

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 power of the Holy Ghost."—1 Nephi 3:187.

Vol. 46

Independence, Missouri, May, 1969

No. 5

If Jesus Should Come to Our House

If Jesus should come to your house to spend a day or two

If He came unexpectedly, I wonder what you would do. Oh, I know you'd give your nicest to such an honored guest,

And all the food you'd serve Him would be your very best,

And you would keep assuring Him you're glad to have Him there

That serving Him in your home is joy beyond compare.

But when you saw Him coming, would you meet Him at the door

With outstretched arms in welcome to your Heavenly visitor?

Or would you have to change your clothes before you let Him in,

Or hide some magazines and put the Bible where they'd been?

Would you turn off the radio and hope He hadn't heard, And wished you hadn't uttered that last, loud hasty word?

Would you hide your worldly music and put some hymn books out?

Could you let Jesus walk right in or would you rush about?

And I wonder—If the Savior spent a day or two with you,

Would you go right on doing the things you always do? Would you keep right on saying the things you always say?

Would life for you continue as it does from day to day?

Would your family conversation keep up its usual pace, And would you find it hard each meal to say a table grace?

Would you sing the songs you always sing and read the books you read?

And let Him know the things on which your mind and spirit feed?

Would you take Jesus with you everywhere you planned to go,

Or would you, maybe, change your plans for just a day or so?

Would you be glad to have Him meet your closest friends,

Or would you hope they'd stay away until His visit ends?

Would you be glad to have Him stay forever on and on, Or would you sigh with great relief when He at last was gone?

It might be interesting to know the things that you might do,

If Jesus came in person to spend some time with you.

CONTENTS

	Page		Page
Miracles (Ed.)	66	Reunion Notices	68
Blessings, Baptism	68	Directory	69
Obituary	68	Sermon by D. W. Housknecht	71

Zion's Advocate

Official Publication of the Church of Christ
 Headquarters on the Temple Lot, Independence, Missouri.
 Phone: TEmple 3-3995

EDITOR

Harvey E. Seibel, 1502 South Logan, Independence, Missouri 64055

ASSOCIATE EDITORS

Paul Johnson, P. O. Box 472, Independence, Missouri 64051
 Don Winegar, P. O. Box 472, Independence, Missouri 64051

BUSINESS MANAGER OF ZION'S ADVOCATE: C. LeRoy
 Wheaton, Box 472, Independence, Missouri, 64051. Subscriptions and
 changes of address.

PUBLISHED MONTHLY BY THE CHURCH OF CHRIST (Temple
 Lot), Box 472, Independence, Missouri. 64051.

Second class postage paid at Independence, Missouri.

SUBSCRIPTION RATES: One Year, \$1.50. In bundles of twelve
 or more for missionary purposes, \$1.00. Canadian and all foreign
 rates, \$1.75.

Send all donations for the Temple Fund, the Storehouse, Conse-
 crations, Tithes, Offerings, and Subscriptions for the Advocate to:
 Church of Christ (Temple Lot), Box 472, Independence, Missouri 64051.

Secretary, Council of Apostles, Archie F. Bell, 802 South McCoy,
 Independence, Missouri 64050.

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

General Church Secretary, James A. Hedrick, 3507 South Crane,
 Independence, Missouri 64055.

CHURCH OF CHRIST PUBLICATIONS

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

	Price Each
Book of Mormon--Missionary Edition.....	\$1.00
Book of Mormon--Cloth Binding	\$2.50
Outline History of the Church of Christ.....	\$2.00
Book of Commandments (Leatherette).....	\$1.25
Book of Commandments Controversy Reviewed.....	\$1.00
The Autobiography of B. C. Flint.....	\$1.50
Zion's Praises	\$2.25
What the Restoration Teaches Concerning God.....	\$0.50
Temple Lot Deed	\$0.20
A Brief History of the Church of Christ.....	*
The Principles of the Gospel, Faith and Repentance.....	*
The Principles of the Gospel, The Laying on of Hands.....	*
The Principles of the Gospel, Baptism.....	*
The Latter Day Restoration	*
Apostacy or Succession, Which?	*
The Book of Mormon (Tract)	*
Articles of Faith and Practice of the Church of Christ.....	*
Articles of Faith and Practice (Spanish)	*
Articles of Faith and Practice, No. 1, (English).....	*
Changing of the Revelations	*
What the Church of Christ Teaches	*
in Respect to Matrimony, (Spanish).....	*
What About Israel?	*
Priesthood, Divine Authority	*

Note: *Donations accepted to cover postage and printing
 costs. Lot prices of tracts exclusive of postage are:
 In packs of 6, 30¢; or of 100, \$4.50.

SUNDAY SCHOOL SUPPLIES

INSTRUCTIONS IN ORDERING

Our quarterlies are not dated, but numbered, because they contain
 a regular course of study, and if the schools desire to make this study,
 they should order the quarterlies according to number so as to avail
 themselves of the entire course, so far as the study has been extended
 up to the present time. None of the courses are as yet complete.

In compliance with the action taken at the 1960 General Sunday
 School Association General Assembly, all publications printed by the
 Association will be sent free of charge. Send ALL orders to: General
 Sunday School Association Treasurer, Church of Christ (Temple Lot),
 Box 472, Independence, Missouri. 64051.

	Price Each
Primary, Vol. 1, No. 1, Childhood of Jesus.....	N/C
Primary, Vol. 1, No. 2, Jesus' Ministry.....	N/C
Primary, Vol. 1, No. 3, Jesus Ministry con't.....	N/C
Primary, Vol. 1, No. 4, Life of Jesus.....	N/C
Sunday School Record Book	N/C
History and Religion--Chart	1.50

EDITORIAL

MIRACLES

"For behold, I am God; and I am a God of miracles;
 and I will shew unto the world that I am the same yes-
 terday, today, and for ever; and I work not among the
 children of men, save it be according to their faith"
 (2 Nephi 11:145).

There are those in every age who have been willing
 to deny this statement notwithstanding all the evidence
 to the contrary. There are generally three ways by
 which they attempt to do away with God's power in
 the present day. One is by saying that the day of mir-
 acles is past and that miracles were necessary in the
 days of the apostles in order to establish the work.
 Those who hold this belief have a form of godliness
 but deny the power thereof, teaching for doctrine the
 commandments of men. Then there are those who
 attempt to explain away every supernatural manifesta-
 tion to the power of Satan. The pharisees accused
 Christ of working by the power of Beelzebub. Joseph
 Smith too was told by the church leaders of the day
 that it was Satan who had deceived him, for God no
 longer worked by miracles. It seems exceedingly para-
 doxical that people are willing to acknowledge Satan's
 power yet deny God's power.

The third group and one which has become more
 pronounced of late is the "God is dead" people. They
 have come as near as possible to denying all there is to
 Christianity while still trying to keep a foot in the door.
 It is difficult to understand how they have any hope for
 the future when they do away with the resurrection.
 To these people there is no power in the word. So to
 remove the stigma of obedience to his word they rele-
 him to oblivion. A God who is dead is not likely to en-
 force any rules or laws. God spoke of these people
 of our day hundreds of years before His Son came to
 the earth. "And they deny the power of God, the Holy
 One of Israel; and they say unto the people, Hearken
 unto us, and hear ye our precept; For behold, there is
 no God today, for the Lord and the Redeemer hath done
 his work, and he hath given his power unto men. Be-
 hold, hearken unto my precept: if they shall say there
 is a miracle wrought, by the hand of the Lord, believe
 it not; for this day he is not a God of miracles; he hath
 done his work" (2 Nephi 12:6-8). But God had some
 choice words to say of such people who deny him. "The
 fool hath said in his heart, There is no God" (Psalm
 14:1).

All creation denotes the existence of a creator.
 Consider the vast reaches of the universe and then the
 infinitely small building blocks of that universe. Next
 consider the law and order of that universe. Now con-
 sider life which is one of the greatest of miracles.
 Surely our God is a God of power.

It is through the operation of faith that special
 miracles of God are granted unto men. We must believe
 that He is, and that He is a rewarder of them who dili-
 gently seek him, "For to one is given by the Spirit the
 word of wisdom; to another the word of knowledge by

the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the self-same Spirit, dividing to every man severally as he will" (I Corinthians 12:8-11).

There are many outstanding witnesses to the power of God and who manifested his marvelous power in word and deed. These include men like Alma, Ammon, Nephi, The Brother of Jared, Enoch, Elijah, Moses, Daniel, Peter, John, Paul and etc. Coming down to our time we could list those of the latter day restoration who have also become spiritual giants, having great faith, able to perform the mighty works of God. Yet there has been a marked decline in the spiritual gifts. Consequently we hear statements like the following: We are living beneath our privileges; we ought to be living off the higher shelf or we should be upon the higher plane. What's wrong? How have we slipped? To make the contrast even more glaring consider the following quotations.

"And there were great and marvelous works wrought by the disciples of Jesus, insomuch that they did heal the sick, and raise the dead, and cause the lame to walk, and the blind to receive their sight, and the deaf to hear; And all manner of miracles did they work among the children of men; and in nothing did they work miracles save it were in the name of Jesus" (4 Nephi 1:6-7). "Wherefore, we search the prophets; AND WE HAVE MANY REVELATIONS, and the spirit of prophecy . . ." (Jacob 3:7). "And we also had MANY REVELATIONS, and the spirit of MUCH PROPHECY; wherefore, we knew of Christ and his kingdom, which should come." (Jacob 1:6). ". . . it was a just man who did keep the record; FOR HE TRULY DID MANY MIRACLES in the name of Jesus" (3 Nephi 4:1). "And Stephen, full of faith and power, did great wonders and miracles among the people" (Acts 6:8).

Holy men of God performed many miracles and many mighty works among the people. Even in the early days of the restoration this power was manifested among God's people. Perhaps, as some contend, it is because of the length of time involved that these miracles appear to be so prevalent. But consider the following. ". . . And Nephi did minister with power and great authority. And it came to pass that they were angry with him, even because he had greater power than they, for it were not possible that they could disbelieve his words, for so great was his faith on the Lord Jesus Christ, THAT ANGELS DID MINISTER UNTO HIM DAILY; . . . and he did also do many more miracles, in the sight of the people, in name of Jesus" (3 Nephi 3:58-59 and 61). ". . . it came to pass that Nephi and Lehi and many of their brethren, who knew concerning the true points of doctrine, HAVING MANY REVELATIONS DAILY. . ." (Helaman 4:29).

Probably a good barometer of our spirituality lies in the many times administration has been requested and

the result disappointing. How many times have we felt as of our petitions have gone unheard? However, the blame cannot all be placed upon the ministry, for the one administered to also has a responsibility before God. It is obvious that we are not living as close to God as we might. In Acts 5:15-16 we read the following:

"Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: AND THEY WERE HEALED EVERY ONE."

True, we do have a certain degree of the heavenly blessings but it is far below what we could have if we would yield ourselves fully to the will of God. Our faith cannot help but suffer when we knowingly do not go the way the Lord would have us to. No doubt the very society in which we live plays a large part in pulling us down. We haven't fully put off the old man and put on the new. "And neither at any time hath any wrought miracles until after their faith; wherefore they first believed in the Son of God" (Ether 5:18).

If these things are not so prevalent today there can only be one reason. "And I would exhort you, my beloved brethren, that ye remember that he is the same yesterday, today, and for ever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men" (Moroni 10:14).

To conclude we quote again from Moroni. "Wherefore, my beloved brethren, hath miracles ceased, because Christ hath ascended into heaven, and hath sat down on the right hand of God, to claim of the Father his rights of mercy which he hath upon the children of men; For he hath answereth the ends of the law, and he claimeth all those who have faith in him; and and they who have faith in him, will cleave unto every good thing; wherefore he advocateth the cause of the children of men; and dwelleth eternally in the heavens? And because he hath done this, my beloved brethren hath miracles ceased? Behold, I say unto you, Nay; neither have angels ceased to minister unto the children of men. For behold, they are subject unto him, to minister according to the word of his command, shewing themselves unto them of strong faith and a firm mind, in every form of godliness. And the office of their ministry is, to call men unto repentance, and to fulfill and to do the work of the covenants of the Father which he had made unto the children of men, to prepare the way among the children of men, by declaring the word of Christ unto the chosen vessels of the Lord, that they bear testimony of him; And by so doing, the Lord God prepareth the way that the residue of men may have faith in Christ, that the Holy Ghost may have place in their hearts, according to the power thereof; And after this manner bringeth to pass the Father the

covenants which he hath made unto the children of men. And Christ hath said, If ye will have faith in me, ye shall have power to do whatsoever thing is expedient in me. And he hath said, Repent all ye ends of the earth, and come unto me and be baptized in my name, and have faith in me, that ye may be saved. And now my beloved brethren, if this be the case that these things are true which I have spoken unto you, and God will shew unto you with power and great glory at the last day, that they are true; and if they are true, has the day of miracles ceased? Or have angels ceased to appear unto the children of men? Or has he withheld the power of the Holy Ghost from them? Or will he, so long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved? Behold I say unto you, Nay, for it is by faith that miracles are wrought; and it is by faith that angels appear and minister unto men; Wherefore if these things have ceased, wo be unto the children of men, for it is because of unbelief, and all is vain; for no man can be saved, according to the words of Christ, save they shall have faith in his name; **Wherefore, if these things have ceased, then has faith ceased also; and awful is the state of man: for they are as though there had been no redemption made**" (Moroni 7:27-43).

BLESSINGS

Brian Fletcher Tullier and Christopher Todd Tullier, the sons of Mr. and Mrs. Robert Tullier of Phoenix, Arizona, were blessed under the hands of Elders Hubert E. Yates and John H. Jones on March 9, 1969.

Diane Elizabeth Keeney, the daughter of Ireatiss and Margaret Keeney of Houston, Missouri, was blessed by Apostle Archie F. Bell, March 4, 1969.

BAPTISM

David Foster Ray of Toppenish, Washington, was baptized and received the laying on of hands by Apostle Archie F. Bell December 8, 1968.

OBITUARY

Sister Nora Elizabeth Evans of Sandpoint, Idaho, passed away from this life November 17, 1968. She was born March 8, 1879 in Jackson Township, Calhoun County, Iowa and was baptized by Elder C. E. Butterworth at Auburn, Iowa March 28, 1898. She transferred her membership to the Church of Christ on September 5, 1961.

MICHIGAN REUNION

Michigan Reunion will be held June 28-29 at Cedar Springs, Michigan, at the community building.

We invite everyone to come and worship with us. There will be plenty of housing and trailer parking.

Respectfully,

Reunion Committee

MISSOURI REUNION

The Missouri Reunion of the Church of Christ will be held Friday, Saturday, and Sunday, June 27, 28, and 29 at the East Local in Independence, Missouri.

There will be sleeping space for all who come. Bring your families and friends. There will be planned recreation for the young people and children. Meals will be served at the Church.

Come and join us for three days of spiritual feasting.

Missouri Reunion Committee

NORTHERN MICHIGAN REUNION

The Northern Michigan Reunion will be held at Old Settlers Camp ground by Glen Lake (second most beautiful lake in the world) on July 18-19-20.

Camping privileges for tents and camper trucks and trailers are had on the grounds. Other housing will be provided for. Please write Elder Conelly Addington if you desire housing, giving the number in your party planning to attend.

We would like old and new friends to meet with us and enjoy a reunion as Gospel Friends.

Address letters to Elder Conelly Addington, Box 45, Route 2, Maple City, Michigan.

COLORADO REUNION NOTICE

The Colorado Reunion will be held at Grand Junction, Colorado on the 20th, 21st, and 22nd of June. The church address is Route 4, 3233 B $\frac{1}{2}$ Road. All who plan on coming please contact as soon as possible one of the following members of the Reunion Committee.

John E. Bell
Route 1, Box 341
Palisade, Colorado 81526

T. R. Ely
Route 4, 3239 B $\frac{1}{2}$ Road
Grand Junction, Colorado 81501

Marvin E. Ely
Route 4, 236-32 Road
Grand Junction, Colorado 81501

WISCONSIN REUNION

Dear Saints:

This is to notify everyone that our Wisconsin Reunion will be held July 26 and 27 at Camp Bradfield, 5 miles north of Black River Falls on U. S. Highway 12 and 3 miles east on County E to sign pointing to Camp Bradfield (YMCA). Watch closely for sign to Camp Bradfield off Highway 12. (It's on the road to Hatfield).

We hope to have sleeping accommodations for everyone. Please bring your own sheets, blankets and pil-

lows. We have rented the Camp for Saturday and Sunday and have to be out Monday morning. All who desire to come are welcome. Anyone desiring more information, write to the Reunion Committee or Isaac Brockman, Box 466, Sparta, Wisconsin 54656.

We hope to have a real good crowd and a great spiritual feast besides an enjoyable two days together.

Your Wisconsin Reunion Committee,
Ray W. Hunholz
2534 North 63rd Street
Wauwatosa, Wisconsin 53213
John Davies
4316 Shores Acres Road
Madison, Wisconsin

DIRECTORY

April 6, 1969 — April 6, 1970
OFFICERS AND COMMITTEES OF
THE CHURCH OF CHRIST
(Temple Lot)

Council of Apostles:

William F. Anderson—Placed in the office as General Church Representative. 619 South Chrysler, Independence, Missouri 64052.

Archie F. Bell—Secretary. Missionary in charge of Nevada, Northern California, Oregon, Washington, Western Canada and Alaska. 802 South McCoy, Independence, Missouri 64050.

Marvin E. Ely—Missionary in charge of Utah, Idaho and Colorado. Route 4, 236 32nd Road, Grand Junction, Colorado 81501.

Leon A. Gould—In retirement as per conference action of 1961.

Don W. Housknecht—Missionary in charge of North Carolina, South Carolina, Georgia, Alabama, Florida, Virginia, Kentucky, Mississippi, Maine, New Hampshire, Vermont, Connecticut, West Virginia, New York, Massachusetts, Delaware, Maryland, Pennsylvania, New Jersey, Rhode Island, Newfoundland, New Brunswick, Nova Scotia and Eastern Canada. 205 East Shiawassee, Fenton, Michigan 44830.

Robert H. Jensen—Missionary in charge of Nebraska, Iowa, Minnesota, North Dakota, South Dakota, Montana, and Wyoming. 2230 Clay, Bellevue, Nebraska 68005.

Joseph W. Kidd—Missionary in charge of Tennessee. 118 Marshall Circle, Oak Ridge, Tennessee 37830.

William A. Sheldon—Missionary in charge of Wisconsin, Michigan, Indiana, Ohio and Illinois. 1011 South Cottage, Independence, Missouri 64050.

Clarence L. Wheaton—Missionary in charge of Missouri, Kansas, Oklahoma, Arkansas and Louisiana. 204 West Sea, Independence, Missouri 64050.

E. Leon Yates—Missionary in charge of the Republic of Mexico, New Mexico, Arizona, Southern California and Texas. Route 2, Box 119, Mack's Creek, Missouri 65057.

Other Missionary Appointments:

Cayetano Alfaro Contreras—Appointed to labor in Yucatan under the supervision of the missionary in charge of the Republic of Mexico.

Vincente Poot—Appointed to labor in Yucatan under the supervision of the missionary in charge of the Republic of Mexico.

Placido Kayoc Yam—Appointed to labor in Yucatan under the supervision of the missionary in charge of the Republic of Mexico.

Filemon Manrique Tzec—Appointed to labor in Yucatan under the supervision of the missionary in charge of the Republic of Mexico.

Silvanus Mason—Appointed to labor in the British Isles. Tree Tops, Rushy Lake, Saundersfoot, Pembrokeshire, Wales.

James M. Case—Appointed to labor in Missouri, Oklahoma, Arkansas, Kansas and Louisiana under the supervision of the missionary in charge. 1106 East Guggell, Independence, Missouri 64055.

Council of Bishops:

D. Ray Bryant—Route 2, Cowgill, Missouri 64637.

Oren A. Caviness—Route 1, Box 67, Preston, Missouri 65732.

Nicholas F. Denham, Secretary—4116 South Cottage, Independence, Missouri 64055.

Vance H. Harris—1920 South Osage, Independence, Missouri 64055.

Edward H. Podhola—3021 Chandler, Lincoln Park, Michigan 48146.

John A. Sweem—Hamilton, Missouri 64644.

C. LeRoy Wheaton, Business Manager—412 South Hocker, Independence, Missouri 64050.

OFFICERS AND COMMITTEES:

Numbers in parentheses () indicate the number of years to serve from the 1969 conference.

General Church Representative:

William F. Anderson, 619 South Chrysler, Independence, Missouri 64052.

General Church Secretary:

James A. Hedrick, 3507 South Crane, Independence, Missouri 64055.

General Church Recorder:

Roland Sarratt, 4305 South Main, Independence, Missouri 64055.

General Church Chorister:

June Sarratt, 4305 South Main, Independence, Missouri 64055.

Editor of Zion's Advocate:

Harvey E. Seibel, 1502 South Logan, Independence, Missouri 64055.

Associate Editors:

Paul Johnson, P. O. Box 472, Independence, Missouri 64051.

Don Winegar, P. O. Box 472, Independence, Missouri 64051.

Dining Hall Committee:

Sally Brantner (2), Route 3, Warrensburg, Missouri 64093.

Lovita M. Seibel (1), 1101 West Orchard, Independence, Missouri 64050.

Hester Wentworth (1), Hines, Minnesota 56647.

Reception and Housing Committee:

Lawrence Beem (3), 1202 Whitney Rd., Independence, Missouri 64056.

Marvin M. Case (2), 16613 Woods Chapel Road, Lee's Summit, Missouri 64063.

Nicholas F. Denham (1), 4116 South Cottage, Independence, Missouri 64055.

Press Committee:

James A. Hedrick (3), 3507 South Crane, Independence, Missouri 64055.

Harvey E. Seibel (2), 1502 South Logan, Independence, Missouri 64055.

Paul Johnson (1), P. O. Box 472, Independence, Missouri 64051.

Auditing Committee:

Frank Fann (3), 4117 South River Blvd., Independence, Missouri 64055.

Richard A. Wheaton (2), 704 South Elizabeth, Independence, Missouri 64056.

James A. Hedrick (1), 3507 South Crane, Independence, Missouri 64055.

Referendum Committee:

Frank Fann (3), 4117 South River Blvd., Independence, Missouri 64055.

Oren A. Caviness, (2), Route 1, Box 67, Preston, Missouri 65732.

Edward J. McIndoo (1), Route 1, Box 67, Preston, Missouri 65732.

Relations Committee:

William F. Anderson (3), 619 South Chrysler, Independence, Missouri 64052.

Robert H. Jensen (2), 2230 Clay, Bellevue, Nebraska 68005.

Don W. Housknecht (1), 205 East Shiawasse, Fenton, Michigan 48430.

General Church Historian:

Archie F. Bell (2), 802 South McCoy, Independence, Missouri 64050.

Associate Historians:

M. Harvey Seibel (2), Star Route, Willow Springs, Missouri 65587.

Clarence L. Wheaton (2), 204 West Sea, Independence, Missouri 64050.

Library Board:

M. Harvey Seibel (3), Star Route, Willow Springs, Missouri 65587.

Frank Fann, (2), 4117 South River Blvd., Independence, Missouri 64055.

William A. Sheldon (1), 1011 South Cottage, Independence, Missouri 64050.

Board of Publications:

William A. Sheldon, apostle (3), 1011 South Cottage, Independence, Missouri 64050.

Nicholas F. Denham, bishop, (3), 4116 South Cottage, Independence, Missouri 64055.

M. Harvey Seibel (2), Star Route, Willow Springs, Missouri 65587.

Curtis Yates (2), 10617 East 53rd, Raytown, Missouri 64133.

Richard A. Wheaton (1), 704 South Elizabeth Independence, Missouri 64056.

Committee to Study Priesthood Duties:

Marvin M. Case, 11613 Woods Chapel Rd., Lee's Summit, Missouri 64063.

Marvin E. Ely, Route 4, 236 32nd Road, Grand Junction, Colorado 81501.

Forest Maley, 1844 South Norton, Independence, Missouri 64052.

M. Harvey Seibel, Star Route, Willow Springs, Missouri 65587.

Committee on Indian Missions:

Archie F. Bell (3), 802 South McCoy, Independence, Missouri 64050.

Don W. Housknecht (2), 205 East Shiawasse, Fenton, Michigan 48430.

Nichlas F. Denham (1), 4116 South Cottage Independence, Missouri 64055.

Committee on Youth Camp:

Oren A. Caviness, Route 1, Box 67, Preston, Missouri 65732.

Marvin E. Ely, Route 4, 236 32nd Road, Grand Junction, Colorado 81501.

Paul Johnson, P. O. Box 472, Independence, Missouri 64051.

Donald E McIndoo, 4606 West Mitchell Drive, Phoenix, Arizona 85031.

Richard A. Wheaton, 704 South Elizabeth, Independence, Missouri 64056.

GENERAL SUNDAY SCHOOL ASSOCIATION:**Superintendent:**

Tony Grzincic, 15200 Poplar, Southgate, Michigan 48192.

Assistant Superintendent and Treasurer:

Leslie P. Case, 8312 Lee's Summit Road, Kansas City, Missouri 64139.

Secretary:

Harvey E. Seibel, 1502 South Logan, Independence, Missouri 64055.

Quarterly Committee:

Donald E. McIndoo (3), 4606 West Mitchell Drive, Phoenix, Arizona 85031.

John E. Bell (3), Route 1, Box 341, Palisade, Colorado 81526.

Louise McIndoo (2), Route 1, Box 67 Preston, Missouri 65732.

Marvin E. Ely (2), Route 4, 236 32nd Road, Grand Junction, Colorado 81501.

Nellie Walberg (1), 2420 Laurel Ave., NE, Salem, Oregon 97303.

(continued on page 80)

ORIGINAL ARTICLES

Original Articles are the opinions of the author and do not necessarily reflect the teachings of the church or the opinions of the editorial staff. Even though some articles may in some cases be interpreted as controversial in nature, we believe that such articles if written in an affirmative manner in which a belief or an opinion is expressed, and evidences presented to support that belief, said articles should be presented to the readers.

SERMON

Delivered at Missouri Reunion 1968

By Apostle D. W. Housknecht

I have been reminded of the responsibility that I have accepted, along with eleven others numbered among our people, that when we speak we are to speak with authority. We recognize that this authority is not that authority of man, nor that authority which we might gather from a course of study that we might take in some theological seminary; but rather under the power and manifestation of the Spirit of God directed to us. Our minds are made clear as to the understanding of that which God would have revealed to those who sit in our audience. I have tried to refresh my mind as to some thoughts I have had in the past, but I couldn't get away from the message that I heard this afternoon. I'm not going to try to bring again that message; but undoubtedly, if the Spirit, that was with me there at that time, which bore testimony that it was the will of God that that message be delivered, He chose that time and those particular words for a reason that possibly would draw our minds, or lead our minds into that which might be spoken tonight. If we are edified and strengthened by the time that we spend here, in that which we hear, it will be because that authority is known among you, not by our choice but by reason of God's choice. Under that responsibility, I am presently feeling very strongly but humbly before you at the acceptance of that right.

I would like to direct your minds to the seventh chapter of Revelations. I believe that if the thoughts continue with us, that are now here, that it will continue more or less the instructions that we received this afternoon; and I expect that before our time has been fully spent in our reunion that there will be added to this, all, that for the moment we can carry with us to our homes. And if we are able to digest them carefully, there may be many things brought to us that we have already heard before, have studied about, and I believe made a part of our life at least to some measure. If we will occupy ourselves in obeying that which we prompt you to do, and ask you to humbly obey, because it is God's word, then we will have all the time that we could possibly use, aside from our gathering in our daily bread and such as that; and we will have all that time used up in pursuing this course, that we would like to remind you of now.

We are going to begin reading with the ninth verse of the seventh chapter of Revelations. Herein are numbered the ones that are to sit as judges over the people, over the twelve tribes of Israel; and after this has been witnessed the seals of the books are opened, and judgment is set. There is something that we would like to draw your minds to, and I hope that you will listen care-

fully for this is more or less the theme which we will work around.

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed in white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever, Amen. And one of the elders answered, saying, unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, 'Sir, thou knowest'. And he said, to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

The tears that well into my eyes are not of sadness you may know. I'd like to ask all of you here as though I were speaking to you individually and to myself. What is our hope of being numbered with these people that are said to have washed their robes white in the blood of the Lamb, and what does it mean to wash your robes white in the blood of the Lamb? This is primarily speaking to those that have heard the gospel of Jesus Christ, to those that have been touched and affected by it to the extent that they have known evil and sin in their life, and have repented of such. That wonderful touching story and that act of repentance has made it possible for them to become of a humble state, so much so, they recognize the greatest gift that is given unto us of all that God hath provided for men. And that is the gift of His dear Son, God giving Him the power and the right, the privilege and the humility to shed His blood that we might wash our robes white in His blood, and thus become a righteous people. Do you want, (and you may think this is a foolish question, but I count it not foolish,) do you want to be numbered with these that are named here as having washed their robes white in the blood of the Lamb?

I believe I can safely say that everyone would say, "Yes, I would, and it is my hope that I could be numbered with those who have done so." And if this be so,

I answer the question for you as I will for myself, perhaps speaking more for myself than for someone else. I reason then, how is this then to be possible? How is it possible that I may be able to have that hope very much alive, in the presence of all that I see that is evil around me? We do not want to go into the details that have been brought to you time and again, as I have done before you times before, to remind you of the conditions that are extant in the world today. We don't need to do that; or need we say in the last days, "perilous times shall come," because we know that. But what we would like to ask in connection with this is that which expresses our hope of living with God and Christ through all of the eternal world. What hope do we have now, being present with all this that is evil and vile of which we have to live with today.

I dare say that any means of communication that this world has to bring to us, whether it is radio, or television, or the newspapers or whatever, of trying to tell us what is going on in the world, that you can hardly turn one page of your newspaper, whether it's two, three, or more pages, but that there is barely a page that is barren of that which is evil. There is contained there those things of life, that is being carried on, particularly in the nation with which we are the more concerned now, and the world at large and particularly with the conditions that we see prevailing. Those of us who are older in years and have children, and have raised those children, or have some yet we are raising, are being led by these guidelines of news media.

We have tried to temper the thinking of our children, and tried to guide them, giving them a guideline aside from the Scriptures, yet borne out of the Scriptures nevertheless; that would help them to make a decision on the course in life that they are going to take. And I, in my attempt as a father to my children, find it strange, yet it's not strange really because it's been prophesied that these conditions would be, but I cannot with a clear conscience advise my children to go to college to gain a higher education. I can't do so, because I fear for them should they go. Such are the conditions that we find prevalent in our institutions of higher learning.

I have been on a few campuses of various institutions of higher learning. I have been fairly well acquainted with some of the faculty of the University of Rhode Island, and some of the faculty of the Massachusetts Institute of Technology. I, myself, went to the General Motors Institute of Technology. Now we find, that in these institutions of learning where we hope to gain that which would improve on our ability to go out into the world and obtain a better living, that the dangers there now are such that those things that are carried on aside from the factual and actual education is detrimental to the souls of those who are our children. For that matter, where can we send our children to gain this higher education, and be satisfied, and be assured that they will not be tampered with, by those outside forces of evil that are now trying to destroy not only individuals but the nation at large, and eventually

the world? Zion is the answer, but we cry too late, too late!

Why is there suddenly before us these human beings, young for the most, who let their hair grow to great lengths and are clothed in outrageous garments, till when you go into the larger cities; New York, Chicago, Philadelphia, and Boston and places where I have been and through the Bronx in New York that you'll see two people walking down the street with their backs towards you and not be able to tell whether it was a man or a girl, or a boy or a girl, dressed alike? The Scriptures have condemned that act on the part of any one. Man should not dress himself so that he appears as a woman, nor the woman to appear in dress that she looks to be a man. There are so many things that are condemned which shows to us those things which are not of God but which turn us aside from a moral way of life. This is the world into which we have to send our children, if we're going to expect them to have a higher education as they call it. Some of our young people today have trained themselves beyond high school, and have gone into colleges, and have received doctorate degrees in order to better supply those things that will eventually make possible for them to have security. And yet, being acquainted with some of them very closely, if I were to ask them, they would say they don't have much hope that the gaining of a higher education can be of much use because of the conditions which are so prevalent in the world today. There are very, very few of our young people presently in the colleges of the United States, but what are so contaminated with this vile, filthy, immoral way of life that it overrides anything that they can learn or that will add to their ability to acquire a decent living.

These are conditions that bring tribulation, and in tribulation will we be adhering to the ways of the Gospel of Jesus Christ? The people that are to be found numbered among those who have washed their robes white in the blood of the Lamb are those who have gone through great tribulation. Not a very pleasant thing for a minister to preach about or to talk about to a people while endeavoring to bring to them a hope and a happiness which will cheer them through life. I think of the direction given to the one who took Moses' place, Joshua, after Moses had died. He began to think of this leadership turned over to him and he had great fear, a fear for lack of his own ability to do it. And if you'll remember, as you read the first chapter of Joshua, God told him not to fear, because He would be with him wherever he would go and to take courage and to be of good cheer. Yet we find that the admonitions that God apparently wants our people to have emphasized to them in the administration of his word is not altogether a pleasant thing to dwell upon.

There was a time when I was a young lad; a time that I could go back to where I can recall these things and state them as facts. I learned them and they fastened upon my memory. Later they fastened upon my heart, because I have lived in an era of time where I knew a pleasantness in a way of life in this great country of

May, 1969

ours. I lived in an era of time when neighbors were truly neighbors, and though they may have been a mile apart as far as their residence was concerned, yet they were neighbors and were concerned for each other, about their welfare, about their well-being. It didn't altogether matter about their religious beliefs, but they tried to help each other and assist each other. And as I, in retrospect, go back, I find that I can put my finger on a date and a time when the change began to be evident that would fulfill the Scriptures telling that the in the last days perilous times should come upon the earth. And I began to put two and two together and I have many, many stories that I could relate that in telling them would refresh your minds and give you knowledge that these things are being fulfilled, and some have been fulfilled for too long a time. I say too long a time because these things when they were made evident to us should have activated us in such a way of life that we would have conditioned ourselves to a point where God could protect under all conditions.

I dare say that if we were to take a count, and it might be well to take a secret vote so that we might not reveal one to the other just exactly what our feelings or our real hopes are were our life to end tomorrow, would we be satisfied? And that is the purpose of God giving to man the authority to represent him, to give utterance to His will, in voicing to you that we have displeased Him, that we have not honored our vows, and that we have wandered far away from the path in which we are to walk if it be the walk of righteousness.

I was thinking of that sermon delivered today. Some very strong things were brought to our attention that made us mindful that there were things that we had been doing, and that we had not occupied ourselves sufficiently in the ways that are Christian. There's no end to the picture that we might be able to see if our deeds had been performed more in righteousness, which would have had greater effect on the souls of men, but here we are, one of the smallest denominations of religious bodies on God's green earth. And because the Scripture says that there would be few who would find the way it doesn't mean that we have to classify them down to a number of twenty-five hundred. Or if we want to include those that I believe can be found in different parts of the restored gospel church it could be of a larger number than that. But from the three billion and a half which constitutes the population of the earth today it is said that only a billion and seven hundred million know of Christ, and to say that they know of Christ doesn't mean that they accept Him, they know of Him. Most of them go to Sunday School or to church occasionally. That means there's a billion three hundred and a half million that don't know of Christ. This alone tells us that we have been idle, that we have not carried out the mission that God said would be ours.

We have just recently in the last year set up a commission and have sought the authority of all our people by sending out to referendum for their vote and decision as to whether we shall have permanent com-

mittee which will work among the Indians, called the Indian Commission. I keep calling ourselves the Bureau of Indian Affairs. I have been working with the people out in Washington so long I keep thinking that maybe we are out there yet. But we are now attempting to set up a commission that will have to do with Indian Affairs in which we will expand out into the world of the American Indian, or the Lamanite as we know them more readily. And we are as unprepared to carry out this responsibility as we are unprepared in so many, many phases of our way of life. Yet we have so great a hope that when we can make this alive in your hearts to do this, that it will awaken you to other responsibilities, that you will reach down into the depths of your heart, and you will remember the things that we have vowed before God that we would do which we have not carried out.

Perhaps you think the language that was spoken before you this morning, or this afternoon early was strange, or hard, or harsh. Well now, you say, "We're doing a little bit better than that brother, we're doing better than that. You don't have to speak quite so strongly." But if we speak in all honesty of that which lays within our hearts, and I will have to confess that many times I have withheld that which I have, just moments before, been so filled with desire to speak to you as His (God's people) yet I let man interfere, and I spoke in a more timid manner, and did not speak in the strength of the word that God would have delivered and it's not just recently either. But we cannot be forever living back in the yesterdays that are gone now and lost to us. **We can only use that hour in which we presently live.** And at this present hour it is the purpose, I believe, in God improving upon your desires to be here in this Reunion. And why did you come?

There are so many of our people who don't have the privilege of ever attending our Reunions. They live so far away, and other conditions prevail preventing their meeting with you. I wish we could have them out here where we live so you could meet others of our people, so we could feel that God has brought a closeness between His people that should be felt rather than have to be told about. If you could only know the hunger of the people that are isolated and left alone. The missionaries that travel find that these homes have been greatly neglected of being visited by members of the church and missionaries, in many cases, twelve to fourteen years. It's a shame and it's a crime. Now we find that rather than, "Going into all the world," and spending our time trying to gather in new proselytes that they too may hear the gospel and be affected by it as you and I, we find that now we have to go among our own people and strengthen them, before we can go out and deliver it to others.

It is time for us to take a closer look at ourselves if we are hoping to be numbered among those people that are named in the 7th chapter of Revelations having washed their robes white in the blood of the Lamb. What does it mean? It means first of all that we think twice about what I say to you now. We come once a

month, on the first Sunday of the month, which is Sacrament Sunday, or Communion Sunday, the time when we gather together to commune with God with emphasis. But, have we previously approached Him, looked within our life from the Scripture standpoint and asked ourselves am I worthy to partake this morning? But now we find many of our people are coming to the Sacrament table to commune with God, to partake of the body and the blood of Jesus Christ and have not properly prepared themselves to do it, and have thus possibly partaken unworthily. For this reason many are sickly among you. Many of the things prevailing among us today have been taken too lightly, such as the meaning of the shedding of the blood of Jesus Christ and making every endeavor to wash our robes.

And what is this robe? This robe is a garment which when worn, identifies the wearer as being a member or citizen of the kingdom of God and shows the rank or position of authority by right of righteousness, being a valiant defender of truth beyond the call of duty in service of the King. Occasionally, in our everyday dress, we change our garments and cleanse them and return them to our bodies again. But this garment that God has given us through the medium of his Son is only made white and clean by the blood of Jesus Christ. And that garment denotes the righteousness of the wearer in holiness and right living in the performance of duty.

The study of God's word brings the realization that we lack wisdom. In turning to the Scripture, in prayer and in sacrifice of those things that are of the world, we are able to talk with God with understanding, and He hears and gives answer. If we were to ask for the testimonies of those that feel God has heard their prayers, I believe that most everybody would raise their hand and say, "Yes God has heard my prayers." But how many would raise their hands and say my prayers have not been answered? Sometimes our prayers are answered, as we know, in unforeseen ways, but how many of our prayers, real sincere, needful prayers, have been answered?

And again, as much as I dislike having to do so, I keep going back to a remembrance of things that we have had in days of yore when but a lad. As I began to grow up to maturity, to understand more the reasoning that the ministers were bringing to us from the Scriptures, which sometimes didn't fasten on me until years later, then I go back in memory and cherish them all the more; and I can look back to that time. And yet I have tried to bring to us and our people throughout all of this land wherever I could speak of it, the fact that our children cannot live alone on that which we tell them, that we enjoyed when we were a young lad or a young woman. They cannot live on the story that is told. **They must feel, they must know for themselves.** It can only be made known to them when we have purified our lives and recognized that we have made vows and not kept them, and make every effort to be worthy that we might wash our robes white in the blood of the Lamb.

When we come to that great table to partake of the body and the blood of Christ then we will have a greater recognition of what it is for. One says, "Oh, it's for the remission of my sins that I didn't know that I committed."

I heard a very conscientious and very lovely one of our sisters, who has spent some years in the gospel experience, one time state on an occasion where some kind of an answer was required as to what the sacrament was for. "Why," she says, "It's for the remission of sins."

And one of the elders that was standing there, thinking so kindly of her, said, "Why, you don't commit sin. I think of you as almost an angel on earth."

"Oh, yes," she says, "But I do. Everytime I go to church to the Sacrament meeting, I ask the Lord to forgive my sins **that I have not seen** and when I partake of it then I know my sin is forgiven."

And they said, "What other reasons are there for partaking of the Sacrament of the Lord's Supper?"

"Well," she said, "that has been my greatest reason for it, and to have my sins forgiven."

Another was asked the same question.

They said, "Well, I never really put much thought to it."

How many times do we come into God's house or wherever it may be that we are gathered together, (it could be in our homes) where we have prayer meetings or such other purpose of so gathering, and if it should be to partake of the Sacrament, how many of us have each and every time come with a forethought of what we were coming for, and what we were going to take away from that place? It's human to err, it's human to forget, but we cannot, in this day, keep making excuses for things that we have failed to do, or because of the loss of memory.

We are to be a people, who, when we have truly lived the Gospel of Jesus Christ, will become a persecuted people. You will be persecuted just as sure as you know you're sitting in these seats tonight, because others that are of the nature, (as far as the Scriptures are concerned) satisfied with what they know or think they know will rise up in rebellion against us even as they raised up in rebellion against those who were the early leaders of the church, and they protested that such teachings were anti-Christ and not of God.

I have, in my satchel, a revelation that was directed to a group of God's people meant to be given and it was directed, I guess, to all of the Restored Church at one time. I've carried that for a great number of years, and I don't intend to read it here now, it's quite lengthy. But there was a time, quite a number of years ago, where the leaders of the church and the people that participated in worldly affairs were greatly rebuked because they went to theaters, because they played cards, because they went to dances. And this was condemned and it was **accepted as being the word of the God.** And if this was accepted as being the word of God, it was wrong to go to the theater, it was wrong to play cards, as it was known and classified as playing cards, gen-

erally with a whist deck or a euchre deck or something of that nature. They adhered to that but a little while.

Finally, they came up with a game called Flinch or Rook, (a compromise) or some other game that was very similar, only it didn't have a jack, king and the queen and the ace and all of these different suits that are contained a whist deck. And mind you, I can play or could play practically every kind of a card game that there was, but I never could become attached to the games. I just didn't have the desire for it.

I, somehow or other, was affected by the many arguments that I saw or heard when people sat down to play a game that was supposed to be for entertainment and pleasant pastime; when one begins to argue over some little miscue that was had in the card game, and would throw their cards down in disgust and get up and leave. It was all supposed to have been for amusement. This is not conducive to a Christian way of life. Then I find those that were using them to gamble. Then the excuse is given, well, you can gamble with dominoes if you want to. You can gamble over anything. You can get a whole bunch of sticks together and pile them up and gamble over them. There's many ways of gambling and betting and doing of these things. And that spiritual admonition when it was given, was meant that in the playing of cards, that they were not to do so in the manner in which it was the custom to use the cards at that time. There wasn't any such thing as Rook and Flinch and some of those other card games that are known more today.

When they went to the theater, they didn't see naked women parading around on the screen as is the case now. They didn't hear immoral language. In fact, in the early times there was only silent movies. And when this manifestation was given, it was just about the time that they came out with sound effects in the movies. But the people were cautioned against going to the theater, playing cards and going to dances. It wasn't necessarily a sin as of the moment of playing cards or other such things as the theater or dancing, but more in what it would lead to, like letting it become a habit that is not easy to get rid of. And more especially in becoming more attached to such activities than to Christian endeavor. The error is in what such activities lead to; the unforeseen things that creep in by becoming more broadminded about a little sin.

One of the things that I can always remember was an admonition that J. J. Cornish, one of the great missionaries of our time, gave to a young woman that had found enjoyment in going to the country dance, and at that time it was mostly all square dances, if you can differentiate between square dances and the round dances. But she found enjoyment in that, and so when she was told of this by Bro. Cornish that it was wrong for the people of the church, the people that had made a vow, a promise that they would follow after Christ and do the things that He would do and go to the places that He would go and be where He was, she went to Bro. Cornish and said, "Well, Bro. Cornish, what is wrong about going to a dance?"

He tried to satisfy her question, and he was somewhat at a loss for words, and then he sort of paused for a moment and then he said, "Well, I'll tell you what, little Mary," he said "I'm not going to tell you not to go to the dance. There's going to be a dance this Saturday. But if you still feel that there's no harm in going to a dance at all, and that you conduct yourself properly while you're there and in going and coming and all of this, why, go to the dance. But when you go there, instead of buying one ticket for yourself to go to the dance, buy two."

"Well," she says, "I never go with anybody else, I only need one ticket."

"Oh, yes, but you need two. You need one for yourself and one for Jesus. Get the ticket for Him."

"Why," she says, "He wouldn't go in there."

"Then," he said, "Why should you?" And she didn't go to dances from that time on.

The same thing applies, theater-wise, and those things that were given as amusements and entertainments to the world. And this was given as a caution and admonition to our people years and years ago of which we close our ears to, and our minds to, and our hearts to.

We said, "Aw, a little bit won't hurt them." We may not have said the actual words, but our present-day conditions pretty well tell what we have allowed and not allowed.

If it was wrong then, why is it not wrong now? And there's so many things that you might label as being old-cronyish, or old-fashioned, or like my children say, "Oh, that's Dad."

I wrote a letter to one of my sons the other day. He had spoken just a word or two that indicated to me that he was getting a little bit impatient with his older brother. They live together now, and my oldest son has just bought a house, trying now to make it into a home. He says, "I have a notion to quit my job." (He's got a job now in a bank in Arizona.) Just a young lad, he isn't 18 years old yet. He wrote as sort of an addendum to his letter and said, "I have a notion to quit and go into the Air Corp. Can't get along too well with my brother."

"Well, Dad, of course, had to answer the letter, but it's one of those kind of letters that boys and girls don't like to read. They're sort of boring, and they say, "Well, that's Dad. Every time that he told us about the conditions he had to go through when he was a lad, it got a little bit bigger, it seems to me." When he asked for the car to go to school, (which is only about three blocks and a half away) I'd say, "for goodness sakes, when I was a youngster, I had to walk so far to school," and they accused me of saying, every time I told the story, it got a little farther all the time. But that is the mind. It's natural. I believe possibly I might have thought the same thing when I was a lad.

But, isn't it peculiar, and how are we going to answer this question, (that when we look back and possibly thought at least somewhat along that line), of how we can improve upon telling the story to our children today,

that they may understand it now, not waiting until they get up to the age where, by experience, they know that Dad was right. And every last father and every last mother in this room was right. And all of us who are mothers and fathers look back upon the advice that we got from our mother and father and we can go back and say, well, up to about a certain time I thought my Dad didn't know much, but suddenly, all within a year's time, he advanced about 20 years in knowledge.

How are we going to reach our children? It's beyond our human ability to do so, but by our way of Christian endeavor and obedience to the law of Jesus Christ and the submission to Him in our needs, not waiting until the need comes, but before so, we will have set a pattern that when we speak they will listen more to that which we have to say, and not have to wait until experiences tell them that Dad or Mom was right.

I don't like to have to write like that, like I did to my son, because I know it's boring to him. In fact, I'll reveal a little bit more of what I said in the letter. I said, "if you have a mind to fold this up, and wad it all up, and throw it in the wastebasket, I wish you wouldn't. I wish you would just at least file it away, and refer to it a few years later."

Is that the medium and the manner in which we are going to approach both ourselves and our children with the gospel of Jesus Christ? Just fold it up, close it up and put it away for a season and maybe one day to learn from experience that which is right? Or are we going to submit to the fact that we have sought too high a state in life, we have sought for things that are of no benefit to our spiritual welfare, and we have endeavored to avoid those things that bring, as it were, tribulation and strife. If we can go back again, and record and remember the part that was read to us this afternoon early, of the history of our church forefathers, we were made mindful of things that were extant among the people in years before us. We find that they were driven from their home. They lost everything they had, were driven from the state of Missouri, and for long years from 1833 to 1867 they sat in isolation from that which was their true place in this great nation of ours. All those long years before they could be restored. And it was in part because they had taken too lightly that which had been told them to do. And yet if you could ask any one of them they would say, "Oh yes, I believe and I would like to do it," but they put it off. And we've been putting it off as their children and their children's children down to our day. We are doing the same identical thing, we're putting it off.

I'm going to reveal some secrets that don't hurt, I suppose. There are certain ones that are trying to improve upon a few things around here. I have persisted in the idea that we should have a walk coming up to this monument out there, our marker, and another one going away from it on this side, sort of a V coming up to it. One brother suggested, "Well, that walk or steps coming up to that marker is an invitation for people to come there and look more closely at the monument, or marker and read what is on the plaques, how

it happens to be there, what this temple lot means to us, and what we propose to do as a people in living in righteousness to be able one day to build a temple upon that spot of ground that we believe God directed man to dedicate and set apart as the place where a Temple would be one day erected and wherein it would be inhabited by a holy people built with holy hands. We could tell them that story." Now that's a simple little thing, but I can guarantee you, and I could stake my life on it that if we prevail as we have in following other pursuits in our way of life, we'll never have it any more than we'll have a mission out to the Indians.

The question now is, where are we going to find the young or any one who can give their time, who can give their life, their sacrifice to the point where they will be able to go out and live with the Indian people and tell them this great story of hope of which one day they will become so in the enlightenment of God's word. They will become a people that will help bring a restoration of the whole House of Israel. And all because we have done our part in setting it in order in the first place. Now where we should be actively engaged in this mission among the Indians, we're just in a preparatory state.

We're making preparation ignorantly of where to go and how to go. I spent four days in Washington and a great deal of that time was spent with the Commissioner of Indian Affairs. And I'm telling you there were many things wherein I was enlightened in regards to the Indians. Many things that I haven't understood before. I've worked with the Indians a little bit, not like Brother Wheaton, or some of the others, or Brother Yates. But I love the people. I found that they are just like children. I love to go to them and try to tell them the gospel of Jesus Christ because they are such an attentive audience. They seem to hunger for it.

And now as we look out on the whole vast population of this nation or of the earth we say, "there's no one that pays any attention to our story." And those of us who have spent our time in going out and searching for those who could hear if they would, this gospel we have to give, have talked over fences, in back yards, in the barn while the man was milking the cow. I have tried to reach people as other missionaries have done. I'm just saying what my experiences have been. The others have told the same thing. Oh, the people say, "that's nice, we're sure glad to have you come into our area here." So you set the appointed time. You may even have spent the last cent you've got renting a school house or a town hall, and make announcements and walk for miles and spend hours in passing out tracts and invitations to come. Then the hour appointed arrives and there's nobody there but you and God and maybe one or two of your own people who are trying to help you. And the missionaries say they don't want what we have. The people politely turn us away by saying, "I'll be glad to come out," but they don't show up. And if you go and rap on their door the second time, they don't come to the door.

May, 1969

The Gentile time has come to its end and this in itself tells us that it's time that we should promote this gospel of Jesus Christ to the Indians who are hungering and thirsting after it. I'm reminded of the story in Haggai that I would like to read a little bit of and you can testify yourself whether we are guilty of this or not. "Now therefore saith the Lord of Hosts, consider your ways." That's what we're trying to bring to us tonight. That's what every minister that stands behind this desk is trying to help you to do, consider your ways, in the ways of the Lord. "Now therefore saith the Lord of Hosts, consider your ways. You have sown much and you bring in little, ye eat but you have not enough, ye drink but ye are not filled with drink, ye clothe you but there is none warm, he that earneth wages, earneth wages to put it into a bag with holes." Where is the result of your daily work? Where is it? Point to it and tell me the advantage that you have over yesterday as a result of the day's work.

If you will look unto the spiritual work that you have committed this day or yesterday or the work that you expect to do tomorrow and at the end of that day make an accounting and as it says, we repeat, "Now therefore saith the Lord, consider your ways," consider this day and examine it so closely that you will be able to see that which has improved or has had a lack luster in your life. You can't say really truthfully there was much accomplished that has improved your spiritual life, that has made you more sure that God's way is the best way, or that has made you the more sure of your hopes of living and dwelling with God and Jesus Christ far beyond this present world we are living in. Therefore we, not hoping to live in any less state, seek the very highest, the very best, the greatest of all that God has to offer. Let us seek for that and nothing less. And if we're doing that, we cannot occupy ourselves in doing those things that cause contentions and strife. And we will not be obedient to that which is referred to in the 55th chapter of Isaiah, which goes somewhat along with the word we find in Haggai.

Here's an invitation for us who are thirsty for the nourishing word and are thirsting after that which Christ offered. "I give you living water, that when you partake thereof, you shall never thirst, and that when you eat of that which I offer at my table, you shall never hunger again." This invitation is renewed again and again. "Ho," (in other words pay attention now all you people) "everyone that thirsteth, come ye to the waters, and he that hath no money." We don't have to go out of our road to make great endeavors to put ourselves in a preparatory state where we can receive this that is offered here, for we get it without money or price. "Come ye, and buy, and eat: yea, come, buy wine and milk without money and without price." We feel that we have been doing that. We have also been spending our money, and after the day's toil, the week's toil or month's toil or however it may be, we go back and look over what that money has meant to us, what it has accomplished. And one asks himself the question, just what have I got as a result of my month's work or my

day's work or whatever it may be? And the same question is asked here, "Wherefore do you spent money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. . . . Seek the Lord while he may be found, call ye upon Him while He is near: Let the wicked forsake His way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon Him; and to our God, for He will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." And thank goodness for that, because if our ways were God's ways what a terrible condition we would be in. Why do we spend money for that which is not bread? Why do we spend in spritual endeavor those things that do not add to our spiritual welfare, or our security, or our enlightenment or brighten our hope?

I say again, that when we as a people make an absolute conscientious endeavor to look within our lives and examine ourselves according to this mirror (the Bible) and that of the Book of Mormon, which upholds the Bible and brightens this mirror giving us a better vision of ourself; that when we look therein and then correct our lives, after we have seen our shortcomings, and carry out and fulfill our vows, we shall be persecuted as men of old. We will be a persecuted people, and we'll be a righteous people and it will be impossible to hide our achievements. It'll be impossible to deafen the ears of people to the message we have to bear, because the honest in heart that have that little degree of honesty and desire to hear the real true word of God, will be awakened as a result of that which we are able to bring to them.

Now I'd like to bring one more quotation at this time, found in I Corinthians 11:25-30: "After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep." Paul felt the need to remind, as I do tonight, trying to awaken ourselves to a realization that we have not paid attention to the promises that we have made to God as we should. We have taken too lightly the partaking of the Sacrament and it's purposes and reasons, and for that reason many of us are sickly. And when we seek for the recovery of those who are sick and afflicted and tormented of their bodies and no answer is given, (perhaps some momentary relief is given) where is the outright answer that God has promised in the past and Christ His Son has verified, that, "before you call I shall answer," for He knows that

which lays within our hearts.

Presently He has no answer to give, because we haven't asked the question in our own hearts. And in order for us to realize this just a little bit, I hope that you can realize from this renewing of something familiar to us, which I'll quote shortly, of what might be required of us. It's not pleasant I'll admit, but don't think for a minute that there is not a day coming when maybe, (a very strong maybe) that we will have to go through some of these ordeals, and become that persecuted people that will temper us and shape us and mold us into a people who will be numbered with those who have washed their robes white in the blood of the Lamb. "What shall I more say?" is the word of Paul found in Hebrews 11:32. He has talked to the people again and again. He's written letter after letter. And I imagine that conditions prevail along similar lines that we have today. I don't believe that the sin and vile way of life was so extant at that time as it is now.

I just wish there was some way I could reach or separate this audience and have the men here one night and talk to them, then have the men go home and talk to their wives about what we've said because it is so personal as that. If I could have you see what I've got out in the car that belongs to J. Edgar Hoover, head of the Federal Bureau of Investigation; if you could see it, it would make your—well, one person said, I pretty near threw up. This is the actual, factual condition that is extant within the United States itself and right within the town you are living in.

I don't care where you live. I don't care if you are living in a little town that has only 250 people in it. There's something wrong in every place. I drove through a small village the other day and there was a sign out there at the entrance of town that tells you something's not just exactly right. It gives you the population of the town. I forget now what it is, anyway it's not very big. But the sign says, this is Cabool. Population is so many, **including one old grouch**. Now this may be funny. It may sound funny. But do you know, maybe that fellow had something to be grouchy about. It's just possible that he did. But the majority of the population consider him an old grouch because he did complain and he didn't have anybody to help him out so I guess he remained as the town grouch, all alone in the world.

That's exactly the way the Church of Christ will be, all alone in the world when we growl and grouch against the conditions that are prevalent, teaching and directing our children into paths that are not of God. And I'm not going to tell you to tell your children not to go to a theater. I'm not going to tell the children not to go. But I hope that we can awaken both ourselves and our children to the realization there are better places to go than to the theater. There are better things to occupy ourselves in than playing Euchre, 7 Up, Whist, and all these other games. Oh yes, they ask, even dominoes, Bro. Housknecht? Well, if you're going to argue over it and say, "Well, now you did not add that up right or you cheated there." then don't play dominoes.

We were admonished one time that these things were

an offense to God and now we tolerate them. One time, the Scripture tells us, it was wrong for a woman to cut her hair. Now you can hardly find one that isn't cut. The Scripture tells us that one day women are going to be bald. Oh my! Well, I believe that, look at the wigs going into use, and the wig factories going into business. Perhaps business will pick up shortly if the prophesy is true.

But these things are just a way of saying what the Scripture mentions about the trinklets and the little ornaments that will be heard or seen when the women walk down the street with mincing step that will fulfill the prophesy, (which in part has been fulfilled) of an old Indian back in 1881. He meant to give a directive speech to the alumni of 1879 in Dickinson College. Instead of giving that speech he had practically written out, he was moved upon by a power of which he had no full knowledge as to the reason why he was so moved, and he told of conditions that would prevail in the future. They have most all come true, right to the letter. The day would come when the women would walk down the streets with mincing steps. They would rather lead a pekinese down the street on a string than become a mother. And they go about in their motors and they did those things which was a perfect picture of the 20's. And this was in 1881 that he spoke of this. That they'd be going down the street in their motors and there wasn't any automobiles at that time. Oh, they had a horseless carriage that scared the daylights out of you if you were within a mile of it. But there wasn't any automobiles, no such idea that there'd be any such thing as this.

But these are prophecies that reveal the time and the conditions that are going to prevail within this country with our people, and that the time would come when we'd be driven back even as the Indian was driven to the west. We kept on driving them and driving them and driving them into a land that was uninhabited which nobody wants to inhabit even now. These are the same people that we're trying to restore, and telling them we didn't mean to do that at all, and there are better ways for them than that.

But when we do these things we will immediately become a persecuted people because we'll be doing something that identifies us as being a peculiar people, an holy nation, a royal priesthood; and that means beyond the ordinary in quality, in everything that you can look upon and be a part of. And certainly our quantity will increase as well. But in order for us to do this there's something that is required. It is the most essential of all the things that God and Christ Himself has identified as needful for us. So what is it? One singular thing needed above all else. It is a little five letter word and it begins with F. "And shall I say more? for the time would fail me to tell of Gedeon and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: who through faith (that's the little word) subdued kingdoms."

You mean to tell me that through faith that the little Church of Christ can subdue a kingdom? A monarchy?

It certainly can. And I mean that monarchy is the monarchy of Satan himself. We don't have to identify a monarchy or a kingdom as being England or some other nation that has a king or a monarch over them. This is speaking of spiritual things, not those things that are material. Here now are some of the things that was accomplished by these men. This is contained in the beginning with the 32nd verse of the 11th chapter of Hebrews. Through faith they subdued kingdoms. They wrought righteousness. In other words they did that which was right in defiance of every evil. They did that which was right and obtained promises. Who from? From God of course. This is spiritual. And stopped the mouths of lions. Oh, you say, well, there's no lions today. We can go right into the zoo and stand within a couple of feet of them. Lions don't bother us now. They don't, that's true, but don't you think that maybe they won't. If it gets any worse that's exactly what they would like to do. They'd like very much to do it. Anything that's **just the opposite of being right**.

I went into a restaurant in Berkley, California. It was a restaurant like any other place that had tables, places and chairs to sit down at the tables. The meals were not brought to you, but in this place some of these people obtained whatever it was they wanted to eat, but instead of sitting at the tables they sat down on the floor and they had all manner of peculiar dress. One of them had a burlap bag that had slits in it all over just to make it all the more ragged. One of them had a sweater on and it must have belonged to George Oliver, a man that was eight feet, 9 inches tall because it went clear down below their knees. They told me afterwards that that was all this girl had on. They sat on the floor and one person had, I think it was, a malted milk on his dish, and he sat it on top of the head of another person and that person just sat there as though nothing had happened. He ate his meal off the top of this fellow's head. These are normal conditions in a great share of the places in this country. Hippies!

Riots almost destroyed the University at Berkley. And I've been there three times and three times they've had riots. That's a pretty good batting average, isn't it? I got to thinking afterwards I'd better stay way from there if every time I go there they have a riot. That's what I meant awhile ago by saying we can't send our children to our colleges any more. They are liable to wind up in a riot. And the question was asked of one of them. Were you in the riot? Yes, I was in it. What is the purpose of it? He says, I don't know, I was just standing there minding my own business and all at once, first thing I know I was in it. Your child and my child could have been the spokesman, we don't know. It may be that condition yet. These are but a beginning of defiance and rioting against civil authority, anything to be the opposite.

I told you the story about the woman that stopped at the store and two little children sitting on the doorstep. She drove up in a Cadillac, and she had a little Pekinese dog. She talked to that little dog. It's amusing; I tell it again to give you an idea this fulfill

Scriptures. **Unnatural affection!** This lady got out, rather this **woman** got out of the car; she was no lady; and walked around to the other side to her little Pekinese dog, or Chihuahua, or whatever it was. She walked up and said, Momsies little puppsie wuppsie be a good little puppsie wuppsie while momsies in the store to get some candy. Then she walked up to the store and there were two little children sitting there eating ice cream cones. (I was observing all of this.) I had gone there myself to find a good brother of the church, that was driving a truck for this company. When she got to those little children, (they were in her way) she took her foot and rather gently, she didn't use too much violence against them, pushed them aside and said, "Get out of the way." And this, just after talking to her puppy the way she had. She goes in there to get some dog biscuits and comes back out, and like children are, (they can't sit still) they were right back where they were before. And when she came out this time, she was highly displeased because they were still in her way. This time she used violence in moving them over and caused one of them to cry. She immediately walked out to the car and opened the sack for her little puppy to have some and she says, "Was momsies little puppsie wuppsie good while momsie was gone into the store?"

This is spoken of in the Scripture, believe it or not; that there would be **unnatural affection**. And of course unnatural affection goes further than that. We have men that like only men and wouldn't look upon a woman. We have women that would look only upon a woman, and we know the name for it. Unnatural things that are fulfilled before our very eyes, and if you could read and see those things that I have in my car that I hope to get rid of pretty soon, it would turn your stomach to see them and to know factually what is going on and what is obtainable for our little ten year old boys and girls right in your drug stores and in your book stores. Filthy, dirty, rotten things with not only words but pictures so bold and blazen that there can't be a better or worse way of expressing it. Pardon me for trying to put the word better in there.

These are conditions that are going to grow worse and worse and worse 'til it may be impossible for us to bring you the cold facts unless we divide our audience and talk to you more sternly than we have now. We want you to know the blackness, the darkness of the condition this nation is getting into and is in now. We want you to know the way to avoid it and how to get out of it. We want you to understand that we're not quibbling when we say that these things are increasing and shall increase.

We're going to have abundant crops for a time all over the whole nation, but then suddenly you're going to see wheat and the products of the earth diminished in price to the point where it'll be possible to buy a bushel of wheat for about 40 cents, and the following year, if you had a bushel of money you couldn't purchase that bushel of wheat. Put that down in your little black book. That's how fast the change is going to come.

Have you ever been in the cave down to Bro. Joe Yates' and gone back in that cave and seen how black it is, not even a sign of light? It is so thick, I've felt as though I could reach out and squeeze it in my hand, that blackness. This doesn't begin to give you an idea of how dark and desolate this condition is going to be, that we're going to have to meet as a people. Are we going to meet it with boldness, with faith as the men referred to in Hebrews 11th chapter, or are we going to fold up under that condition because we've not prepared ourselves today.

They "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." And the alien armies, I remind you again, are the alien armies of the devil, on every hand. The unions have got out of hand, till very shortly it appears that there is going to be a steel strike and it'll effect the whole nation. The railroad strikes, the miners and everything else. Police departments are striking and the fire departments are striking. There's little satisfaction in the work that we're doing. There's little satisfaction from what we receive for the work we do. But, alone in the gospel of Jesus Christ is there hope.

"Women received their dead raised to life again." (I have seen that.) "And others were tortured, not accepting deliverance; that they might obtain a better resurrection." They knew that they could deny all of this and their life would be spared, but would they have had a better resurrection? No, they knew that that would have been the end of their spiritual life and so they sought rather to give their life than to give up the hope of eternal salvation. Faith is the only thing that can do it and will help us survive. "And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword: and they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; and (of whom the world was not worthy:) They wandered in deserts, and in mountains, and in dens and caves of the earth." And don't think that that isn't a possibility for our people that live righteously today, to experience a comparable life. I don't care whether you're a young person or an old person, it's very possible that these things could change overnight, just like that.

"And these all, having obtained a good report through faith, received not the promise." At that time they saw no promise of fulfillment of that, for their lives were either taken or they died having no fulfillment of this any more than our parents had in the beginning back in 1830, those who had accepted the message which came to Joseph Smith by the angel and which has given to us so great a hope, so great a promise. They were alive with that and vigorous in their attempt to be what that message called them to be. But they weren't hardly two months old before they began to take lightly some things.

We must bring this to a close, but I hope that this will weigh heavily upon your minds, and I hope that you will consider this that we have brought to you. You say, "Well, guess I won't go to the theater, guess I won't play cards, guess I won't go to the dance. What in the world am I going to do? Can't bowl, can't do this, can't do that. That's what my dad's telling me now you can't do this, you can't do that. What am I expected to do? Sit home and suck my thumb? Yet, the richest times in my youthful life, as I look back now and know of truth, was the time when I was in the gathering of God's people, and the Spirit of God moved upon us and I myself as a youth was able to speak of things that I can't even mention now, because I haven't had that testimony in late years. I go into the branches where our people are organized and I find where in the state of Michigan we had 300 in attendance at our reunions and now you would be lucky to get much over a hundred. We had 17 branches in the state of Michigan alone. Now we have five. We're going backwards, and we were told this morning that we were not to go backwards and not to go forwards **without first examining**, really, where are we intending to go. For goodness sakes whatever we do, **don't stand still**. Seek for the "Old Paths" and walk therein. Praying God to add His blessings to this message.

(continued from page 70)

Auditing Committee:

Kenneth J. Smith (3), 209 South Crysler, Independence, Missouri 64050.

Marvin M. Case (2), 16613 Woods Chapel Road, Lee's Summit, Missouri 64063.

Harvey E. Seibel (1), 1502 South Logan, Independence, Missouri 64055.

Translation Committee:

Cayetano Alfaro C. (3), Ticul, Yucatan, Mexico.

Evalina Sills (2), 1708 West Devonshire, Phoenix, Arizona 85015.

Annie Spargo (1), Route 1, Bemidji, Minnesota 56601.

UNITED WORKERS:

Chairman:

Louise McIndoo, Route 1, Box 67, Preston, Missouri 65732.

Assistant Chairman:

Helen Kidd, 5509 Cedar, Raytown, Missouri 64133.

Secretary:

Marie Weaver, 2101 South Glenwood Avenue, Independence, Missouri 64052.

Treasurer:

Ruth Randall, 3805½ Phelps Road, Independence, Missouri 64055.

Member-at-Large:

Frances Yates, Route 2, Box 119, Mack's Creeks, Missouri 65057.

Zion's Praises now available price **\$2.25**. Send all requests to Church of Christ (Temple Lot), P. O. Box 472, Independence, Missouri 64051.
