

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. 60

Independence, Missouri, October 1983

No. 10

This Day For God

Today will disappear tonight . . . whatever it may lack; and there will be no way for us . . . to ever bring it back. So why not use each minute now, before it fades away . . . to honor God in every deed . . . and with each word we say? Today may be the last for us . . . before we have to die . . . so why throw caution to the wind . . . when it may be . . . goodbye? Tomorrow may become today . . . and we may still be here . . . but God will know how well we lived . . . and if we were sincere. And only as we live our lives . . . from day to day on earth . . . can we be hopeful of that goal . . . of everlasting worth!

James J. Metcalfe

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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.
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PUBLISHED MONTHLY BY THE CHURCH OF CHRIST
(Temple Lot) 200 S. River Blvd., P. O. Box 472, Independence,
Missouri 64051-0472

Second Class Postage Paid at Independence, Missouri

POSTMASTER: Send address changes to Zion's Advocate (USPS
699-300), P. O. Box 472, Independence, Mo. 64051-0472.

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:

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P. O. Box 472

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ORIGINAL ARTICLES

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EDITORIAL

OFFENCES

"Woe unto the world because of offences! For it must needs be that offences come; but woe to that man by whom offence cometh!" (Matthew 18:7.)

This is a strange statement; that offences must come. But why? Why must offences come? because of the carnal nature of man? Is it simply saying that because of the condition of the mind and heart of mankind, offences will be?

Must we give offence? Must we take offence? For offences to become anything there must be a taker as well as a giver. We are masters of our own attitudes. Our feelings are ours to determine. Who can offend us if we will not take offence? In a time past during a disputation, one brother said to another, "You can't offend me, I love you too much." Even if, when offence is intended it doesn't have to be taken. We choose to be offended or not!

James indicates that we are all offenders, especially in the use of our tongues, lest we have become perfect. (3:2) Paul said, "And herein do I exercise myself, to have always a conscience void of offence toward God, and toward man." (Acts 24:16) Surely this must mean that he strove neither to give nor take offence.

In his further teachings Paul speaks of some of the denials we should impose on ourselves, if need be, that others not be offended, (Romans 14:21, 1 Corin-

thians 8:13) not letting our liberty become a cause of stumbling to another, (Corinthians 10: 27-29, 31).

Usually it is thought that it is the offender that is the guilty one. Is not that the interpretation put on the opening text of this writing? Yet that may be a false assumption. Offences can come by the fact of taking as well as giving. It is possible, even very probable, to take offence where none is intended. Isaiah says, "For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: That make a man an offender for a word, that lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought." (29:20-21). He also says, "Woe unto them that call evil good, and good evil;" (5:20) Would this apply to imputing a wrong motive to where there is none?

To avoid being a party to offence requires love. Love such as Paul had that he would give up his rights to avoid causing a hurt to another; counseling us to do likewise, using for an example the most simple and basic thing possible, the choice of the foods we eat, or do not eat. How absurd that one's eating choice should be a cause of offence to any one else. If such were to be a matter of offence among us it would appear the one taking offence would be the one most at fault. If that be true in the case of offence over food habits, how often must it also be true in offences over other things.

If love will enable us to avoid giving offence, so it is the one thing that will enable us not to take offence. Love is not easily provoked, (I Corinthians 13:5) feeling offended is a form of being provoked; a self-defensive, self-justification sort of reaction; a hurt feeling that someone is being unfair to us, imposing on us, infringing on us in some way. The best way I know to avoid such feelings is to find and put the very best, kindest interpretation possible to every word or act of another that could tend to incense us; that could tempt us to im-

pute a wrong motive where none is intended. That way, we escape taking offences where none is intended, and if any is intended we escape becoming a party to it, and so make it of none effect whatever. It's as simple as that.

Let it become the settled determination of our hearts to neither knowingly give, nor take offence.

A. S.

IMPART OF YOUR SUBSTANCE TO THE POOR

A SERMON BY C. LEROY WHEATON, JR.

Condensed for publication

Part 2 and conclusion

Going over into the Book of Alma the 1st chapter and the 41st verse we find this, and they were having some problems, they had been imparting of their substance and yet there were those who were poor and needy and sick and afflicted and the 41st verse begins thus, "And they did not wear costly apparel, yet they were neat and comely; And thus did they establish the affairs of the church; and thus they began to have continual peace again, notwithstanding all their persecutions." This is the way that we gain peace, not only from war and contention but that we might have that spiritual peace in us which comes when we are working toward retaining a remission of our sins, working to prove that we understand the responsibilities that we have in this probationary state; that we are preparing to live and work in the presence of the Almighty God at some future time.

It's something that we have to continually keep working at, and it continues in the 43rd verse, "And now because of the steadiness of the church, they began to be exceeding rich; having abundance of all things whatsoever they stood in need; an abundance of flocks, and herds, and fatlings of every kind, and also abundance of grain, and of gold, and of silver, and of precious things; an abundance of silk and finetwined linen, and all manner of good homely cloth. And thus in their prosperous circumstances they did not send any away who were naked, or that were hungry, or that were athirst, or that were sick, or that had not been nourished; And they that did not set their hearts upon riches; therefore they were liberal to all, both old and young, both male and female, whether out of the church or in the church, having no respect to persons as to those who stood in need; And thus they did prosper and become far more wealthy than those who did not belong to the church. For those who did not belong to their church did indulge themselves in sorceries, and in idolatry or idleness, and in babblings and in envyings and strife; And wearing costly apparel and so forth" So God verified the promise to this people, that is had back in the Old Testament, that when they used the temporal resources

which he had given them, according to his commandments, that he would pour out more abundantly upon them and they became richer than those around them that did not belong to the church. And they imparted of these temporal substances both to those within and without the church.

Over in the 11th chapter of Alma the 23rd verse it says, "And as many as would hear their words, unto them they did impart the word of God, without any respect of persons, continually. And thus did Alma and Amulek go forth, and also many more who had been chosen for the work, to preach the word throughout the land. And the establishment of the church became general throughout the land, in all the regions round about, among all the peoples of the Nephites. And there was no **inequality** among them, for the Lord did pour out his Spirit upon all the face of the land, to prepare the minds," And I'd like you to take particular note of this verse, ". . . **For the Lord did pour out his Spirit on all the face of the land, to prepare the minds of the children of men, or to prepare their hearts to receive the word which should be taught among them at the time of his coming.**" Now we live in just such a time. And God is working with us to bring us to that condition which is to come, that we might be ready when he comes, that we might understand how to live, how to conduct ourselves toward each other both within and without the church with our substance, both our temporal and our spiritual substance, because the time will come as is spoken of in other places in the Book of Mormon, when there will be no excuses for any of us except our very little children. And I believe that time is coming closer and closer. And so it behooves us to try to understand what the Lord expects of us as his children in these times in which we live. And he has pointed out these things even as he pointed out through Alma here, according to the chronology, about 78 B. C. I don't believe that we have that much time before the coming of Christ again. I believe it's much closer than that, but I believe too that we're not any more ready than these people were.

I'm going over to the 16th chapter of Alma and

start reading at the 218 verse, "Therefore may God grant unto you, my brethren, that ye may begin to exercise your faith unto repentance, that ye begin to call upon his holy name, that he would have mercy upon you; yea, cry unto him for mercy; for he is mighty to save; Yea, humble yourselves, and continue in prayer unto him; cry unto him when ye are in your fields; yea, over all your flocks; cry unto him in your houses, yea, over all your household, both morning, mid-day, and evening; yea, cry unto him against the power of your enemies; yea, cry unto him against the devil; who is an enemy to all righteousness. Cry unto him over the crops of your fields, that ye may prosper in them; cry over the flocks of your fields, that they may increase. But this is not all: ye must pour out your souls in your closets, and your secret places, and in your wilderness;" Have you ever been in a wilderness? Does life ever seem to you it is a wilderness? you don't know which way to turn, which direction to go, what thing to take up next, how to accomplish the multitude of things that are set before us? These are wildernesses of our minds and our souls. We must cry out to the Lord when we get into these conditions.

"Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer to him continually for your welfare, and also for the welfare of those around you. 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 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 the foot of men." and so again he brings in the temporal with the spiritual as he is teaching us here how to abide by the teachings of God.

Go over into 3rd Nephi 12th chapter and read the 11th and 12th verses, it says, "And many of them saw and heard unspeakable things, which are not lawful to be written: and they taught and did minister one to another; and they had all things common among them, every man dealing justly, one with another. And it came to pass they did all things, **even as Jesus had commanded them.**" And then we get into the real knotty problem, what does this mean, all things common? We need to study the revelations that have been given to us. We need to endeavor to understand what God expects of us that we might understand these things that have been written.

I'd like to read right here a couple of definitions of this word common, one out of Webster's dictionary; and one of the meanings of common, is, 'often recurring, met or seen frequent or customary, regular, as a common occurrence.' That's the thing this means, that it was common among them to have all these things, this is what was spoken of over there in Alma, where they had all the things they stood in need of so abundant that they were able to share with those around

them until they became the richest people in the land. It was common to have them, not that what I have was yours and what you have is mine, but that it was common to have all these things (equal among them) it was a common occurrence, a regular thing, it was frequent and customary for them to enjoy (equally) the temporal things of life.

And another definition in another dictionary, a Thorndike Barnhart dictionary which Bro. Maynard had, and I looked up common in it, and down in the definitions there's a definition of, 'in common', 'equal with another', is the definition given there. Isn't that what the scripture's been telling us? Isn't that what we've been reading? that all might be equal one with another. There's a place over in there where it speaks of inequality being one of the problems which they had until they learned how to serve God and how to share the things which they were given.

According to the chronology, this was right at the time that Christ was visiting them and they soon had what they called All things common, among them. And it says, "**And it came to pass that they did do all things, even as Jesus had commanded them.**" And though we don't find any specific place that mentioned those words, all of the things which Jesus has taught them has brought them to this place, and all the things of the writers of the Book of Mormon before, that they might be ready to accept the things which would come to them when Christ should come. We read that a little while ago.

I would like to get into the 4th Book of Nephi, the 1st chapter, and I want to read just the 4th verse, it says, "And they had all things common among them, therefore they were not rich and poor, bond and free, but were all made free, and partakers of the heavenly gift." And this was sometime down between the years of 37 and 194 A. D. You may remember that one of the promises that Christ had given them on a certain occasion while he was there was that those in that generation he came to would all be saved in the kingdom of God, all those that were preserved and the Book of Mormon speaks of those as the more righteous that survived the great destruction that came. But he said that down, I believe it was in the fourth generation, that they were the ones that were going to have problems.

Going further to the 27 & 28 verses, it says, "And now in this two-hundred and first year, there began to be among them those that were lifted up in pride, such as the wearing of costly apparel, and all manner of fine pearls, and of the fine things of the world. And from that time forth they did have their goods and their substance no more common among them," or as the definition says, it wasn't regular or frequent or customary, it wasn't a common occurrence for them to have these substances and goods which they had enjoyed for some two-hundred years, (equal among them) "And they began to be divided into classes, and they began to build up churches unto themselves, to get gain, and began to deny the true church of Christ."

I'm sure that none of us want to get into that condition, so it seems that it behooves us to sit down and

seriously pray to the Lord, seek his guidance and direction that we might come to understand as a people what he intended for us to do in order that we might enjoy these blessings. And some might say, "Well they came to an end." True they did, but for three generations they enjoyed abundantly both spiritually and temporally those things which God had for them. I'd recommend you to read the 4th chapter of the Book of Acts. I'd recommend you read the 43rd, the 44th, the 48th chapters of the Book of Commandments and the 51st section of the Doctrine and Covenants, because I believe he is trying to guide us there, some hundred and fifty years ago, that we might be preparing a people for the coming of Christ, to be able to sit equally before him when he comes. That we be not divided into classes, but that we might become one in our service, in our worship of him and before each other.

I thank you, and pray that God might guide and direct us as a people that we might come to understand those things that he has asked of us, which he has required our obedience to.

THE WORK AND TIMES OF SOME SPECIAL SERVANTS OF GOD

by

Harvey E. Seibel

The events preceding and leading up to the work of the two witnesses (Rev. 5 & 6) commences with the opening of the seven sealed books by the Lamb of God. Without going into detail, the opening of first four seals covers events up through the dark ages. We are currently living in the fifth seal. The sixth seal is the time just before us which will be signalled by the heavenly signs and the appearance of the Son of God in the heavens. The seventh seal brings in the wrath of God upon the nations. This wrath is composed of the seven trumpet soundings, the last three of which are referred to as three woes. The two witnesses do not make their appearance upon the world scene until the sixth angel sounds his trumpet which is the second woe pronounced upon the earth.

The witness of these two servants will be during the time the holy city is trodden underfoot by the Gentiles which we are given to know will be for a period of 42 months or in this case 3½ years which is precisely the period we are given for the work of the two witnesses, that is, a thousand two hundred and threescore days. There can be no question that this time prophecy must be taken literally as to the time factor. The reason for this is because living individuals are involved instead of nations, governments, or national events. An example of this is found in Daniel. The 3½ times of Daniel 7 has to do with a persecuting power of long duration so that each day must be taken prophetically for a year. But when the judgment of 7 times was pronounced upon Nebuchadnezzar, also in Daniel, that prophecy was concerned with a single individual, so that each day was a literal day; thus the 7 times were 7 years instead of 2520 years.

In addition the point in time in which this prophecy is to take place precludes any prophetic time involve-

ment for the simple reason that the prophecy begins in the future just preceding the millenium and must therefore terminate prior to the start of the millenium. That being so, the 42 months and the 1260 days must be literal and not prophetic.

The work of the two witnesses, in addition to prophesying for that period, is to render judgment against all who will attempt to hurt them. This too is a part of the wrath of God upon the wicked.

The matter of the identity of these two has probably been a source of discussion and wonder since these words were penned. Though it is pretty certain no one yet knows who they are, it is the author's conviction that these are two special servants of God represented by men as opposed to records or nations. But what say the scriptures?

Revelation 11:4 tells us that these are the two olive trees, and the two candlesticks standing before the God of the earth. In Zechariah 4:11 the prophet asks the question "What are these two olive trees upon the right side of the candlestick and upon the left side thereof?" And "What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?" (Zechariah 4:12). "Then said he, These are the two anointed ones, that stand by the Lord of the whole earth" (Zechariah 4:14).

When they shall have completed their testimony then shall the beast rise up out of the bottomless pit and kill them and their dead bodies will be in the streets of Jerusalem for 3½ days (not years), the wicked not suffering their dead bodies to be put in graves. However upon the death of these two prophets the people rejoice and make merry over them. Then the spirit of life entered into them and they stood upon their feet (language definitely showing these two prophets to be men). They then ascend up into heaven in the presence of their enemies.

There is an interesting prophecy in the Book of Mormon which is also found in Isaiah. The Book of Mormon however gives a clearer rendition, so we will refer to it in this regard. It is at a time future to us when Jerusalem is instructed to awake and stand up.

"Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; Thou hast drunken the dregs of the cup of trembling wrung out; And none to guide her among all the sons she hath brought forth; Neither that taketh her by the hand, of all the sons she hath brought up. These two sons are come unto thee; who shall be sorry for thee: thy desolation and destruction, and the famine and the sword: And by whom shall I comfort thee? Thy sons have fainted, save these two: they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the Lord, the rebuke of thy God" (2 Nephi 5:100-106).

There is no question in my mind that these two sons here described as being full of the fury of the Lord is the same as the two prophets of Revelation 11 and the two anointed ones of Zechariah 4. Their work, as we have seen, is to transpire during the 7th seal which is after the Lord is revealed from heaven.

What of the marred servant?

Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider" (Isaiah 52:13-15).

The setting for the fulfillment of this prophecy is given in 3 Nephi 9 beginning with verse 51. We are told that if the Gentiles do not repent then the Lamanites shall be as a young lion among them as among flocks of sheep. But prior to that time because of the blessing of the Holy Ghost upon the Gentiles, they shall become mighty above all. But if after having received the gospel they harden their hearts against the Lord then will God remember the covenant with Israel to restore them to Jerusalem. Then shall they believe in Christ, see eye to eye, and be gathered again to Jerusalem. Then also will be fulfilled that which is written concerning Zion and her redemption. And when that time comes they shall say, How beautiful upon the mountains are the feet of him that bringeth good tidings, etc. But a cry shall also go forth then saying, Depart ye, depart ye, go ye out from thence, touch not that which is unclean, go ye out of the midst of her. Yet this flight out will not be with haste, nor by flight.

It is at this point that the marred servant appears on the scene (verses 81-83). Then shall Jerusalem be inhabited again with God's people.

Now the Lord proceeds to give a sign when these things are about to be fulfilled, that is, the gathering and the establishment of Zion among them. It shall come after these things are made known to the Gentiles and after they are established as a free people in this land and when the Indians themselves shall begin to know of these things. This sign has now been accomplished. In the very next verse (94) we are told that when that day has come as it now has that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they consider. For then shall the Father work a work which shall be a great and a marvelous work, though there shall be those who will not believe it, although a man shall declare it unto them. It is Christ the Lord speaking here, for of this man he says, "Yet I will heal him, for I will shew unto them that my wisdom is greater than the cunning of the devil" (3 Nephi 9:97). Then in verse 98 the warning is given that all who will not hear the words of Christ which shall then be brought forth unto the Gentiles shall be cut off from among the people of God. It is at this point that the remnant of Jacob shall become as a lion among the Gentiles.

What about the mighty one of the seed of Manasseh who is to be raised up among the people of Lam-an?

In the second chapter of second Nephi we have the account of one called the choice seer who was to be a descendent of Joseph of Egypt. This man was to do

a great work and would be highly esteemed among his brethren of which he was and is so esteemed today. The Lord gave him a commandment that he shall do none other work save that which God shall command him. This too was fulfilled as stated in the Book of Commandments although altered in the Doctrine & Covenants. He also did bring forth God's word unto his brethren. And this word was the writings of the fruit of Joseph's loins, the stick of Joseph, the Book of Mormon. This record along with the writings of Judah were to grow together to the confounding of false doctrines, etc., which is yet awaiting fulfillment. Finally his father's name as well as his own was to be Joseph. Joseph Smith fulfilled this prophecy and because of the record which he brought forth through the power of God, one among the Lamanites of the seed of Lehi's little son Joseph shall hear the words of this book and become mighty and who shall do much good, both in word and deed, being an instrument in the hands of God unto bringing about much restoration unto the house of Israel.

Now we come to the few servants.

In the third chapter of Jacob we have a prophecy encompassing the entire span of Israelite history. When for the last time the Lord prunes the vineyard he instructs his servant to call other servants and they were few. And how exceedingly great shall their work be. And remarkable too is the statement that these servants did go and labor with their mights and the Lord with them. Moreover they did obey the commandments of the Lord in all things. The result was that the entire vineyard became righteous so that no evil at all remained in it. What a glorious conclusion to a glorious work this shall be. Thus will be fulfilled, no doubt, the Biblical statement that this gospel of the kingdom shall be preached unto all nations, kindreds, tongues and peoples and then shall the end come. Then shall the knowledge of the Lord cover the earth even as the waters the sea, a time when one will not need to tell another of the Lord for all shall know him from one end of heaven to the other.

An interesting sidelight is the statement that when Christ comes again shall he find faith in the earth? That describes the condition the earth shall be in at his coming. But when the work of these few servants which will then be in process is completed all will know the Lord from the greatest to the least.

“ . . . it is a dreadful truth that the state of having to depend solely on God is what we all dread most. And of course that just shows how very much, we have been depending on things. But trouble goes so far back in our lives and now is so ingrained, we will not turn to Him as long as He leaves us anything else to turn to. In the hour of death and the day of judgment, what else shall we have? perhaps when these moments come, they will feel happiest who have been forced (however unwittingly) to begin practicing it here on earth. It is good of Him to force us: but dear me, how hard to feel that it is good at the time.” C. S. Lewis.

COUNT YOUR BLESSINGS

Edna R. Smith

To count the sands of the sea shore or the drops of falling rain would be an impossible task, yet we can count our blessings that are so numerous. God has showered blessings on mankind for some years, and I very much fear, we are so very blind or do not stop to count our blessings nor to offer to God our heart felt gratitude and praise as we should.

Take the great blessing of sunshine which we take for granted, never bothering to say thank you to God who sends it to us to enjoy. The many beauties of nature all about us that cry aloud of His goodness and tender care. We should be ashamed for our laxity in giving the praise and glory that God justly deserves who has given to us so abundantly.

The very fact that we are alive to enjoy the world about us is a great blessing from His hand; yet we take everything for granted. The food we eat to sustain life is another blessing from His bountiful hand yet there are those that never give thanks for these blessings. A few words of blessing and thanksgiving at the beginning of a meal pleases our Heavenly Father very much yet so many of us fail to do this simple thing.

When the storms howl about us how quick we are to grumble and fret failing to see and realize God is only feeding His world and making it more beautiful for us to enjoy by such a cleansing. He paints a beautiful world for us to enjoy if we will only open our eyes to behold His wonders.

This morning I arose early while it was still dark outside and as I sat here in my home and listened to the world outside awaken to another day with the birds flinging their songs on high I felt I was in a great church, for all was serene and so peaceful. It is no wonder God chose so often to preach and teach in the great outdoors. All our churches with their beautiful adornments cannot compare in beauty with the beauties of nature, nor become any more sacred than a day just awakening for us to be part of. How anyone could believe there is no God or that He does not rule this great universe has and will always be a big mystery to me. I have been taught all my life to appreciate the beauty of nature and worship the great God who made it all possible.

To have eyesight to see it all and hearing to hear it speak as it does, if we'll only listen is one of the greatest blessings God could bestow on mankind I have seen the blind and hard of hearing in their little closed in world give thanks to God for being alive. I've often wondered what they get out of life, but they are happy and radiate that happiness to others. They in themselves are part of God's blessing to us teaching us appreciation of all that we have. Their very happiness which radiates from them to us is a blessing that no money can buy. Happiness in itself is contagious. I know of myself when I feel blue and down in the dumps a happy person helps so very much to lift my own spirits. For these blessings I give thanks to God.

The greatest gift or great blessing God has given to us is the **beautiful** Gospel restored in these Latter Days. How very bleak our lives would be without its warmth and comfort; God surely gives us so very much even sending His only Begotten Son to earth to die upon the cross that our souls might be redeemed from the fall of man. What greater blessing could there possibly be? If we view God's handy work then turn our backs and deny Him, we are worse than the ostrich which buried it's head in the sand. We must acknowledge the power and love that brings all this beauty to view.

There is a song that goes something like this, "For the beauty of the hills, for the vales between we see God." How true that is — a great and lasting blessing to all if we only will open our eyes to see what He has in store for us.

ANCIENT WISDOM

Confucious, the fifth century Chinese moral philosopher, taught many moral standards of high value.

One of his sayings was, "To know what you know and know what you do not know is characteristic of one who knows." This is valuable today because we are prone to jump at conclusions and believe that something is true when we know only one or two things about it. If we waited until we could get verifiable evidence of that thing, perhaps we would avoid so much error. We are prone to accept what people are **saying**, without the evidence of its being true. It is of great value to consider documented evidence, instead of heresay.

Yes, to really know what we do not know is a characteristic of a well-informed individual — a wise individual.

Confucious said, "Do not worry about people not knowing you, but strive so that you may be worth knowing." This brings to mind the social climber or the man in business who aspires to reach the top too soon. If a person studies to make himself an interesting kind and capable person, others will surely be happy to know him. If a man aspires to become an executive, he should learn all he can about the business and make himself capable of assuming high responsibility. Then, it is more likely to be realized.

Confucious said, "If you find a fault in another, look within yourself to see if it may be there also."

Confucious, of Shantung, China, taught some very good philosophies which, if followed, can improve our lives here on this earth.

Jesus, of Bethlehem, Judea, about 500 years later taught the highest and best philosophies ever known to man! Following **them** will lead us to Eternal life.

— Evalena Sills

LEST WE FORGET

"Watch therefore; for ye know neither the day nor the hour wherein the Son of Man cometh." Matt: 25, 12, I. V.

"And then, at that day, before the Son of man comes, the kingdom of heaven shall be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five of them were foolish. They that were foolish took their lamps and took no oil with them but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil for our lamps have gone out. But the wise answered, saying, Lest there be not enough for us and you, go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open unto us. But he answered and said, Verily I say unto you, Ye know me not." Matt: 25:1-11. I. V.

We must study the words of Christ, feeding continually upon the fulness of the gospel of Christ into which we have come, for we will find in his teachings the plan of salvation we are called to live by. In his words we will find the works we must do, that which will give us oil for our lamps so that we will be among those that are ready when the cry is made, Behold the bridegroom cometh, go ye out to meet him. We cannot prepare in haste, it will be too late once the cry has sounded.

Those who were foolish and had no supply of oil, coming late found the door already shut, and were told, Ye know me not. Truly unless we feed on the words of Jesus we will not know him. If we would know the Lord we must study his words, for his words are Eternal Life. 2 Nephi 14:4, tells us, "Wherefore, I say unto you, Feast upon the words of Christ; for behold the words of Christ will tell you all things that ye should do." Yes we have something to do if we would grow in spirit and truth, and have oil in our lamps, and be ready when the bridegroom comes.

And what is it that we must do? "And now, my beloved brethren, I know by this, that unless a man shall endure to the end, in following the example of the Son of the living God, he cannot be saved. Wherefore do the things which I have told you I have seen, that your Lord and your Redeemer should do Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus said the Father: Ye shall have eternal life." 2 Nephi 13:21-22 and 29-30.

So we have hope; we have his words, we must study them with prayer, we must live by them with prayer. In this Christ offers us a precious gift, the gift

of Eternal Life in his kingdom, but we each must accept this gift and grow in his likeness until that perfect day.

"And the Spirit and the bride say, come. And let him that heareth say, Come, And let him that is athirst come. And whosoever will let him take the water of life freely." Revelations 22:17.

Stella Winegar

VOICES OUT OF THE PAST

About Zion

From a letter dated June 16, 1931.

Dear Sister:

Your fine letter with the twelve dollars and two cents received. Accept our appreciation of this offering and express the same to the children. If it were not for the little contributions that come in, the Church of Christ would have to close its doors and quit business very, very soon, for the large contributions are scarce, very scarce. You may be right, we may have to learn to live without money; and it is also true, the farmer can always do it, trading their products for what clothing they need to have. But the man who has nothing to sell but his time, might, be able, if we were so located and situated, to trade that time to the farmer for products to trade to the merchant for his goods. I don't know who the merchant would trade it to, but I remember meeting a merchant's son a few years ago, an old man, who said his father kept a store at Springfield, Mo. years and years ago when it was nothing but a trading post. He said he had seen fellows come in and buy sugar, salt or tobacco, throw down a beaver skin, receive their goods and accept a mink or a skunk skin as change. Perhaps we are reverting back to primitive days.

If in order to establish Zion we must revert back to the simple things of life. I wonder if this idea is in harmony with the teachings of the New Testament and life the Savior led. Sometimes I think we rather despise the simple life and the simple reasoning our Lord and Master used. It is but a mark of pride in mankind which is evidently responsible for our present conditions as a church. Some of us are still trying to work out a means of bringing about Zion conditions in a temporal way believing that the temporal Zion and the spiritual Zion must move hand in hand, altogether and at the same time. This is the big difficulty we are facing today, because of our previous educational teachings or environment, it is hard for us to understand these conditions can be brought about without money. But I am personally positive, it is only when we are without money that we will be able to accomplish this necessary movement towards the establishment of Zion. We agree with you that one of the conditions that has held us back as a people and one of the peculiar characteristics of the Latter Day Saint movements is that teaching of a gathering to Zion: (held us back because we have not obeyed it?) and yet to destroy that principal of our present religious program would destroy our hope, the dream, and

ideal of the Church of the Restoration. We believe, therefore, even though we should fail in our own life time to accomplish this work, future generations will eventually bring about the solution we are striving for.

Remember me to all the Saints, give them my best regards and especially to your family, the girls and boys, all of them . . .

With love to all
Arthur M. Smith

(What a shame if the only way the Lord can get us to establish Zion is by taking away all our money, because we won't give it to him for that purpose!)

A PRAYER OF AND FOR THE POOR

"My God how wonderful Thou art,"
Yes my Father, and yes my Lord Jesus-
So have I found Thee to be!
"Thy majesty, how bright - how glorious
Thy mercy-seat in depths of burning light."
Ah yes, but it is not the gloriousness
Of that majesty that draws the heart of such as I,
It is the mercy, the condescension that brought
Jesus to be as one of us.
Such as I are given no audience in the courts of
earth's kings, rulers and magistrates,
The poor in spirit nor the poor in goods;
Those who lack even the minimum of the
necessities of life, and never see ought
of its luxuries, find no ear to the hearts
Of those whose power controls their destinies:
they are the forgotten, and so neglected
masses - mere cogs and bolts in the vast
Machinery of economics, without which
the whole system breaks down, but of which
those responsible to deal equity seem
Totally unaware. They are the half, concerning which
the upper half, knows not how they live;
nor cares. They are the hireling
Robbed of their wages; the pedestal
upon whose deprivations and miseries
the opulence of the rich is founded.
Thus it is, Father, that the soul of the poor
finds great solace in that Jesus, the very Son
of the Almighty God, making himself
Lowly, came to the meek and lowly, and invited
the poor and the poor in spirit to come unto
Him, and receive a share in His kingdom -
Having been given no place nor share in the
kingdoms of this world. It is with wondering
gratefulness we ponder the love He offers.
It is in real fellowship with Jesus that the marvel
and the wonder of Yourself begins to
penetrate the human awareness, although
The depths of the magnitude of that - burning light -
are far too great for mortal eyes to pierce
or for mortal heart to comprehend.
It is beyond the finite perception, so it is in
the approach of Jesus to us at our level,
in our weakness that the heart is lifted
And the mind and soul draw themselves out in
paeans of thanksgiving and praise, that You

the greatest of all, have appointed
Unto us an Advocate, who will plead our cause
and that through Him we might come to know
all the love, mercy, graciousness
And justice that is You; and to become heir with Him
in Your kingdom whose wealth and blessing
encompasses and surpasses
All that has been withheld by the skill
and cleverness of the powers that rule
the here and now, in whose sight
Might means right to. Listing not that all
the silver and gold in the world as well
as the cattle on a thousand hills
Are Yours! They list not that their abilities
are but gifts to be used as well for the
benefit of those less endowed
That there be no rich and no poor among those
who profess to be your children and
disciples of your Son Jesus, who
Never so much as owned a pillow upon which to lay
His head. Ah, yes, Father, though we
like Him have little or nought of
The world's goods, if we can through the
fellowship of Jesus, find You, we have
found all there is! What is the
Lack of the comforts of flesh if the soul is
honed through love to the heart that dwells
in the depths of that majesty of the
Mercy-seat of Burning Light!

AN APOLOGY

By mistake, an excerpt from the April Ministers' Conference was printed in the June, 1983 Zion's Advocate. Being the one who received the excerpt, I take full responsibility for the error of printing it inasmuch as I failed to be alert enough to question and verify its intended use. As near as I can determine, the excerpt was given to me by mistake and was not intended to be printed in the church paper.

The referendum action of 1979 prohibits the printing of the conference minutes in the Zion's Advocate. Although this item is not part of the conference minutes as printed, it is a verbal statement that was made by one of the chairmen during a conference session.

I cannot undo what I have done through negligence, but I am sorry and I do apologize to the Church of Christ membership for my error.

Most sincerely,
Roland L. Sarratt

God works as long as His people LIVE DARINGLY, He ceases when they no longer need His aid. As long as "they went forth and preached everywhere," the Lord worked "with them confirming the word with signs following." But when they retreated . . . or played at building cathedrals, the help of God was withdrawn till a Luther or Wesley arose to challenge hell again. Then invariably God poured out His power as before.

A. W. Tozer

1983 NORTHERN MICHIGAN CAMPOUT

Some 60 of our people found relief from the hot, humid Michigan summer and the cares of the world by hopping onto their campers and trailers, packing their tents and camping gear, and moving north to the lovely home and hospitality of Jay and Evelyn Lee, near Marion. The occasion was the Northern Michigan Campout held the weekend of September 16-17, with the early birds arriving the afternoon of the 15th. As usual, it was hot, but the soft gentle breeze that prevailed (together with occasional use of fans) made it bearable for sleeping.

Most of the campers pulled in Saturday morning, and while picking out sites and getting set up found time to do some visiting and getting reacquainted before becoming involved in the day's activities. The ladies were busy most of the morning preparing food for our bodies, and lunch became the first order of the day. It took a while, but after everyone had recovered from lunch, the afternoon was spent in various forms of recreational activities - volleyball, croquet, horseshoes, and plain old visiting. Later in the afternoon, Bernie Ritsema took his usual pickup load of young people to Sunrise Lake for a "cool-off" swim.

Following our traditional weiner and marshmallow roast, we gathered around the campfire for an always enjoyable songfest. We were favored with some special music by the Lussenden Family Quartet and a selection by Ken and June Haines. The singing and visiting continued until dark enough to view the special slide programs that had been provided for our use by the headquarters AVVAA Committee. The programs OUT OF THE DUST and LIGHT AT EVENING were both very well received and hopefully gave all of us, and especially the young people, a better understanding and insight into the bringing forth of the Book of Mormon and restoration of the Church, as well as the story within the Book of Mormon itself. In spite of the length of the two programs, the lateness of the hour, and the persistent mosquito population, no one seemed to mind and really enjoyed the presentation. Any group that has not made use of these programs should definitely do so. Our audio-visual people have expended a lot of time and effort and are to be commended for the fabulous job they did in preparing these programs and making them available for our use. The narration is excellent!

Sunday morning we gathered in the Lee front yard, under the large cottonwoods, for a prayer and testimony service. We had barely gotten everyone seated when the rains came. Grabbing our chairs, we moved into Jay's garage and continued with our service.

Following the opening song and prayer by Elder LaVern Lussenden, Ken and June Haines were called upon for a special. They sang "At the Foot of the Old Rugged Cross." Elder Conley Addington was then introduced to offer a few opening remarks. Brother Addington quoted from the following:

Book of Mormon, page 429, Alma 16, which reads in part,

"218. Therefore may God grant unto you, my brethren, that ye may begin to exercise your faith unto repentance, that ye begin to call upon his holy name, that he would have mercy upon you; yea, cry unto him for mercy; for he is mighty to save;

"219. Yea, humble yourselves, and continue in prayer unto him; cry unto him when ye are in your fields; yea, over all your flocks; cry unto him in your houses, yea, over all your household, both morning, mid-day, and evening; yea, cry unto him against the power of your enemies; yea, cry unto him against the devil, who is an enemy to all righteousness.

220. Cry unto him over the crops of your fields, that ye may prosper in them; cry over the flocks of your fields, that they may increase."

It was pointed out that this doesn't mean just the crops of our fields, but everything, that we prosper. It's good that we prosper, but we should remember what we have and be thankful for it.

Several references were also made to I Corinthians, which warns us about eating the bread and drinking the cup of the Lord unworthily and suggests to "let a man examine himself, and so let him eat of **that** bread, and drink of **that** cup." It was also pointed out that there are many evils in the Church and many have fallen away and that we should judge ourselves that we not be judged. And, we were urged to pray for one another and share each other's burdens.

Following serving of the emblems, we enjoyed a beautiful and inspiring prayer and testimony service, with much participation by young and old. In place of a closing song, we were favored with a special by the Lussenden Family.

Before the service ended, the sun had again made its appearance and we were able to enjoy another sumptuous potluck lunch before reluctantly packing up our belongings, bidding our fond goodbyes, and going our separate ways, having enjoyed another wonderfully rewarding week end experience with our spiritual brothers and sisters. As mentioned before, there is plenty of parking space and we would love to see some new faces at our campout next year. Won't you set aside the 3rd week end of July, 1984, and join us for a very enriching spiritual experience?

The Lees put a great deal of effort into making this a successful camping experience for the rest of us who sometimes take their hospitality for granted. We want them to know that we really do appreciate it. Thank you again, Jay and Evelyn.

Reported by June Haines

A Wise Man's Prayer

"Oh God, give the world common sense, beginning with me."

Anon.

MINNEAPOLIS REPORT

The face of Christ held the highest position at the Dakota County Fair exhibit of the Minneapolis Local Church of Christ. Beneath Christ's face were the Book of Mormon and Bible with edges slightly overlapped to signify their use as one book. Eyes of Fair patrons seemed drawn to those of the Christ, then to the two books in their leather-look binding, then to the handsomely lettered words on strips of artcore: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16:27. ". . . ye must all stand before the judgement seat of Christ; . . . And ye must stand to be judged of your works, whether they be good or evil." Book of Mormon, page 685, verses 86 and 87.

Those staffing the booth visited with those who paused to ask questions or to give answers of "yes" or "no" to Bible questions presented on a small TV screen from a hidden computer. A second TV screen presented archeological finds in color, prepared by Don McIndoo, with Merlin Eddy's voice narrating. Church literature was given out. Icy cold spring water and paper cups proved a popular feature of the booth through the hot seven days of the Fair. A sign toped to the side of the cooler proclaimed, "If any man thirst, let him come unto me, and drink." John 7:37.

People were invited to sign up for a drawing and two items displayed for that purpose.

Nana Gill had special T-shirts printed, by silk screen process, for Booth Staff to wear. Some were blue, some yellow. All bore the face of Christ and the words "Feed My Sheep" on the back. The face of Christ was drawn by an artist of the Maley family. Tom Maley prepared the signs. Nana Gill prepared the Two Books. Enoch and Jon Gould, and Merlin Eddy are the groups electronic specialists. Tom Maley, and those who are residents of Dakota County, spent many hours each day - at the Fair.

The Fair's stage is for the swift, the fleet, and those with experience in getting equipment set up quickly, and capturing the attention of the crowd. No one is sitting there waiting, in air conditioned comfort, for the curtain to go up — There is no "comfort" and no curtain! The greatly amplified voices of two of our little lambs, Laura and Tommy Gill age 2½ and 4 pledging allegiance to the flag of the United States, followed with their singing of God Bless America, brought the crowd flocking to watch and listen. Songs were sung by the very young, the intermediates, and the older youth, with guitar accompaniment. John Gill's final sermonette was on the subject of Repentance. We are hopeful that our God in heaven, who alone can evaluate with true accuracy the project's real worth, was pleased with the week's endeavor. To be pleasing to Him is our wish and prayer. God willing, there will be "next year" at the Fair, an opportunity for improvement in representing Him and His Church.

Irene Maley was away much of the summer; and is indebted to Bethany Gould who wrote the news of the Tri-State Reunion for the Minneapolis Reporter, and

also to mate, Forest Maley, who wrote July's Minneapolis News for the Zion's Advocate, in her absence. Thanks to both for their good work. Bethany has returned to Bemidji to start school. We miss her!

Pastor Tom Maley attended his class reunion in Lamoni, Iowa in June. He and Sister Ruth Gill recently visited Della Bittner in Lambertton, Minnesota. Perhaps you have seen some of Della's beautiful needlework, done before her failing eyesight placed its limits. We ask your prayers for her.

The Forest Maleys and (daughter) Bonnie and Don Case and children of Higginsville, Missouri, met in Cedar Fall, Iowa to attend the wedding of (daughter) Julie Ann Blackburn and Richard Paul Tansey, son of Mr. and Mrs. Gail Tansey, on Sunday afternoon, August 21, at 2 p. m. at the home of the groom's parents in Evandale, Iowa. Tree shaded lawn and adjoining Meyers Lake provided a beautiful setting for the wedding ceremony performed by Rev. James Holt of First Baptist Church, Waterloo, Iowa formerly of Independence, Missouri. The bride wore an informal, white damask dress and carried a bouquet of red roses and blue and white carnations. Her Maid of Honor, Jean Pollard, wore a white dress with blue ribbon trim and carried a bouquet of silk roses. The Groom's Man was Dean Smock of Cedar Falls, Iowa.

At the ceremony's close, as the groom kissed his bride, his pretty little daughter, Stephanie Tansey, a small flurry of blue and white, ran quickly from her seat to hug the bride around the knees in a spontaneous tribute of love. We wish this new family Our Father's blessings of unending love.

The reception followed, indoors, at the Tansey parents' home. The living room's cathedral ceiling, attractive staircase and balcony provided charmingly for the traditional tossing of the Bride's bouquet — caught by her maid of Honor.

Mr. and Mrs. Richard P. Tansey are at home at 530 California St., Waterloo, Iowa 50707. "Rick" is a restorer of antique furniture, and also builds new furniture, in his shop located in Waterloo. Julie Ann has for the past six years worked as a cook at the Blackhawk County Care Facility, Waterloo, Iowa.

We had the pleasure of a family breakfast on the wedding day, as well as a visit to Rick's shop, and a dinner-birthday party for Forest in the evening. We visited friends in Cedar Falls on Monday morning, returning "the long way home" through scenic Wisconsin, on Monday afternoon.

We enjoyed meeting a friend of the church, Dale Scott, who lives in Farmington, Minnesota, and has been in attendance at the church in recent weeks.

On August 27, Elder Ben Case from Independence, Missouri, who for awhile is in nearby Rochester, was invited to share the morning hour with Pastor, Tom Maley. He spoke to us about our need for each other, with priesthood and membership as a mutual supportive arrangement; and of our need to come together to feed on God's word — "Our need to exercise our faith, to strengthen our spiritual muscles that we may

go forward in power and assurance. Evil is sometimes like a warm, fuzzy puppy that is nice to pet. But you have to know that if you get too close it can bite. We are continually confronted with shades of grey. He read from Helaman, Book of Mormon, page 442 — concerning the "liahona," or compass the Lord prepared. Verse 76: "They were slothful, and forgot to exercise their faith and diligence, and then those marvelous works ceased, and they did not progress in their journey: Therefore they tarried in the wilderness . . ." Verse 83: "And now my son, see that ye take care of these sacred things; yea, see that ye look to God and live." Brother Ben says, "If you do not draw near to the Lord, you can't expect your spiritual compass to work; but if we look to God with a single eye to serve Him, we will not be able to be led astray."

Brother Tom stressed the necessary relationship of repentance and baptism, likening them to two stilts. We can't walk with only one stilt; we have to have them both. He illustrated that we are making an imprint upon our souls with that which we do; which things will be revealed at the judgement; asking the question, "Is judgement to you going to be **disaster?**" He likened the Holy Spirit to a pump to keep our spiritual fluids flowing with the "blood" of repentance to give us spiritual health and growth. He urged we read 13th Chapter of II Nephi where we are given a definite picture of baptism. He spoke of baptism as part of the "Recipe for Salvation". Baptism is an adjunct to repentance. Baptism without repentance will not bring Salvation. You don't have to be baptized in order to have God answer your prayers; but in order for your life to be started in a "**newness**". "The same spirit with us in the fleshy life will be resurrected with us to stand before the judgement." There's no way to know how many of those assembled there had prayed that we might be blessed with an indwelling of the Holy Spirit; and be fed by that spirit. But neither of the sermons we heard were pre-planned in content. They were "tailor made" to make an imprint upon mind and soul.

A young woman acquaintance who had trained to do Sign Language Ministry, for the deaf, found the burden too great for her. She said, "The responsibility of changing no thought, nor weakening any sermon was just too big. I believe God would hold me answerable to Him for errors of translation." — So it is also, with taking bits and pieces of a sermon and putting them down on paper. The responsibility is there — to God, to the speaker, and to the reader. We are writing "history" of a special kind.

A brief search for closing of report, brings: ". . . when a man speaketh by the power of the Holy Ghost, the power of the Holy Ghost carrieth it unto the hearts of the children of men. But behold there are many that harden their hearts against the Holy Spirit that it hath no place in them; wherefore, they **cast many things away** which are written, and esteem them as things of naught, Page 164 - second Book of Nephi. Chapter 15. Verses 1-2, Book of Mormon.

Irene Maley, reporter.

SUMMER BLESSING

INDEPENDENCE, MO.

Temple Lot local members shared many blessings this summer. The joy of welcoming new members to our family in Christ thru **baptism** is our greatest blessing. We shared this joy with **Mary** (Hedrick) **Ackenhansen**, who came "home" from Lynwood, Washington to be baptized; with **Steve Espenschied**, who came here from Ohio to seek which church of the restoration he should join; and with **Luzian** and **Ingrid Kuhnlein**, who came all the way from Nurnberg, Germany to look for the Church of Christ friends in Germany told them "still believes as the original church believed."

Three elders join the group of **visiting ministers** in Missouri. **Gerry Case**, **Leslie Case**, and **John Case** join with Tony Grizncic (East Indep. local), Loren Bryant (Cowgill), and Marvin Case (Temple Lot). This visiting program began several years ago. We have observed growth in knowledge and strength by those who have served in this group and trust these new members will also be blessed and will take encouragement, strength, and a witness for truth to each local they visit.

Three **new families** were begun. **Patricia Wheaton** and **Harry Todd** with Eric Todd (age 9) and Shawn Todd (age 7) became a family on May 21st. Richard Wheaton performed the marriage ceremony. The Todd family lives in Independence. **Marie Case** and **Scott Hale** were married by Marie's father, Marvin Case, on June 18th (between Scott's basic training as a Marine officer and the start of his training as a pilot). The Hales live in Pensacola, Florida. On August 27th, Warren and Mary Johnson happily went to St. Louis, where Warren officiated at the wedding of their son, **Richard Johnson**, and **Debbie Reed**. They live in St. Louis. Debbie is a nurses Aid at the hospital where Richard is a pharmacist. In July we welcomed **Danny Hedrick** home after six years of Navy service. We are thankful all six were finished without Danny being drawn into any of the many dangerous skirmishes around the world.

Bill Morris continues to gain strength, **recovering** from surgery that removed half a brain tumor. The other half was treated with radiation and is "dead and diminishing in size as the dead cells are absorbed." Our brother, Gary Welch, is a speech pathologist. He has begun working with Bill each week and anticipates significant restoration of speech beyond the very good progress Bill has already made with the help of Martha and William, other family, church friends, and most of all the help and blessing of God. Bill can now attend church regularly (with Martha back at the organ), work on his house and yard, and travel (he attended three reunions this summer). We thank all of you for the many prayers for Bill and his family and we thank God for answering those prayers.

We shared three **wedding anniversaries**. We were honored to have our Church dining room chosen as the place for a 25th anniversary reception for **Al** and **Joy Leighton-Floyd**, given by their children: Susan and Mike Eccleston, Catherine and Scott Harris, and Sheri

and George Adams. Al and Joy begin this 25th year in a new home in Sioux City, Iowa, where Al is the manager of a newly opened Frontier Airline terminal. **Nicholas and Dorothy Denham** celebrated 50 golden years of marriage with family and friends at George Owens Park on July 16th at a reception given by their daughter, Dorothy Ann Schoff. The actual anniversary date was July 15th. **Maynard and Bertha Case** topped all these with a 60th anniversary July 2nd, which was celebrated at a July 17th reception, given by Leslie and Irene Case, Marvin and Edith Case, Warren and Mary Johnson and all their children. Bob and Joy Case sent their love from their home in Norway.

We have been abundantly blessed with healthy, beautiful babies in recent times, and as we end the summer we wait for the arrival of a few more. We'll give you those details soon.

Joyce Harris, Reporter

WARRENSBURG REPORT

August was time for the Missouri Reunion. It was a happy, joyous and busy event for all of us. We met new people, renewed friendships with brothers and sisters that we haven't seen for a while, and heard testimonies and sermons that enriched all of our lives.

Among the gifted speakers that were heard were: Brothers Victor Bates Hubert Yates, Marvin Ely, Tony Grzincic, Roland Sarratt, and Don E. McIndoo.

The young people were in charge of a meeting Saturday afternoon. There was a panel discussion and questions and statements from the audience about approaching people that aren't in the church and trying to get them interested in the gospel. Six people were on the panel; Ed Yates, Joel Yates, Andy Brown, Benny Case, Kim Oldham and Jenny Cobb with one commentator, Larry Sarratt.

As most people can attest to the fact, there was a general theme, idea, or feeling that was in everybody, and that was "Young People", and that we should all be prepared for our duty and role that we play in the Church.

I think that I speak for everybody in thanking the people who have worked hard in making this reunion possible.

A week before the Missouri Reunion Elder George Brantner was in Michigan for another reunion. While there, he had the distinct pleasure of performing blessings of his great-grandchildren, John, Jason and Jennifer Joy Vogel, children of Gerald and Debbie Vogel of Michigan.

The next Sunday after the Reunion, we met at the waters edge on the Brantner's lake to witness the beautiful and joyous occasion of Andy and Carol Brantner's baptism, son and daughter-in-law of Charles and Jeanne Brantner. As they were led into the water by their grandfather, we sang Jesus Mighty King in Zion, page 389. The confirmation was performed there on

the lake's edge by Brother Robert Eddy and Brother Maynard Case.

We had enjoyed a sermon by Brother Case that somehow tied right in with the forthcoming baptism, which he hadn't known anything about.

God is still in His heavens and is performing His wonders, please don't doubt that.

Your Sisters in Gospel Bonds.
Sarah Stephens
Jeanee Stephens, Secretary

AS THE ANGELS SING

I attended a concert given by a young couple who for seven years have traveled over the United States, Canada and many, many places throughout the whole world, singing and bearing their testimony for Christ. In the young husband's talk he told us of this testimony of others which they had been told in Jerusalem. There was a Finnish missionary couple there whose little boy was ill with an incurable disease. One day as they came into the small hospital where he spent his last days on earth, they heard incredibly beautiful singing and were told it was their son. They stopped and listened outside his door. What he was singing was something they had never heard before, so beautiful as to make one scarcely breath.

On entering his room they asked him what he was singing. He answered, "Why, I'm singing what the angels are singing." and began to sing again. So the angels were singing, to this deathly ill little boy, beautiful beyond description.

Just before he departed, the veil was opened - for him? a little seven year old boy about to leave all he knew and loved; for his parents? asked to accept this heart-rending separation from their beloved little child; (isn't it just like our loving Lord to do such things?) And for us? all who though not having seen can believe on his words and also be comforted. The veil was opened and the little boy named a host of persons he saw coming to welcome him, he even **recognized** and named a grandmother whom he had never seen before, for 'we shall know as we are known' according to Paul. Do the angels always sing as the dear departed gather to greet each one of their own that is called home? It's nice to believe so.

Abraham Lincoln said, "I care not if God is on my side; my constant hope and prayer is that I may be found on God's side."

Things to remember: Do not compromise; insist on getting to the truth of all matters; see that a substitute or minority resolution or report is made for all doubtful propositions.

There is never a night however dark and fearsome but what a new day is following. And while the night lasts, we have His promise, ". . . . lo, I am with you always, even unto the end of the world . . ." That includes us. And no darkness which includes the presence of the Son, can bring lasting harm.

THOUGHTS TO SHARE

2 Chron. 20:21 & 22: "And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord: for his mercy endureth for ever.

"And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab and mount Seir, which were come against Judah; and they were smitten."

When reading this I felt to apply it to the spiritual warfare we are involved in, and that it was thus referring (in this sense) to the singers, the prasing ones, the deep praying ones that are set before the Lord to praise and glorify His Holiness; this done by God, this done by the Ministers often before Services. By this mode the way is opened and God "sets ambushments" against these foes, the enemy of our souls groweth and they are "smitten." Is not this an encouraging promise?

Let us continue praising, praying and singing
His beauty of Holiness!

* * * *

Phil. 4:7: "And the peace of God, which passeth understanding, shall keep your hearts and minds through Christ Jesus."

Oh blest peace!
In the midst of turmoil
and confusions
Our Savior is the screen,
the barrier
That keeps our
heart's depths
And our mind's core
in His peace —
(For this is heavenly
foretaste, Eternal's gift).
If we keep our eye,
our soul's eye,
Single on Him!

* * * *

Rom. 1:7 "To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ."

2 Pet. 1:10, 11: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall;

"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

It would be well to read the preceeding verses too, for they tell us of the things we are to give diligence to do and that so doing we may be "partakers of the

divine nature" (verse 4), i. e. having the character that was Christ's.

While we recognize these verses quoted apply to the Ministry, yet we may read them too as applying to all members as we being "called to be saints" must heed these verses in 2 Peter for we do not magnify this calling "to be saints," no uphold God's glory by "pointing the finger" (Isa. 58:9) i. e. picking out all our fellow pilgrim's weaknesses and faults (of which we also all have far too many, and grieve deeply over them). Let us rather be about our Savior's business of glorifying The Father, His meat and drink was doing the will of God. (John 4:32 & 34).

THOUGHTS TO PONDER

For several years the sociology department of Duke University did a study on "Peace of Mind". Several factors were found to contribute greatly to emotional and mental stability. They are:

1. The absence of suspicion and resentment. Nursing a grudge was a major factor in unhappiness.

2. Not living in the past. An unwholesome preoccupation with old mistakes and failures leads to depression.

3. Not wasting time and energy fighting conditions you cannot change. Cooperate with life instead of trying to run away from it.

4. Force yourself to stay involved with the living world. Resist the temptation to withdraw and become reclusive during periods of emotional stress.

5. Refuse to indulge in self-pity when life hands you a raw deal. Accept the fact that nobody gets through life without some sorrow and misfortune.

6. Cultivate the old-fashioned virtues—love, honor, compassion and loyalty.

7. Don't expect too much of yourself. When there is too wide a gap between self-expectation and your ability to meet the goals you have set, feelings of inadequacy are inevitable.

8. Find something bigger than yourself to believe in. Self-centered, egotistical people score lowest in any test for measuring happiness.

"A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent." (Proverbs 28:20)

"When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn." (Proverbs 29:2)

HE'S STILL LONELY

A lonely scientist decided to build himself a companion. He used metals of various types. He put in computers containing hours of information that he thought a good companion should know. His computer was a genius of fishing, hiking trails, hunting techniques, etc. When he finished he coated the whole thing with plastic, making the features resemble himself. He called his creation 'Man'.

Soon the scientist found, 'Man' to be cold and unloving. Not a good companion at all. 'Man' was made with all the things of this world; but, the scientist could not put in love and kindness and understanding.

God made us out of the things of this earth also, and he wants us to be a spiritual loving, understanding being. When the machine wears out it will be sent to the junk pile as our bodies will be sent to the grave. But in life if we can make the transformation into a loving spiritual being then we will live forever.

THE SCRIPTURES have a lesson on letting go of the things of this world to store our treasures in heaven. (Matt. 6:19-21) These treasures are love and understanding which cannot be put into a machine for the machine is of this world.

Sharon Maxwell

WHERE SHALL REST BE FOUND ?

Oh, where shall rest be found,
Rest for the weary soul?
'Twere vain the ocean depth to sound,
Or pierce to either pole.

The world can never give
The bliss for which we sigh.
'Tis not the whole of life to live,
Nor all of death to die.

Beyond this vale of tears
There is a life above,
Unmeasured by the flight of years;
And all that life is love.

There is a death whose pang
Outlasts the fleeting breath;
Oh! what eternal horrors hang
Around the second death!

Lord, God of truth and grace,
Teach us that death to shun,
Lest we be banished from Thy face,
And evermore undone.

Here would we end our quest;
Alone are found in Thee,
The life of perfect love,
The rest of immortality.

How often in our grief
so deep and lonely,
Oh, how heavyhearted and
how dark the night of pain,
Our lips are dumb,
without voice or form
Our pleading, only God can
reach the soul
And restore it whole again.

Before you call, He will hear you -
'ere the faltering heart
Can frame the thought
he will be there.
Before the soul becomes
conscious of it's yearnings -
Your Lord and God
perceives its essence
And receives it as a prayer.

When you've labored long
and patiently, and prayed -
When that prayer seems unheeded
and that labor seems in vain;
Time follows time, and
year following year, and heart
Grows faint with doubting,
There seems no eye to see,
No ear to hear, nor hand sustain;

Through that lengthy trial
God has not been distant,
As he hovered o'er his Son -
so attends us everywhere.
On our crosses we may cry -
"God, why hast Thou forsaken?"
Our flesh lies prey
to weakness, but our
Souls safe in his care.

It is hope that holds the
broken heart from shattering,
Corruption has no final power
on those who trust his love;
Our souls do sigh within,
the Holy Spirit
Interceding with unutterable
groanings, known and
Marked by God above.

Winona (Adams) Onstott

PHOENIX REUNION NOTICE

The 1983 Phoenix Reunion will be held November 25, 26 and 27 at the Phoenix Local Church, Phoenix, Arizona. Any one able to come may contact: Jay Moser, pastor, 4062 E. Danbury, Phoenix, Az. 85032, phone 602-971-6697, or Tom Karas, assistant pastor, 14441 N. 36 Pl., Phoenix, Az. 85032, phone 602-867-9506.

Come and join in worship and fellowship with your brothers and sisters in Christ. It is also a time to grow spiritually and grow in the love and unity of our Lord and Savior Jesus Christ. It is our hope that you will each attend.

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The 1984 Ministers' Conference (general membership) for the Church of Christ (Temple Lot) will commence Sunday, April 1, 1984. The business sessions will start at 9:00 A. M. Monday, April 2. A Solemn Assembly will be held prior to the conference, March 30 and 31, 1984.

The 1984 Ministers' Conference (priesthood membership) of the Church of Christ (Temple Lot) will be held Wednesday, Thursday and Friday, August 15th, 16th and 17th at Independence, Missouri.

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