness. Therefore, James' admonition is quite appropriate not only for the sinner outside the church, but also for the sinner within the church.

The full cycle of repentance, however, should not leave a person in a depressed state. James clarifies this with the next verse: "Humble yourselves in the sight of the Lord, and he shall lift you up" (verse 10). We can be assured that, if indeed, we fully humble ourselves before God, forsaking our sins and resisting temptation, that He will lift us up. No greater happiness can we experience than to be lifted up from our sinful state.

To understand this process of repentance more fully, it would be well to consider a testimony given by Nephi, the son of Lehi. "Behold, my soul delighteth in the things of the Lord; and my heart pondereth continually upon the things which I have seen and heard. Nevertheless, the great goodness of the Lord, in showing me his great and marvelous works, my heart exclaimeth, O wretched man that I am; yea, my heart sorroweth because of my flesh" (2nd Nephi 3:30, 31).

Nephi gave confession to all who would be privileged to read his words which included his own posterity. He reveals the conflict between his soul and his flesh which is a truth that all mankind could benefit from today. Nephi, being a righteous man and highly favored of the Lord, still knew the power of temptations as he continued to say, "My soul grieveth because of mine iniquities. I am encompassed about because of the temptations and the sins which doth so easily beset me. And when I desire to rejoice, my heart groaneth because of my sins; nevertheless, I know in whom I have trusted" (verses 32-34).

Having made his confession, Nephi praises the Lord in these words: "My God hath been my support; he

hath led me through mine afflictions in the wilderness; and he hath preserved me upon the waters of the great deep. He hath filled me with his love, even unto the consuming of my flesh" (verses 35, 36).

Although Nephi's lamentations turned to praise to God, he began to ask himself questions in self-criticism: "O then, if I have seen so great things; if the Lord in his condescension unto the children of men, hath visited me in so much mercy, why should my heart weep, and my soul linger in the valley of sorrow, and my flesh waste away, and my strength slacken, because of mine afflictions? And why should I yield to sin, because of my flesh? Yea, why should I give way to temptations, that the evil one have place in my heart, to destroy my peace and afflict my soul? Why am I angry because of mine enemy?" (verses 42-45)

Finally, he confirms his true desires with these words: "Awake, my soul! No longer droop in sin. Rejoice, O my heart, and give place no more for the enemy of my soul. Do not anger again, because of mine enemies. Do not slacken my strength, because of mine afflictions. Rejoice, O my heart, and cry unto the Lord, and say, O Lord, I will praise thee for ever; yea, my soul will rejoice in thee, my God, and the rock of my salvation" (verses 46-50).

Whether or not Nephi knew what great revelation is contained in his words, is not told here, but he truly wrote the things of his soul (verse 28). His words give us an insight into our own selves making us aware of the conflict that goes on between the soul (or spirit) and the flesh (or carnal man).

Paul also revealed this in his letter to the Romans: "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Romans 7:23). Like Nephi, he said, "O wretched man that I am!" (verse 24) But he also gave praise unto God for his freedom from sin.

King Benjamin gives us added knowledge in these words: "For the natural man is an enemy to God, and has been, from the fall of Adam, and will be, for ever and ever" (Mosiah 1:119). But he tells us further to put off the natural man and to become a saint through the atonement of Christ, becoming ". . . as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father" (verse 120).

As we explore this subject further, we find some very important information. Moroni felt unable to write in strong enough words whereby the Gentiles (us) would not stumble. The Lord instructed him thus: "Fools mock, but they shall mourn; and my grace is sufficient for the meek, that they shall take no advantage of your weakness; and if men come unto me,

I will shew unto them their weakness. I give unto men weakness, that they may be humble; and my grace is sufficient for all men that humble themselves before me; for if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them" (Esther 5:27, 28).

A truth not commonly known is contained in the statement, "I give unto men weakness, that they may be humble." It is necessary that men be humbled, so God provides the means by giving them weaknesses. You might ask, "Do we have to remain restricted by our weaknesses?" No. God has provided that if we humble ourselves before Him, He will make weak things to become strong unto us.

What reason to rejoice! We do not have to remain in our sinful state neither do we have to be saddled with our weaknesses throughout all our days here on earth. We can be free from both if we seek the Lord with sufficient faith and humility.

There is still more that we should learn concerning this subject. Helaman exclaims, "O how great is the nothingness of the children of men; yea even they are less than the dust of the earth. For behold, the dust of the earth moveth hither and thither, to the dividing asunder, at the command of our great and everlasting God" (Helaman 4:57, 58). Man, having agency and being in the fallen state, does sin against the will of God and, in that, is less than the dust of the earth. But if man obeys the commandments of God and remains steadfast in that obedience, how much greater does he become than the dust of the earth!

Going to Alma, we find him asking his people some very pointed questions: "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" (Alma 3:47-50). He indicates a degree of humility that we must maintain along with the need of being "stripped of pride." Pride is the opposite of humility, therefore, we must surely rid ourselves of all human pride.

A thought of great interest on this subject is found in the book of Helaman: "Nevertheless, they did fast and pray oft, and did wax stronger and stronger in their humility, and firmer and firmer in the faith of Christ, unto the filling their souls with joy and consolation, yea, even to the purifying and the sanctification of their hearts, which sanctification cometh because of their yielding their hearts unto God" (Helaman 2:31). Humility usually indicates a timidity or a backwardness. In this language we realize that is not necessarily true, but rather, we are to become stronger

by overcoming our weaknesses. We truly wax stronger in our humility.

In all this there is one very important lesson that might be overlooked. When we come to the realization of our sins and weaknesses, we are apt to become disappointed in ourselves to the point of hating ourselves. Although we might at this point feel to call ourselves wretched as did Nephi and Paul, there is no just reason for us to hate ourselves beyond hope of correction. If we have the proper faith, we will rise above our sins and weaknesses.

We should remember that it is God who has created us and given us gifts and blessings of life, even the gift of life itself, with the purpose of us experiencing the ultimate of joy and a glorious eternal life. If we are aware of such divine motivation, can we despair or turn away in distrust or fear?

King Benjamin tells us very plainly, "If ye should serve him with all your whole soul, yet ye would be unprofitable servants" (Mosiah 1:54). Can we ever reach a point of independence whereby we owe God nothing? King Benjamin along with many others tells us no. Nor should we want to be independent of such a God as our Heavenly Father. If He calls us out of the world to be His children and strives with us, diligently teaching and guiding us day by day to the way of eternal life, should we want more than that? I don't know what could be more than to experience the Father's love in such a close relationship as He has promised us.

Nephi said it simply, "For we know that it is by grace that we are saved, after all we can do" (2nd Nephi 11:44). King Benjamin goes on to say ". . . all that he (God) requires of you, is to keep his commandments" (verse 55).

With these thoughts, we should be able to understand and appreciate more fully the commandment that Christ gave: ". . . ye shall offer unto me a broken heart and a contrite spirit" (3rd Nephi 4:49). Lehi was given a knowledge of this commandment in his day and he left us with these precious words: "Wherefore, redemption cometh in and through the holy Messiah: for he is full of grace and truth. Behold, he offereth himself a sacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and a contrite spirit; and unto none else can the ends of the law be answered" (2nd Nephi 1:71, 72).

RLS

The plaintive wailing of the minor mingles itself with every earthly melody; and it is only by and by that the veil shall be lifted, and the full chords of harmony peal out on our ear unmarred by that undertone of pain. Anon

SERMON ON FAITH

By

ELDER JOHN J. SCHUT

Dear Brethren and Sisters in the Church of Christ on the Temple Lot:

I greet you in the name of our Lord Jesus who gives us faith which is essential to salvation. In Hebrews 11:6, it says "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." The theory that God is not trying to convert the world is not only at variance with his word, the Bible and the Book of Mormon, but also opposed to his attributes of wisdom, justice, power and love. All wise, we found it in Romans, chapter 11, verses 33 and 34. His plans are arranged for the accomplishment of his purpose without fail of the person and times that he has arranged for them to be accomplished, all harmonious with his justice. He, in this gospel age, continues to execute his sentence of death and it's commitments upon Adam's sinful race. All powerful, he knows no such viable word as trying to save, but can do successfully whatever he will. And examples we will find in Psalms 115, verse 3; Isaiah 46, verses 9 and 11. And to all loving, we all know that in John, 3rd chapter, verse 16, that he gave his only begotten son to die for the world to pay for Adam's debt and eventually to set him and his race free from the curse. Eventually, in the incoming millennial age, Jesus, his representative, shall see the fruits of the travail of his soul, including a converted world and shall be satisfied. The time for the promised blessing of all the families of the earth and the conversion of the world is still future, but it will soon begin. For God first completes the selection of the seed of Abraham, his elect, who are to be used by him to accomplish that blessed work of world conversion. He has set aside the Church of Christ on the Temple Lot, not for the conversion of the world, but for the taking out from among them, the kind of a people for his name, to be the bride of Christ, the multitude of which he and Jesus, his vice-regent returns and will build again the tabernacle of David on that sacred spot in Independence, Missouri and God's name is given to the multitudes as the bride of Christ and we are the bride of Christ. But in a different way, it has called them upon the men elect inasmuch that he owns them as his property by virtue of the ransom prize which he provided by giving his only begotten son whose perfect human life was laid down at Calvary as a ransom. For the perfect human life of Adam and the entire human race was in his loins when he sinned. The seed of Joseph and of Abraham are the children of faith.

"They which are of faith, the same are the children of Abraham" and "they which be of faith are blessed with faithful Abraham." Gallatians 3, verse 7 to 9 and verse 29). The word of God declares faith is necessary to harmony with the mind of God and the reasonableness of this requirement will be apparent when it is seen that without faith it could not be otherwise and impossible to be at peace with God and to please him. Faith is beautiful in its simplicity as used in the great plan since the Book of Mormon came forth, for the gathering together in one all things under the Lord Christ.

The first step that one takes in coming to God through faith is to believe that he is, for how could one even start to come to that without believing that God exists. Atheists do not believe that there is a God, hence, do not seek him. If, happily, they might find him in their blindness and self-satisfaction, free justice and difference of mind, they do not consider or reason carefully enough on the many evidences of God's existence, such as the following.

Cause and Effect: Every event, every effect, has a course. Therefore, reasoning back, comes faith through which we finally reach first events which in each case imply a first cause which obviously must be causeless and therefore, eternal. This first cause, the cause of the original of all first, is God, not blind force, however, but the personality as the succeeding evidence shows. The second one, is the organic universe. This is observed in a minute thing as well as in large things. Law reigns in things physical as well as things mortal which implies an intelligent first cause as a lawgiver. Astronomer, chemist, botanist, geologist, serologist, and physicist, all manifest the reign of the law in such an entry guide or, related, proves the first cause to be an intelligent being.

Third. Design in the universe. We use the word design here in the sense of prearranged fitness for the future purposes, vast evidences of design that are apparent in inorganic nature or in organic nature and to the relations of inorganic or organic nature to each other. As the existence of intricate spacecraft which detail the sound as well as order, obvious as an intelligent being or intelligent beings planned and made it. So the universe which is the title detailed, design as well as order, argues the existence of an intelligent creator.

Four. The existence of man's intellectual, mortal and religious nature. This brings us to the conclusion that the first cause, who caused the first man, must

have similar powers for he could not have given what he did not have. To make such powers implies that they exist and the maker on the scriptural acknowledgement principle. He that formed the eye, shall he not see?

The fifth is, believing in a God has gone to man's constitution his brains make up. Psychology teaches that it is the power of ones power to believe and generate worship and desire fellowship with God just as it is part of one's powers to love ones fellows and to desire fellowship with them. By God's works of creation and otherwise, he evidences to us that on every hand he is very near to us indeed. For in him we may live and move and have our being. Only a foolish person would deny God's existence. "The fool has said in his heart, there is no God." (Psalms 14, verse 1). And then we have a desire to come to God. Believing that there is a God, the next step is the desire to come to him. The human race by reason of Father Adam's disobedience and fall has lost communication with God and by nature under his wrath, incurs having no hope, and without God in the world. (Ephesians 2, verse 12).

It is appropriate yearning in the human heart that desires to come back to God and again to have fellowship with him as our creator, benefactor and father even as Adam originally had it as God's son. God is holy. He cannot prove false nor fellowship with sinners but in his pity for mankind in their fallen condition, he has arranged a plan for releasing them from their bondage to sin through redemption, the full fruitage of which will come by and by in the times of restitution. We had this time of restitution earlier when we got the Book of Mormon and the Book of Commandments. Then eventually all iniquity shall stop their mouths, sinners shall be no more when the tabernacle of God will be with them and he will go with them and they shall be his people and God himself shall be with them and be their God. And this all will take place, dear brothers and sisters, because the scriptures told us in Psalms 107:42, Isaiah 65:17, 66:22, II Peter 3 verse 13 and Revelation 21 verses 3 and 4. God will dwell among these people, and, through the prophetic gift, we know where this place is going to be. Zion. Zion is going to be erected in Independence in Missouri on the Temple Lot which is not owned by people but by God himself. But, meanwhile, God is pleased to receive back into fellowship those who repent from sin, to turn to him and believe and so are justified by faith. These, by faith, accept of salvation as he provided for them, which says Jesus died for all. Sinners believe in him and acceptance of him as our Saviour. Jesus is the good shepherd who gave his life for us who said, "I am the door; by me, if any man enter in he shall be saved and go in and out and find pasture". "I am the way, the truth, and the life. no

man cometh of the Father, but by me." And are we not his representatives here on earth, are we not the people to lead others to the water of eternal life, to the baptismal font? Neither is there salvation in any other, for there is no other name under heaven given among men whereby we must be saved. That is written down in Acts 4, verse 12. By grace ye are saved through faith. There is no real salvation but in faith. It is not righteousness, nor does it justify us, but we are justified through faith by its instrumentality and it is counted for righteousness. Thus, faith is essential for justification for God through Jesus Christ, the merit of whose ransom's sacrifice impute on behalf of the gospel age believers when their justification is vitalized, being justified by faith and having received peace with God through our Lord, Christ.

The next step is knowledge and appreciation, hand in glove, with the righteousness of Christ a connection with which another step is taken, cleansing one from filthiness of the flesh and spirit by the word of God. These steps all bring us nearer to God but do not really make us his nor make us disciples of Christ. What we need is consecration or dedication to God and consecration or dedication to God is necessary also. After we have been justified by faith and have peace with God, and as we grow properly in knowledge and grace, the great favors that we receive from God, the mercies of God more and more awaken in us, faith in love and a faith which worketh by love. (Galatians 5, verse 6). Thus we are prompted to give up our own wills in consecration as Jesus did and to accept God's will as our own instead of our own will or the will of others. As the ruling force in our lives, this important step is referred to in Romans 12, verse 1 or Matthew 16 verse 24 and Mark 8, verse 34. This step brings us to the second great favor with God, the privilege of sonship; this grace when we stand, access to which is also by faith through the ransomed sacrifice of our Lord, Christ. And this standing, we have not only to continue with blessing of peace with Christ and God, but also the great favor of the peace of God ruling in our hearts and minds, through Christ. Having taken these steps in faith, the consecrated sons or saints of God have a closeness of fellowship with the heavenly Father and with his son Jesus Christ, that no others are privileged to enjoy and that they realize the fulfillment of God's promise. Draw nigh to God and He will draw nigh to you. (James 4, verse 8). In addressing the Church, the early church, and even in our church now, the words of the Apostle Paul said that "God hath raised us up together and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might shew the exceeding riches of grace and his kindness towards us through Christ Jesus, for by grace ye are saved through faith and not of yourselves: It is a gift of God:" (Ephesians 2:4-8). And all these come within the range of faith, God's

highest rewards are for his children of faith. Eye hath not seen, nor ear heard nor hath it entered into the heart of men the things that God has prepared for them that love him. However, Christ is the probation, not only for the churches sins, but also for the sins of the whole world. He tasted death for every man. Love, it allows the church judgment day, but God had appointed a day in which he will judge the world in righteousness that by that man, Christ, we have ordained whereof he has given assurance upon all men and that he had raised him from the dead. The scriptures, by chronology, and fulfilling prophecy as evidenced by the signs of the times, show that we are now near the end of the gospel age and the dawning of the millennial age and soon that signs that the adversaries empire will be fully overthrown and Christ's divine Zion will be established for the righteousness on this earth. The debt of the non-elect world of mankind who have not as yet had a trial for life will come forth from the sleep of death and from the spirit world and will give them their trial for everlasting life at judgment. "And a highway shall be there and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein . . . And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isaiah 35, verses 8 and 10). Then the earth shall be full of the knowledge of the Lord, as the water covers the sea, and with the adversary bound during Christ's reign so that he can deceive the world no more, all the non-elect will be given the true light and eventually, they shall know the Lord from the least unto the greatest of them. Thus, God has provided a salvation and a trial for everlasting life for the world, the love-faith class as

well as for the church of Christ which we are. While the world in her judgment day, will walk more beside them by faith, nevertheless, it will be necessary for them also to develop and exercise faith for they also must believe that God exists and that he is a rewarder of them that diligently seek him. Without faith, it is impossible to please God, but it will require less faith of the powers of the world than it now requires of those who walk by faith, not by sight, who walk in the steps of that faith from our father, Abraham. (II Corinthians 5, verse 7 and Romans, chapter 4, verse 12). Let us who believe and have greater privileges granted by God to those who now walk by faith and who diligently seek him in all their ways, earnestly strive to learn and do his holy will, and to ever find a rest in faith in him until we shall enter into that eternal rest that remains for the people of God, for we which have believed do enter into rest. They remain there for a rest to the people of Christ, for he is entered into his rest. He also has ceased from his own works as God did from his. Let us labor, therefore, to enter into that rest lest any man follow the same example of unbeliefs. (Hebrews 3:9 to 11).

This is just a little something on faith which I told LeRoy that I would give. Maybe someone can transcribe it and it could be printed in Zion's Advocate. My prayers and our prayers of the Church of Christ here are for the Church in Independence, Missouri and my mind is occupied a lot with the people whom I love and whom I care for. Be assured that every good thing cometh from the Lord and not from man. Let us pray and stay together until the great day when the Lord shall come and shall reign over his people on that sacred spot in Independence, Missouri, as we are told by the prophets of old. May God bless each and every one of you is my humble prayer in the name of our Lord, Jesus Christ. Amen.

LET SOMEONE AWAKEN ZION

PART TWO

In my last article, I described some of the work that was laid out for the early Church to accomplish: preach repentance to the people, prepare them for the coming of Christ, establish His Church and bring it forth out of obscurity and darkness, lay the foundation of Zion, and to build a house unto the Lord or a Temple in Zion. This was not all that was prescribed for them to accomplish, but it is sufficient for our study at this time. I feel it can be said of this work that much was accomplished. The Church was established and along with it came the fullness of the Gospel, the authority of the priesthood, and the very important principles of the gospel: Faith, Repentance,

Baptism, Laying on of Hands. That there was also some confusion established is a fact of history, but that is another story.

In the work of the establishment of Zion we find that only the ground work was done, that of laying the foundation. I will deal with that subject in more detail shortly. In the revelation locating the center place of Zion, there is the mention of a temple, and I think we should look into that subject at this time. In August 1833, Joseph Smith received a revelation concerning the building of a house of the Lord at Independence, Missouri.

"Verily I say unto you, that it is my will that an house should be built unto me in the land of Zion, like unto the pattern which I have given you: yea, let it be built speedily by the tithing of my people: behold, this is the tithing and sacrifice which I, the Lord, require at their hands, that there may be an house built unto me for the salvation of Zion; for a place of thanksgiving for all saints, and for a place of instruction for all those who are called to the work of the ministry, in all their several callings and offices; that they may be perfected in the understanding of their ministry: in theory: in principle and doctrine: in all things pertaining to the kingdom of God on earth, the keys of which kingdom have been conferred upon you.

"And inasmuch as my people build an house unto me, in the name of the Lord, and do not suffer any unclean thing to come into it, that it may not be defiled, my glory shall rest upon it: yea, and my presence shall be there, for I will come into it, and all the pure in heart shall come into it, and shall see God: but if it be defiled I will not come into it, and my glory shall not be there, for I will not come into unholy temples." (taken from Book of Doctrine and Covenants, Sec. 94)

Let us take special note of the purposes for this building: 1. for the salvation of Zion, 2. a place of thanksgiving, 3. a place for the instruction for all those called to the work of the ministry, that they may be perfected in the understanding of their ministry, in theory and in principle and doctrine, in all things pertaining to the Kingdom of God on earth. (How wonderful this would have been, it would have established the unity of the priesthood we lack today) Let us note also that His glory would be there along with His presence. One can but imagine the wonderful experiences that could have been enjoyed therein, and easily realize the absence of the spiritual anguish we have known in the past. It is truly sad that the work was not accomplished, for hardly had the settlement of Zion begun when we find the awful spectre of trouble rearing its ugly head.

How often have men been on the verge of a great work for the Lord, and at the last moment been held back by their failure to abide His will? Remember the Children of Israel, when Moses had led them out of Egypt? They were on their way to the promised land, but were confined to 40 years in the wilderness because of transgression. Here again man finds himself on the borders of a promised land so to speak, and again is held back. Why?

In July, 1831, a group of Elders gathered in Independence, Missouri, to witness the establishment of the center place of Zion. It was a revelation received through Joseph Smith, on that date, that declared: "... this is the land of promise, and the place of the city of Zion. . .". The way was open for them to go and purchase the land, there was no opposition, God

had prepared the way for them. How quickly the tide changed, for only a little over two years passed, Nov. 1833, and the mob drove them out of Jackson County. Why?

There has been much speculation on the cause of this calamity. Some have said it was the slavery question, others said it was jealousy on the part of the local people, and still other excuses were made by different individuals. Let us see if we can find out what really caused the people of the Lord to suffer the loss of personal property, personal finances, and most of all the loss of the land of Zion. How was Satan able to deal such a blow to God's work?

It is written in Romans 8:31, "... if God be for us, who can be against us?" If God was for those Saints in Jackson County, who could drive them out? None had this power, yet they were driven out, perhaps because God did not stand with them. Let us investigate this idea.

"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for shall the children of the kingdom pollute my holy land? Verily I say unto you, Nay." (Book of Doctrine and Covenants, section 83, verse 8, given Sept., 1832)

Their minds had been DARKENED because of UNBELIEF, and because they had treated lightly the things that had been given them, namely the Book of Mormon, and the FORMER COMMANDMENTS. In plain words they were not obeying the teachings of the Book of Mormon and especially were they disobedient to the commandments they had received prior to September, 1832. Now the question of what they were disobedient to can open a whole barrel of bouncing balls, which would take some time to catch and contain, sufficient for us at this time is the fact that they were disobedient. Because they had not obeyed there "... remaineth a scourge and a judgment to be poured out upon the children of Zion. . . ." What was the driving out of the saints from the land of Zion except a scourge and a judgment? He said that the children of the kingdom would not be allowed to pollute his holy land. Were they polluting Zion?

"Verily, I say unto you, concerning your brethren who have been afflicted and persecuted, and cast out from the land of their inheritance, I, the Lord, have

suffered the affliction to come upon them, wherewith they have been afflicted in consequence of their transgressions: yet, I will own them, and they shall be mine in that day when I shall come to make up my jewels. Therefore, they must needs be chastened and tried, even as Abraham, who was commanded to offer up his only son; for all those who will not endure chastening, but deny me, cannot be sanctified. Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances. They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. In the day of their peace they esteemed LIGHTLY MY COUNSEL: (emphasis mine JFS) but in the day of their trouble, of necessity they feel after me." (Section 98, verse 1-3, Book of Doctrine and Covenants, given in Dec., 1833)

So we see that because of their failure to repent and return to the former commandments, not only to "say but to do", the judgment fell upon them. Because of the "jarrings and contentions and envyings, and strifes, and lustful and covetous desires among them", they had polluted the land of Zion. For this and for their failure to obey God's will they were driven from the land, and thus ended the work of Zion at that time. The work of establishing Zion came to a halt in November 1833, and still lies dormant.

Had the temple been completed according to his commandments, the Bridegroom would have come to it; since it was not completed the Bridegroom tarries. "While the Bridegroom tarried, they all slumbered and slept". Had the saints during this period fallen asleep?

Once while I was driving my car from Warrensburg, Mo., back to Independence, a strange thing hap-

pened to me. It was a hot afternoon and I had many things on my mind. As I drove along my mind was completely taken over with my thoughts, it seemed I had suddenly gone into a trance, my eyes were open, I had full control of my car, but yet my mind was consumed with other thoughts. What I was thinking of has since been lost in memory; it was of no great importance I guess. All of a sudden, I awoke to the realization I had come to the turn off to Independence; fully an hour and a half of time had passed and I was not aware of it. I could not remember going through any towns, nor could I remember any roadside scenes. It was as if I had slept through the whole trip; I was awake but yet I slept.

While it is evident that the Saints during this period of time were awake in one sense, yet it seems they had fallen asleep to some of the commandments of God. Perhaps as in my experience, their minds had been taken over with the problems of daily life, or with the problems facing a new organization which, in comparison to today's mode was lacking in good communication. Fired with enthusiasm born out of the recent spiritual enlightenment that came upon them in the 1828-1833 period, they charged forward as children sometimes do, (and they were children as far as experience in God's work) forgetting to pay careful heed to the finer points of the law, and closing their ears to the warnings sent them. I cannot blame them, for the thought of Zion being established fires my soul also. In any event, it seems that the Saints had fallen asleep, and so we sleep today.

(To be continued)

Your Brother in the Family of God
JOSEPH F. SMITH

TO SCATTERED MEMBERS AND FRIENDS

There are some things that are definitely in the hands of God, and no man can afford to set them aside as of no concern to him. Just as sure as the sun rises each morning and sets each evening, so God's timetable is determined and there will be a judgment of our deeds.

Before this time of judgment, there will be a resurrection of the dead; a restoration of us as creatures of God's handiwork. The doctrine of a resurrection of the dead is very old indeed, and goes back to the beginning of the creation of man.

These two principles of the doctrine of Christ as Paul relates them in Hebrews 6:1, 2 are interrelated and woven together with faith, repentance, baptism,

and the laying on of hands. They are of prime interest to us because we are subject in this life to physical handicaps, sickness and death.

I would like to qualify here what I mean by death. Death is the separation of the spirit from the body and can be caused by a number of incidents of natural and unnatural events. It is because we die that the Christian doctrine of the resurrection becomes very important. The resurrection of the dead means nothing to us unless we accept the premise that we are beings with a physical and spiritual body.

Job is a book that was written about 2000 years before Christ. The author is unknown but most scholars accept Job as a real personality. In Job 10:11, 12,

Job recognizes the body and spirit parts of his being. Again in chapter 14:14, 15 he anticipates his resurrection as "my change." His strongest testimony is found in Job 19:23-27.

What faith and firm knowledge he had of our Lord, and yet Christ had not yet been born! How could he know these things about the gospel of salvation unless the Spirit of God ministered unto him? Can we suppose that he alone was knowledgeable of a saviour and redeemer? No, we are sure that God has worked with righteous men in every age to the salvation of their souls. Justice will require that every man stand before God as Job says, "In my flesh shall I see God."

There is an answer to the question of why these things are so ordained. God's love for us made necessary a plan of redemption from sin, that mercy might be applied. Being redeemed by the atonement for sin through Jesus Christ, we may live again. In order that this may be accomplished, God set in motion the principle of the resurrection of the dead, that we might all be equal before Him in judgment, that justice may be satisfied.

Of the many scriptures that this calls to mind, the writings of the Apostle Paul are suggested as readings for this month. I know of no better Bible reference that could be studied than 1st Corinthians, chapter 15. Here are some highlights:

Verses 3-4, Christ died for our sins, was buried, and rose from the grave (resurrected) and this is according to scripture. (Prophecy fulfilled.)

Verses 5-7, There are witnesses who saw Jesus after His resurrection. He was not hidden from the believers.

Verses 21-22, The condemnation of death to Adam

falls on man. The justification of Christ, the man, makes possible the resurrection of man.

Verse 23, Every man in his own order. Those who qualify will come forth at Christ's coming.

Verses 35-38, We are to be given a body when we come from the grave.

Verse 40, There are different bodies—"celestial" above the earth and "terrestrial", of or on the earth.

Verse 41, There are different glories—glory of the sun, glory of the moon, and glory of the stars, all differing in glory. In this I understand "glory" to represent honor or merit as far as the resurrected beings are judged to be worthy.

Verses 44-47, This earthly body is the "natural body," and our spirits are the "spiritual" body.

Verses 51-52, The resurrection will bring a change in the body, from corruptible (subject to death), to incorruptible, which Paul calls immortal.

Our spiritual death will occur only if we deny Him. Our spirits will then be separated from Him and from His presence. This will be a spiritual death from which there is no return. It is eternal and everlasting. Oh, that we may find it good today to have faith in God, repent of our sins and be baptized into His family; to become children of God, that we may be found faithful to the end.

Then will our resurrection be glorious when we shall see Him. In our immortal changed bodies we shall stand before Him and praise His name evermore, never to be separated again from our God and Creator.

Your brother in Christ,
Elder Arthur G. Smith

THE EXPULSION OF THE MORMONS FROM NAUVOO

By Thomas L. Kane

PART II

This discourse, "THE MORMONS", was given by General Thomas L. Kane before the Historical Society of Pennsylvania, March 26, 1850.

A few years ago, ascending the Upper Mississippi in the Autumn, when its waters were low, I was compelled to travel by land past the region of the Rapids. My road lay through the Half-Breed Tract, a fine section of Iowa, which the unsettled state of its land-titles had appropriated as a sanctuary for coiners, horse thieves, and other outlaws. I had left my steamer at Keokuk, at the foot of the Lower Fall, to hire a car-

riage and to contend for some fragments of a dirty meal with the swarming flies, the only scavengers of the locality.

I was descending the last hillside upon my journey, when a landscape in delightful contrast broke upon my view. Half encircled by a bend of the river, a beautiful city lay glittering in the fresh morning sun; its bright new dwellings, set in cool green gardens, ranging up around a stately domed-shaped hill, which was crowned by a marble edifice, whose high tapering spire was radiant with white and gold. The city appeared to cover several miles; and beyond it, in the back-

ground, there rolled off a fair country, chequered by the careful lines of fruitful husbandry. The unmistakable marks of industry, enterprise and educated wealth, everywhere, made the scene one of singular and most striking beauty.

It was a natural impulse to visit this inviting region. I procured a skiff, and rowing across the river, landed at the chief wharf of the city. No one met me there. I looked, and saw no one. I could hear no one move; though the quiet everywhere was such that I heard the flies buzz, and the water ripples break against the shallow of the beach. I walked through the solitary streets. The town lay as in a dream, under some deadening spell of loneliness, from which I almost feared to wake it. For plainly it had not slept long. There was no grass growing up in the paved ways. Rains had not entirely washed away the prints of dusty footsteps.

Yet I went about unchecked. I went into empty workshops, ropewalks and smithies. The spinner's wheel was idle; the carpenter had gone from his workbench and shavings, his unfinished sash and casing. Fresh bark was in the tanner's vat, and the fresh chopped lightwood stood piled against the baker's oven. The blacksmith's shop was cold; but his coal heap and lading pool and crooked water horn were all there, as if he had just gone off for a holiday. No work people anywhere looked to know my errand. If I went into the gardens, clinking the wicketlatch loudly after me, to pull the marygolds, heart-ease and ladyslippers, and draw a drink with the water sodden well-bucket and its noisy chain; or, knocking off with my stick the tall heavy-headed dahlias and sunflowers, hunted over the beds for cucumbers and love-apples—no one called out to me from any opened window, or dog sprang forward to bark an alarm. I could have supposed the people hidden in the houses, but the doors were unfastened; and when at least I timidly entered them, I of a young orchard had been roughly torn down, the found ashes white upon the hearths, and had to tread a tiptoe, as if walking down the aisles of a country church, to avoid rousing irreverent echoes from the naked floors.

On the outskirts of the town was the city graveyard. But there was no record of Plague there. Some of the mounds were not long sodded; some of the

stones were newly set, their dates recent, and their black inscriptions glossy in the mason's hardly dried lettering ink. Beyond the graveyard, out in the fields, I saw, in one spot hard-by where the fruited boughs of a young orchard had been roughly torn down, the still smouldering embers of a barbecue fire, that had been constructed of rails from the fencing round it. It was the latest sign of life there. Fields upon fields of heavy-headed yellow grain lay rotting upon the ground. No one was at hand to take in their rich harvest. As far as the eye could reach, they stretched away—they, sleeping too in the hazy air of Autumn.

Only two portions of the city seemed to suggest the import of this mysterious solitude. On the southern suburb, the houses looking out upon the country showed, by their splintered woodwork and walls battered to the foundation, that they had lately been the mark of destructive cannonade. And in and around the splendid Temple, which had been the chief object of my admiration, armed men were barracked, surrounded by their stacks of musketry and pieces of heavy ordnance. These challenged me to render an account of myself, and why I had the temerity to cross the water without a written permit from a leader of their band.

Though these men were generally more or less under the influence of ardent spirits; after I had explained myself as a passing stranger, they seemed anxious to gain my good opinion. They told me the story of the Dead City; that it had been a notable manufacturing and commercial mart, sheltering over 20,000 persons; that they had waged war with its inhabitants for several years, and had been finally successful only a few days before my visit, in an action fought in front of the ruined suburb; after which, they had driven them forth at the point of the sword. The defence, they said, had been obstinate, but gave way on the third day's bombardment. They boasted greatly of their prowess, especially in this Battle, as they called it, but I discovered they were not of one mind as to certain of the exploits that had distinguished it; one of which, as I remember, was, that they had slain a father and his son, a boy of fifteen, not long residents of the fated city, whom they admitted to have borne a character without reproach.

(concluded next month)

BAPTISM

Geneva Graves was baptized at Manchester, Tennessee on January 24, 1981 by Apostle William A. Sheldon, and confirmed the following day as a member of the Church of Christ by Apostles E. L. Yates and William A. Sheldon.

IF

If I have strength, I owe the service of the strong;
 If melody I have, I owe the world a song;
 If I can stand when all around my post are falling,
 If I can run with speed when needy hearts are calling,
 And if my torch can light the dark of any night,
 Then I must pay the debt I owe with living light.

Author Unknown

FLINT BRANCH CHURCH OF CHRIST

1802 Utah St., Flint, MI 48506

DIRECTORY OF PRIESTHOOD AND OFFICERS

MAY 1981 — APRIL 1982

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CHURCH OFFICERS: Pastor: Edward Toulouse, Secretary: Chris Toulouse, Treasurer: Grace Eddy, Pianist-Chorister: Velma Porter, Asst. Pianist-Chorister: Juanita Oppen, Trustees: Earl Eddy, Orville Eddy, Emery Pinder, Advocate Reporter: Todd Toulouse, Librarian: Todd Toulouse.

SUNDAY SCHOOL OFFICERS: Superintendent: Todd Toulouse, Asst. Superintendent: Charles Pinder, Secretary: Chris Toulouse, Treasurer: Audrey Ex, Pianist-Chorister: Velma Porter, Asst. Pianist-Chorister: Juanita Oppen, Florist: Velma Porter, Teachers: Class 1: Dawn Hyde & Mary Pinder, Class 2: Emery Pinder, Class 3: Juanita Oppen.

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MICHIGAN REUNION

Following is a brief report on the 1981 annual Michigan reunion held at Maple City the weekend of June 20-21. Approximately 90 saints and friends attended.

Saturday, June 20

Morning

The morning preaching service was under the direction of Brother Conley Addington, who welcomed everyone to the 1981 reunion.

Opening song was "Let Us Shake Off the Coals From Our Garments," followed by prayer by Brother Addington. Second song—"God Will Take Care of You."

We were very pleased to have as our speaker, Apostle Robert Jensen, newly-appointed missionary to Michigan. Lack of space precludes a complete report on his sermon; however, he did mention the fact that many memories tend to dim with the passing of time and that is one reason why we are told to study to show ourselves to be approved servants of God. He pointed out that we are all (including women) servants of God and are all equal.

Brother Jensen mentioned the old saying that things come in threes, and that this includes good things as well as trouble. There are three good things that have come to us today, those that have come from God:

Divine blessings—the gift of life itself, the gift of the gospel of His only begotten Son, the gift of the plan of eternal salvation.

Brother Jensen quoted from and referred to the following scripture, which we urge that you read in its entirety:

Amos—3rd Chapter—"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

Alma—8th Chapter, beginning with 96th verse (82 years before Christ was born—told to Amulek in order to relate to the people, referring to Jesus)

Matthew—Chapters 5 and 6 — Commandments of God

Alma—16th Chapter, Verses 134-154 (Alma speaking to the Zoramites)

Alma—19th Chapter, Verse 108-110

Alma — 17th Chapter, Verses 66-70 (for everyday use)

3rd Nephi—11th Chapter, beginning with Verse 13

4th Nephi—Verses 1-17

For our closing song, following this inspiring message, we sang "Praise God From Whom All Blessings Flow," followed by prayer by Brother Addington.

Afternoon

The annual business meeting was chaired by Broth-

er Norman Trudgen. Following are items of interest from the meeting:

Jeff Butts, whose term on the Reunion Committee expired this year, was elected to succeed himself for a 3-year term.

June Haines was re-elected as secretary and reporter for the 1981-82 year.

The 1982 reunion will be held on June 19-20 at Maple City.

Evening

A weiner roast was held at the Lime Lake Campground, followed by a song service around a huge campfire.

Sunday, June 21

Morning

At 10 a.m., we gathered at the church for communion and a season of prayer and testimony under the direction of Brother LaVern Lussenden. Opening song was "Come Learn of the Meek and Lowly," followed by prayer by Brother Lussenedn. For our second song, we sang "Nearer My God to Thee."

Brother George Brantner preceded the communion service with a short message, using as his text II Chronicles, Chapter 7, Verse 12.

Following the serving of the emblems, we enjoyed a very inspiring prayer and testimony service. A request was made during the service for special prayers of the saints for Sister Mary Hunter. The request is being extended to saints everywhere for this dear sister.

Brother Lussenden offered the closing prayer for this service.

Following the noon meal, we reluctantly bid all our dear brothers and sisters a sad farewell for another year. Thanks again to Brother and Sister Addington for all their devoted work which made this another successful reunion.

Reported by: June Haines
1981-82 Secretary-Reporter

HOUSTON, MO. LOCAL NEWS

JUNE

It seems like the time has arrived to get off another report on local activities here deep in the Ozarks. We have had plenteous rains and green is everywhere. Flowers have never been lovelier. However, it has been hard for the farmers to make hay while the sun shines, for it hasn't been shining enough to get things dried out.

Brother Ikey Medders was our speaker on the first Sunday of the month, when he told us about some

seminars he attended which impressed him. One on reality therapy gave much food for thought. It told how the mind controls or operates us. Eighty percent of all sickness is caused by thought processes.

We need to be encouraged, helped by our families, and not criticized. We need to become more involved in helping others and in serving God. Worry, hate, eating too much, envy, fear and tension all trigger trouble, while love, faith, peace and contentment counteract or promote good feelings within oneself. Try to have no negative thoughts, shift to positive ones and start listening to yourself.

Brother Virgil Addie told us how God established his covenant with Adam and Eve and how he placed them in the Garden of Eden where they lacked no good thing. They had all they needed and knew no bondage until they listened to that slippery Satan and disobeyed God's command not to eat of the tree of the knowledge of good and evil. Then their troubles all began. They had to toil for their food and survival, poverty and lack entered in, sickness, too.

He traced the history of Abraham and the promise made to him and to his seed which was an everlasting covenant. If we believe in Jesus, then we become heirs to that same promise. Work at serving God's desires, help those who are in need, visit the sick and the well and do all those things we've been taught by our spiritual leaders. God is willing to help anyone who will ask for His help.

Our little green church here in Houston was the scene of the double ring wedding ceremony uniting Janeen Barke and Martin Addie in the bonds of matrimony June 13. Janeen is the daughter of Thelma Barke, Licking, Mo. Martin is the son of Elder and Mrs. Virgil Addie, Houston. Elder Addie pronounced the vows at the 2 p.m. ceremony. John Jones escorted the bride down the aisle. James Addie, brother of the groom, was best man; Joan Hayes was maid of honor.

Johna Ely sang Lois Helseth's song, "Stretch Out Your Hand to Me, Dear Lord" changing the "me" to "us" for this occasion. Lois accompanied her and played the wedding march. Theresa Medders read a new poem, "Marriage", written by the bride for the occasion.

Janeen is a fourth grade teacher at Licking Elementary School. Martin is a radio dispatcher for the Texas Sheriff's office. After a wedding trip to South Dakota the couple is at home on Route 5 near Houston. Both are active members of the Houston Local.

Attending from out of state and staying with their parents, the Virgil Addies, were Mrs. Cheryl Renly, Chantel, Sondra and Chad Renly, Janesville, Wisconsin; Walter and Kathy Addie, Stoughton, Wisconsin; Joel and Jeannie Rogers and Sabrina, Madison, Wisconsin.

Dorothy Wilson, Johna Ely, Tamma and Chris and David Jones spent about two weeks visiting their Wis-

consin relatives in early June. Louise Yates, Joel, Annette and Patricia Yates of Phoenix surprised us one Wednesday evening arriving in time to join us for prayer service. They had been to the Camp For All Ages at Preston, Mo. and were planning to visit historical sites of the Restoration before returning home.

Mary Jane Medders and her daughter-in-law, Theresa, and family spent a week or so in Independence helping with Vacation Bible School and visiting with the Stencil family and others there.

I've probably missed someone's visit; please forgive me. I've returned to work recently at a nursing home and have to work some Sundays, so I have missed some of the sermons and visitors.

Your Houston reporter, Mary Addie.

AVA REPORT

Fragments of thoughts brought to us in recent months by the local ministry and those visiting us:

Are we sleeping as the eleven did the evening before Christ's arrest and crucifixion? In these days of turmoil and swirling darkness threatening to overwhelm us, it is seemingly as dark as it was before the resurrection. Let us pray that we be kept alert by His Spirit that we sink not into deep slumber.

In Matthew 27:4-28 is the account of Mary coming to Christ's tomb. There had been an earthquake earlier or during the night. They found the stone rolled away and an angel sitting upon it.

John recorded that Mary ran to tell Peter and John; the men then went to the grave. John, outrunning Peter, arrived there first; he saw and believed the word Mary brought. None believed what Jesus had before told them about His resurrection (knew not the scripture, i. e. understood not the scripture concerning this point).

After the men left, Mary waited weeping; she saw a man and supposed him to be the gardner (being blinded by her tears). But when Christ spoke to her she knew His voice. Do our tears blind us, our distresses, so that we fail to realize how near He is? Are we acquainted enough with His voice, His words, His presence so that we can recognize Him?

John 8:12 tells us that Jesus is the light of life, the light of the world. Christ's resurrection in body and spirit was further illumined by the speaker; light and life are brought out of darkness. Is this not marvelous? Our painful, dark, stumbling times. Rest assured that His light will break forth. So it was in the time of creation, light and order out of chaos. So it was at His resurrection; so it is to be in His second coming times, light breaking forth more and more. Let us not doubt through these dark times.

Christ hung on the cross for individuals, you and me! He is our life, our living water; so may our lives be opened as His tomb was, by this resurrection power that we grow out of our lacks, our self-centeredness, our appalling sins, unto the shining forth of His light, as recorded in 3 Nephi 8:55.

In Psalms 19, we read that Christ is true and altogether righteous. (Who of us understands his own secret sins or why we do them?) We were warned about presumptuous sins, and the need of asking God to keep the words of our mouths and the meditations of our hearts in order, that we may be acceptable to God.

John 17:18: Christ has told His ministry (and we ley-members to live His teachings personally so all men may be drawn to repentance. Are we so living? Is His light shining clear and bright in our lives, that others may be drawn gladly to His blest repentance way of living? Pray that His light be not spotted, dimmed, and broken by our failing to extend His light.

Romans 5:17 speaks of those who receive abundance of grace (abundance is an overflowing; an outflowing, not something just to be hoarded to self. An overflowing received, thence to become an outflowing to benefit others). Verses 15 & 16 explain how it is by "One" Jesus Christ that life is given, i. e. this abundance of grace. Can we become so yielded to His Spirit that His light and His abundance of grace may work through us to His glory?

2 Cor. 12:9: "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

His grace is sufficient, an overflowing abundance.

John 10:10: "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly."

The life He gives is the power of Christ, to rest upon us in overflowing abundance.

Psalms 143:10: "Teach me to do thy will: for thou art my God: thy spirit is good; lead me into the land of uprightness."

It is so much easier to pray about **doing**, and talk about **doing**, and even to sing about **doing**, than to simply, honestly, directly "do" His will.

Phil. 2:13: "For it is God which worketh in you both to will and to do of his good pleasure."

Phil. 1:6: "Being confident of this very thing, that he he which hath begun a good work in you will perform it until the day of Jesus Christ.

Romans 8:1-10 says to walk not in the flesh but walk in the Spirit. To be spiritual minded is life and

peace; if we have not the mind of Christ we are none of His. Do we have a contrary mind to Christ's mind? Would not a contrary mind be a mind yielded to the evil one?

Keep the unity of the Spirit; walk in the Spirit; let us not dilute this wonderful overflowing abundance to a mere outward compliance to the first principles of the Gospel and the blest teachings of Christ. Let us in our walk with Him in the unity of the Spirit allow Him to take full possession of the inner citadel of our being.

Darleen Smith
Ava reporter

A MESSAGE TO YOUNG PEOPLE ON ALCOHOL

Every young man and woman who is looking forward to parenthood is hoping for a healthy baby. Expectant parents would know then that some of the things they do and some of the things they don't do can have an effect on the health of the baby.

Most of these health aspects of parenting will be discussed by the doctor during prenatal care; so it is very important for the expectant young mother to seek out competent medical care as soon as she suspects she is pregnant. However, one thing young couples should know before they plan to have a baby is that alcoholic beverages they drink can have an effect on their baby's health.

The Bible, in the 12th century B. C., Book of Judges (13:4), records one of the earliest warnings about drinking during pregnancy when an angel advises Samson's mother to "drink no wine or strong drink" before conception and during her pregnancy. Although other cautions have been stated throughout history, it has only been recently that these alcohol effects were "rediscovered" and classified as the "fetal alcohol syndrome."

What is "fetal alcohol syndrome?" Researchers have discovered that babies of women who drank heavily during pregnancy may have a "definite pattern of physical, mental and behavioral abnormalities." Such babies were discovered to have "abnormally small heads, several facial irregularities, heart defects, and poor coordination." They were of lower weight at birth, were shorter than average and, even with special care after birth, they did not "catch up." Further, it has been found that most of these babies with fetal alcohol syndrome were mentally retarded and had a variety of behavioral problems, including extreme nervousness and poor attention spans.

With today's casual attitude toward alcohol, most of us fail to recognize that alcohol is a powerful drug that can have many serious long-term effects on the baby. Recently, however, medical researchers have be-

gun intensive studies of the effects upon the unborn baby. Scientists have not yet determined just how much alcohol, over how long a period of time, is required to cause damage to the unborn baby. However, they do know that alcohol passes through the bloodstream of the baby in the same concentration as that of the mother. So, if the mother becomes "drunk," the fetus is equally drunk. A key point is that the fetus is a very immature being and its body systems are incapable of handling alcohol. In fact, the fetus is dependent upon the mother's system to burn up the alcohol and pass its by-products from the body. The use of other substances such as caffeine, nicotine, and other drugs can also affect the unborn baby.

Scientists at present don't know how much, if any, alcohol is safe during pregnancy. It is clear that if the expectant mother doesn't drink, there can be no fetal alcohol syndrome, and this seems the wisest course to follow to avoid any possible effects of alcohol on the unborn baby. Mothers who are problem drinkers or even alcoholic can lessen and, sometimes, even escape the adverse effects of alcohol on their baby by getting treatment and avoiding alcohol.

It is important to remember that the unborn baby can't say, "No thanks, I don't drink" or "Thanks, but I've had enough." The unborn baby is totally dependent on a caring and responsible mother to protect its health.

(Adapted from "Alcohol and Your Unborn Baby," National Institute on Alcohol Abuse and Alcoholism.)

For free information, write: National Clearinghouse for Alcohol Information, P. O. Box 2345, Rockville, Md. 20852.

NO TIME

There's a loving letter I mean to send,
There's a visit I mean to pay.
There's a careless habit I hope to mend
When I get the time—someday.

There's a dusty Bible I mean to read,
There's an hour I mean to keep to pray,
And I'll turn each dream to a golden deed
When I get the time—someday.

I'll carry flowers to the sick and sad
I will seek for those who stray;
You may trace my steps by the hearts made glad
When I get the time—someday.

So somebody thought, so somebody said,
But wasn't it just a crime
That busy with left important things
They never did get the time—someday.

CHURCH OF CHRIST CONFERENCES

The 1982 Ministers' Conference (general membership) for the Church of Christ (Temple Lot) will commence Sunday, April 4, 1982. The business sessions will start at 9:00 A.M. Monday, April 6. A Solemn Assembly will be held prior to the conference, April 2 and 3, 1982.

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.

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"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.

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