

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. 54

Independence, Missouri, October, 1977

No. 10

Faith

Faith,
Dormant, silent,
Hidden deep within,
Waiting to lift, sustain,
Like the warm, strong hand
Of an old, trusted friend;
A mother's soft touch
To console, caress,
Soothe and
Bless.

Faith,
A flame
First burning faintly;
Increasing with repeated use
To greater luster, greater power.
O, Highest of Every Name,
Increase my flickering flame
Of fragile faith
To potent
Brilliance.

—Evalena Sills

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Zion's Advocate

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Editorial . . .

GOD HATH SET SOME IN THE CHURCH

"Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues" (1 Cor. 12:27-28).

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed that flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter 5:1-4).

It has been the assertion of the "Restoration Movement" that priesthood authority comes only from God according to His calling and according to the bestowal of the priesthood by the laying on of hands. This assertion declares that those who function in priesthood duties without properly being called and ordained are illegitimate and are acting without authority. From the time of Joseph Smith, Jr. down to the present this assertion has been a cause of much debate between the Restoration churches and other churches.

As for the Church of Christ (Temple Lot), this assertion narrows down to the excluding of all those who have apostatized by changing the organizational structure of the church and by adding teachings and practices contrary to that which Christ originated in His church. This leaves us with the claim that this is the only true Church of Christ on earth today.

The present status of the Church of Christ may make us a little backward about our claim inasmuch as our numbers are few compared to most churches and our success in attracting members seems small. Therefore a reappraisal of our claims backed by the scriptures is always appropriate. This cannot begin to be done in a short editorial such as this but there are some thoughts that might be helpful to our present situation.

The value of true priesthood authority being exercised in the church is beyond human estimation. Our claim relative to priesthood authority, whether considered boastful or apologetic, leaves us with no alternative but to fulfill the responsibilities that are carried with the claim. Our claim to this true authority proves nothing; the proper functioning of the priesthood is the only confirmation to our claim. Of course no demonstration should be attempted to appease the skeptic, but those who are weak in the faith should be strengthened through the continual ministrations of the priesthood.

A fundamental requirement of the priesthood is faith. Faith is often opposed by a fear of failure. The

man who holds the priesthood is often required to extend himself beyond his own natural abilities and sometimes he is required to extend himself beyond his own knowledge in rendering service to others.

Because very little notice is given and practically no challenge is made contesting the legitimacy of our priesthood nowadays, we tend to become weak in our convictions. As a result we may not exercise ourselves in faith enough to prove the strength of the spirit that accompanies the true order of priesthood. Also we are apt to lack a conscientious sense of duty that is necessary in the functioning of priesthood services. The condescending honor that is placed on man through the holy priesthood can only be verified by a humble willingness to serve God unto the fulfillment of His . . . will. This kind of ministerial attitude is a light unto those who are searching for light but it is also a stumbling block to those who lack faith.

In the Bible, the Melchisedec priesthood was known as early as Abraham's time and the Aaronic priesthood named after Aaron came into effect during Moses time. In the Book of Mormon, priesthood was mentioned in Nephi's time when Jacob was consecrated by his brother. Churches were formed during Alma's time with priesthood duties being performed; this continued down until the time of Christ.

The direct need and importance of the priesthood leading the activities of the church is exemplified throughout the scriptures. To more definitely verify this fact is to review the establishment of the church by the divine guidance of Jesus Christ which is recorded in the New Testament and also in the Book of Mormon (3rd Nephi beginning with the 5th chapter). To lessen the importance of Christ's holy commission when He selected His apostles, disciples, evangelists and others is to ignore the volume of truth contained in God's holy word.

The basic function of the priesthood in the church is the performance of the various ordinances such as baptism and the laying on of hands. A more involved function is the preaching of the gospel which is to the converting of the honest of heart and to the strengthening of the saints. This is according to the commandments that Christ gave to those whom He chose.

A characteristic of the priesthood unique in itself is the divine will of God being transmitted through His servants in ways that cannot be harnessed and commanded by man. The distinct contrast between the ways of God and the ways of the natural man is often quite noticeable when the priesthood is functioning under the guidance of the Holy Spirit. When man would reason to do certain things according to his own logic and knowledge, the Holy Spirit would intervene and direct, proving success through the higher intellect of God.

Along with faith, humility is definitely a requirement. To be able to suppress the carnal man may seem task enough, he being prone always to satisfy the earthly lusts. But to sacrifice the natural desires of attainment according to world standards is often the greatest trial. The good works that he is to do cannot be revealed in during this life. This leaves the sense of accomplishment unfulfilled while satisfaction is found only in the desire of service.

The mantle of priesthood if received as prescribed by scripture will oppose the egotistical nature of man. While many hurl unkind remarks against the male of human kind today, it can be appreciated that God's choice is not the chauvinist but rather the broken hearted and contrite of spirit.

Though the weakness of man is usually obvious to the faultfinder, the established purposes of God in His church always show forth through those who are obedient to His promptings. It is not man who is to be glorified but God. Therefore the errors of man are often seen that the faithful will look beyond the flesh and be strengthened by the condescension of God's power.

All that which God has "set" in His church will work in harmony together if kept in the proper proportion as God has designed. The priesthood is to be the more immediate channel of ministerial service within the church with the apostles being the spiritual overseers. All other functional parts within the ranks of the church cannot exceed or become equal with the priesthood in leading the ministerial activities except the church becomes subject to apostasy. All the powers of earth, all the products of ambition, all idealism that is of man and, in general, all that the world has to offer cannot be in any way copied from the instituted into the church but what the church becomes weighted down with self-governing bodies that conflict with the inspirational guide through the called servants of God.

The service that is to be rendered by the priesthood is characterized by Jesus himself as He ministered to the people. With unselfishness and great pity, He ministered to the sinner and the righteous, the weak and the strong, the proud and the humble in ways that would bring them individually and collectively to a oneness in Him. That personal dedication that shows true concern for those to whom He ministered cannot be supplanted by any other form of religious endeavors. Christ's example stands always before His called servants that they might duplicate his example as an evidence to prove the authenticity of their callings and ordinations. Let us look to Christ for the strength of righteousness that is revealed in His Holy Being and let the truth of God be exemplified in His chosen servants according to His Holy Will.

SERMON

TEMPLE LOT LOCAL, MAY 15, 1977

(condensed for publication)

Benny Case

I am grateful for the request for prayers and I ask you not to pass this off as idle words, but to pray for me because I feel that I have something to say.

I will start by reading from 2nd Peter.

"Simon Peter, a servant and an apostle of Jesus Christ to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (1:1-8).

This isn't the charity we speak of many times today but is, as spoken of in the Book of Mormon, the pure love of Christ — the love He has for us and that we should pray for as a gift, that we might have it for all men.

"But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall" (Ibid 9, 10).

We have been given a charge as the Church of Christ; these things should not be forgotten. Before we can do our great work in the world, we have to look within, to clean and sanctify ourselves in our Master. There are many things among us which are not true, for we have been carried away in vain imaginations.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy

men of God spake as they were moved by the Holy Ghost" (Ibid 19-21).

I would also like to read the words of Alma, the son of Alma, to his son Shiblon. I feel that they are not only to him, but to us.

"And now my son Shiblon, I would that ye should remember that as much as ye shall put your trust in God, even so much ye shall be delivered out of your trials, and your troubles, and your afflictions; and ye shall be lifted up at the last day. Now my son, I would not that ye should think that I know these things of myself, but it is the Spirit of God which is in me, which maketh these things known unto me: for if I had not been born of God, I should not have known these things" (Alma 18: 5, 6).

Many times we feel that there is no way someone else could know the thoughts of our hearts and the things in our lives that we have not told any man. But here we see that Alma knew these things and he hadn't been told by his son. God had shown him so that he might help his son and show him truth. This will happen among us; many things which we do not feel other men would know will be shown to men of God by the power of the Holy Ghost for our edification.

"But behold, the Lord in his great mercy sent his angel to declare unto me, that I must stop the work of destruction among his people; Yea, and I have seen an angel face to face; and he spake with me, and his voice was as thunder, and it shook the whole earth. And it came to pass that I was three days and three nights in the most bitter pain and anguish of soul: and never, until I did cry out unto the Lord Jesus Christ for mercy, did I receive a remission of my sins" (Ibid 7-9).

I have a fear that there are those among us who will be faced with this. I hope that when these things come upon them they will realize (even as Alma did finally) that the only way to obtain mercy and come out of that anguish is to call upon our Lord and Master, Jesus Christ, for mercy. We have a great trial coming and unless we are prepared in our hearts there is no way we can stand.

Now here is a charge to the church and to the ministry especially.

"And now my son, I have told you this, that ye may learn wisdom, that ye may learn of me that there is no other way nor means whereby man can be saved, only in and through Christ. Behold, he

is the life and the light of the world. Behold, he is the word of truth and righteousness. And now, as ye have begun to teach the word, even so I would that ye should continue to teach; and I would that ye would be diligent and temperate in all things. See that ye are not lifted up unto pride: yea, see that ye do not boast in your own wisdom, nor of your much strength; use boldness, but not overbearance; And also see that ye bridle all your passions, that ye may be filled with love; see that ye refrain from idleness; do not pray as the Zoramites do, for ye have seen that they pray to be heard of men, and to be praised for their wisdom. Do not say, O God, I thank thee that we are better than our brethren; but rather say, O Lord, forgive my unworthiness, and remember my brethren in mercy; yea, acknowledge your unworthiness before God at all times. And may the Lord bless your soul, and receive you at the last day into his kingdom, to sit down in peace. Now go, my son, and teach the word unto this people. Be sober. My son, farewell" (Ibid 11-18).

We have things among us that are not in the truth; we have here before us the words of truth. For in the Bible and the Book of Mormon are the law. We are held accountable for that law because it is here for us. Blinding our eyes to it and refusing to read and understand it will not exempt us from being judged by it, for these things are here for us to learn. If we turn away we will still be held accountable.

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:7-13).

God is not slack; He would that all of us come to repentance, but He realizes that there are some who will not. Our job as ministers of Christ and as a church is to teach all those who will listen. We cannot live their lives for them but we can, with the help of God,

show them the error of their ways. Then they are held accountable for what they do.

"Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say" (1 Cor. 10:12-15).

This morning our brother told of us of his trials in trying to quit smoking, and of how he was made to realize that all he had to do was make the decision. He knew then that if he really tried God would provide the way for him to stop.

Now I would like to deal with one of the things I feel we should not question, but should study and ask God to show to us.

"For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the Lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house. Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first and the first last: for many be called, but few chosen" (Matt. 20:1-16).

There were those who had worked the whole day and they supposed that they should have had a greater

reward but, when they came to the lord of the vineyard, he showed them that all who did labor received the same reward. Likewise, we can see from this that those who did not labor until the end of the day received **no** penny. **Only** those who labored until the end of the day received a penny; none of them received more.

We have to watch ourselves that we are not carried away into vain imaginations of false rewards, deciding that we are better than others and will receive a greater reward because we have done a greater work. The Lord has chosen us as a people. We have a duty to perform but, if we do not perform that duty, the things we have done before will be forgotten. But also, if we turn toward the Lord and serve Him with full purpose of heart, the sinful things will be forgotten and not brought against us at the last day.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16:15-18).

We think we are those who He is speaking of here. But our belief is not strong enough, for there are many among us who are yet sick and lame. It is because of our unbelief that they are not healed. We have decided that we have done all that needs to be done and all we have to do is wait on the Lord. This is not so; we have more to do. Mormon and Moroni, the last servants of God among the people, saw the abominations being committed. Still they could not stop striving to teach the right way lest they should be condemned. We as a people do not believe enough for those who are among us to be healed. Until such time comes that we do believe enough, we will be accountable for them being in their present state. For, by not believing, we are falling down on our duty. We owe to them that they should be healed, that we should believe and come to a knowledge of the truth and be a testimony to the whole world.

Though we be few the work we shall perform shall be great. But, unless we come to believe enough, God will require at our hands the blood of the innocent who go astray because we are not clean. There is one among us who has recently been stricken down — Harry Hutchison. I believe he has been shown some things to show us. But at this time he cannot. Until we believe and he is healed, those things will be hidden from us because of our unbelief. We have built a wall between us and our Master, Jesus Christ. We will not allow Him to help us any more than He already has; we are satisfied in our own minds. I did not realize this until recently; I was made to realize that I could do

no more than I have already until the time came that someone I care a great deal for would allow me to help. My hands are tied. I cannot pretend to know how Christ feels, but I am made somewhat aware of His feeling. We have tied His hands; we will not allow Him to help us, because of our unbelief. We have decided that we don't need the miracles that we have seen before and that are spoken of in these books. But we need those miracles now more than we ever have! I pray that we do not put off the day of our probation too long, that the day come on us as a thief in the night and we be caught unawares and cast down.

We need to pray continually for humility and meekness, that we be not lifted up in the pride of our hearts, and that we be constrained to speak only the truth and not our personal beliefs and those that have been slipped into us by the adversary of our souls. It is written that we can make no decision unless we be enticed by one spirit or the other. If we are not true followers of Christ our hope is vain. But we do have a hope — for a future.

"For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak not guile: Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is within you with meekness and fear; Having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so that ye suffer for well doing, than for evil doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us unto God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him" (1 Pet. 3:10-22).

We have been given a charge. It seems that everyone I've heard behind this pulpit of late has been im-

pressed with the importance of our condition at this time, saying that we must press forward, for the time is short. We have been told how short in times past but have not heeded. We must see our condition before God and come to Him, asking for forgiveness.

"O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned, they think they are wise, and they hearken not unto the counsels of God. But wo unto the rich, who are rich as to the things of the world. For because they are rich, they despise the poor, and they persecute the meek, and their hearts are upon their treasures: wherefore their treasure is their God. And behold, their treasure shall perish with them also. And wo unto the deaf, that will not hear: for they shall perish. Wo unto the blind, that will not see: for they shall perish also" (2 Nep. 6:57-66).

We have to be aware continually that this is to us not just to the world. This is to those who hear the word and turn away; they will not hear and understand. And we are often blind; instead of reading these books we have been given we rely on others to tell us the interpretation. Many times that is a private interpretation; it says here that there is none. We listen and try to decide in our own minds what the mysteries of God are, instead of reading these words and going to Him in prayer to ask Him for the truth. Of ourselves we cannot understand; we are mortal. Until the time that we call on our Redeemer in prayer and ask Him, in faith believing, He will not answer us.

"Wo unto the uncircumcised of heart: for a knowledge of their iniquities shall smite them at the last day. Wo unto the liar: for he shall be thrust down to hell. Wo unto the murderer, who deliberately killeth: for he shall die. Wo unto them who commit whoredoms: for they shall be thrust down to hell. Yea, wo unto all those that worship idols: for the devil of all devils delighteth in them" (Ibid 67-71).

And these are not just idols we build, but they are idols as of the wise men. We say, "If good Brother So and So says it, then it is true." Likewise we condemn other brothers because of the times they have been mistaken. Because they have been mistaken before everything they say to us falls on deaf ears. We must be continually mindful lest we be those who are deaf and will not hear, lest we turn away because we see the frailties of those who are our brothers, not hearing the words that Christ would speak through them. We can no longer be carried away into thinking that those who have made mistakes should be trodden down. I think all of us have seen the wrong things that others do and at times tread them down. We don't listen to them; we cast them aside. But if it is true those who have committed sin will all be cast off, who then can be saved?

Christ Himself said that the whole needed no physician and that he came to bring sinners, not righteous, to repentance. We have a job to help lift those who would have us help them. We have an obligation to put our hands forth and cry unto our Maker to lift us up, show us the right, the truth, the path we have to walk, so that we might have singleness of mind and that He might do those things He said He would, for us and through us.

He will not come to us in the last days after we have passed from corruption into incorruption, and change us once again into a corruptible state, giving us a chance to try again. He has set us here for a day of probation.

"And, in fine, wo unto all those who die in their sins: for they shall return to God, and behold his face, and remain in their sins. O, my beloved brethren, remember the awfulness in transgressing against that Holy God, and also the awfulness of yielding to the enticings of that cunning one. Remember, to be carnally minded, is death, and to be spiritually minded, is life eternal. O, my beloved brethren, give ear to my words. Remember the greatness of the Holy One of Israel. Do not say that I have spoken hard things against you; for if ye do, ye will revile against the truth: for I have spoken the words of your Maker. I know that the words of truth are hard against all uncleanness; but the righteous fear them not, for they love the truth, and are not shaken" (Ibid 71-88)

The night I received the evidence of my call to the ministry, I was made to realize that we must continually confess Christ, that He is the Son of God; that they are two separate beings. Should we not confess Christ, there is no life within us. That night the person who was with me also could testify that we heard the voice of the Master of men as He said, "You can always be sure of one thing, that Jesus Christ is the Son of God and the rewarder of all those who diligently seek Him." I had never had anything come to me with more impact than those words. Perhaps it was because of the voice that spoke them but, even more, it was because as they were spoken I was made to realize that was truth and there was no way I could deny it. I have been given a duty, like all those who are ministers of Christ; we cannot turn back. If we should turn back, it would be better if we had never known him!

Pray for each other, brothers and sisters, and pray for the ministry, because we have a great job to do and it will not be easy. But, as God has said, if we come to Him He will help us. His burden is light and His path is easy.

1977 MISSOURI STATE YOUTH CAMP REPORT

The First biannual Missouri State Youth Camp was held Friday, Saturday and Sunday, the 5th, 6th, and 7th of August, 1977, at the Co-op house and grounds in Preston, Missouri. Over fifty were in attendance to what turned out to be a joyous time of fun and relaxation, as well as a Spiritual feast and fellowship that knit all our hearts together in a love that was made apparent through shared testimonies, songs, casual conversation and the smiles that emanated from everyone's sunburned faces. A complete success in every respect, the Camp was originally scheduled to be only an annual affair, was changed by unanimous vote to be twice-a-year.

It all started Friday evening with a simple fellowship campfire, where several had managed to arrive on the scene early. Early Saturday morning, with some middle-of-the-night arrivals, breakfast was had up the road a few hundred yards in the Larry and Sharon Kelley home. After breakfast, there were some get-acquainted games and this was followed by a discussion/study service in the charge of Teacher David Jones, Elder Oren Caviness and Apostle E. Leon Yates.

After a noon meal, with still more arrivals having shown their faces, we decided to have a little recreation by way of football, which lasted through one touchdown, and softball, which lasted through three gallons of cold water. Then it was off to the river for a refreshing swim. Between all the tarzans swinging from ropes into the river, and games of keep-a-way and pyramid building, not to mention a brief stint of "King-of-the-rubber canoe," we all had a good time and were able to handle the rest of the day a little cooled off.

Some ping-pong, changing of clothes, and just plain old resting, filled the time until a supper of hotdogs and beans, again at the Kelley home. While some were pitching tents and others practicing their songs or skits, preparations were being made for the campfire. Before the campfire began, there was more ping-pong, a volleyball game, and another game to help us all get to know one another.

Randy Sheldon was in charge of the program around the campfire, which included a few crazy games where Randy was able to make fools out of most anyone who volunteered. There were a couple of skits, one very funny one involving our young resident comedian, William Morris. There were special songs provided throughout the weekend and at the campfire, by Kim Stancil, LuAnna (LULU) Yarrington and Gary and Neva Housknecht. Becky Sheldon gave a thought-provoking reading; Bill Morris a tall tale; and Sharon Kelley led us in some tongue-twisters. Neva Housknecht led the group in a couple of songs. We had to call it quits at 10:30 due to the scheduled sunrise service in the morning.

Everyone up at 5:30 A. M. Orange juice at 6:00. Sacrament service with prayer and testimony at 6:30. Apostle E. Leon Yates (Skeet) and Elder Oren Caviness were in charge with Elders Albert Leighton-Floyd and Gary Housknecht assisting. Spiritually, this was the height of the weekend. Many tears of joy were shed as testimonies of the goodness of the Lord were shared. Oren Caviness delivered the opening remarks out of scripture, followed by the serving of the Bread and Wine. A season of prayer was had with many touching and inspiring prayers offered. Later in the service, at the request of Becky Sheldon, we had a special season of prayer for our French Brother in the Gospel who was baptized at the recent Missouri reunion, known by most of us simply as "Henri." (The "H" is silent) He is alone in France, away from the blessings and privileges of having regular fellowship with those of like faith, and amidst a world of wolves where the Devil awaits to devour us as a "roaring Lion." Henri, if you are reading this, this group sends you a message of love and concern and prayers are being offered daily on your behalf, that the Lord God would be your shield and strength as you face life's trials alone, as a Christian.

Beautiful testimonies were heard from many, including Mike Hitt, Susan Leighton-Floyd, Susan Brickhouse, Gary Housknecht, Jane Ann Stancil, Kim Stancil, Neva Housknecht, Becky Sheldon, Scott Harris, Leon Yates, Oren Caviness, Cheri Pennington, Albert Leighton-Floyd, Joy Leighton-Floyd, and LuLu Yarrington. This service ended around 9:30 at which time we all went to the Kelley's home for breakfast.

All of our services were held out of doors, but our closing service was held in the most beautiful location. Elder Bill Morris was in charge and commented that our setting, neath a cathedral of God's own creation, was unmatched in beauty and could not be destroyed by man, nor could its message and the total awareness of things divine be captured by any artist's hand. Elder Albert Leighton-Floyd was our speaker after a few special songs. He chose two scriptures as the basis for his sermon: The 2nd Chapter of Joel was emphasized with the thought that we must "Sound the Trumpet of Zion," and in the Book of Mormon, page 147, verse 103 we find a commandment that applies to each of us, that is "to persuade all mankind to repent." He remarked that this does not mean to walk up and down some city streets with a sign saying the end is near and shouting "Repent!" His closing remark was that when we went into the waters of baptism, that for one thing, it meant we had taken upon us the name of Jesus Christ and made a covenant to obey His commandments. One of those commandments, as Albert pointed out, is the one telling us to persuade all men to repent. He expressed the need for all of us, priesthood and non-

priesthood to be out sharing the Gospel message. We then had an open discussion on the subject.

Brother Bill Morris then turned the meeting over to Gary Housknecht, who as assistant Chairman for the 1977 Youth Camp, was filling in for Chairman David Jones who had to return Saturday evening to his wife and their new born baby son. The order of business was as follows:

I. A committee of six were elected to arrange for some evangelizing in the Houston Local area: Apostle Archie Bell, Elder John Jones, Elder Albert Leighton-Floyd, Elder Gary Housknecht, Teacher David Jones, and Brother Randy Sheldon.

II. A committee of three were elected as representatives of the Missouri State Youth Camp to work with Apostle Bell on the possibilities of using some donated land in Missouri as a permanent location for the Missouri State Reunion, and for use by other church activities. The purpose of the committee was to let Brother Bell know we are for it, and will support it by working as a young people's group to support it financially: Sisters Cheri Pennington, Susan Brickhouse and Jane Ann Stancil.

III. The second of 1977's Missouri State Youth Camps was scheduled as a combination work/play Camp with the usual services, to be held October 7th, 8th and 9th at the Co-op in Preston. Menus and announcements will be sent out. Primary purpose is to build-up and repair the existing Co-op house.

IV. The 1978 Missouri State Youth Camps are to be held the first weekend in June and the first weekend in August, both at the Co-op grounds in Preston. Age limit was again set at 13 for young people not in attendance with their parents.

V. Election of 1978 officers:

Chairman: Greg Kelley, Rt. 1, Preston, Mo. 65732
 Asst. Chairman: Gary Housknecht, 607 E. Van Buren, Bolivar, Mo. 65613
 Sec'y/Treasurer: Susan Leighton-Floyd
 Sponsors: Larry and Sharon Kelley
 Coordinators:
 Independence/Cowgill: Randy and Becky Sheldon
 Houston/Ava: Ikee and Mary Jane Medders
 Anderson: Albert and Joy Leighton-Floyd

Collins: Bruce and Marlene Cobb

Advisors (at large): Kim and Jane Ann Stancil
 Meal Committee: Marlene Cobb & Jane Ann Stancil
 Activity Committee: Randy Sheldon & Greg Kelley

Ministers: Apostle E. Loen Yates
 Elder (Bishop) Oren Caviness
 Elder Joe Yates
 Elder Donald Hitt
 Elder Bill Morris
 Elder Albert Leighton-Floyd
 Elder Gary Housknecht
 Priest John Gill (Minnesota)
 Priest Jerry Case
 Teacher Victor Housknecht
 Teacher David Jones
 Teacher Benny Case

(At least six ministry will be requested to attend at least one of the two 1978 Youth Camps scheduled. Each will be individually notified sometime in 1978)

One final note. This is called "Youth Camp" and is rightfully meant for young people, but as has been expressed by many, any who are young at heart and who desire to come and share in the joy and fellowship of these camps, are more than welcome. The ministry selected are those that the group specifically desires to be in attendance, but all ministry are invited to attend.

Let us all pray for the future continuing success of this Camp, but more than that, let us prepare ourselves spiritually each day along the way until the next Camp will meet, in order that we might build-up and strengthen the spiritual aspect of this Camp or any get-together of our people. Let us continue to design this camp to be a refuge to the weary and a feeding place for our spiritual needs, distinct and "peculiar" to the ways of the world. The Missouri State Youth Camp can only be successful if there is effort made on each one's part to mold it into the kind of Camp you want, so that each can both participate in, and partake of the good this Camp will afford.

Your Substitute Camp Reporter
 Gary A. Housknecht

HEROES WITHOUT HUMANITY

Far from us be heroes without humanity! As in the case of all extraordinary things, they might force our respect and seduce our admiration, but they could never win our love. When God formed the heart of man he planted goodness there, as the proper characteristic of the divine nature, and the mark of that beneficent hand from which we sprang. Goodness, then, ought to be the principal element of our character, and the great means of attracting the affection of

others. Greatness, which supervenes upon this so far from diminishing goodness, ought only to enable it, like a public fountain, to diffuse itself more extensively. This is the price of hearts! For the great, whose goodness is not diffusive, as a just punishment of their haughty indifference, remain forever deprived of the greatest good of life, the fellowship of kindred souls.

Jacques Benigne Rossuet

GREETINGS FROM EAST INDEPENDENCE LOCAL

The summer vacations are over and things are back to the steady humdrum of everyday living.

During the past few weeks we have been privileged to hear some mighty fine instructive sermons. It is the thought expressed by all speakers that we as a people need to strive more earnestly to reach the goal God has set for his people forgetting the petty foolish things that hinder us from attaining those goals. We need to grow more in love toward each other and strive harder for the pure love of Christ to become the ruling force in our lives and our church family.

The young have had able instructors, men with high ideals who are their leaders. These young men have shown love and understanding which young people need so very much especially in this day and age in which we are living.

Brother Isaac Brockman Sr. in his sermon on July 10th told us we must rely on God and not want things our own way. We must have complete trust in God never doubting if we are to go forward as children of God.

Brother William Sheldon spoke on the principles of the Gospel such as faith, repentance and baptism and of putting on the whole armour of Christ by making a complete change in our lives. He said we must grow and develop not staying as we were when converted. We must be filled with righteous desires or other de-

sires will take over and cause us to drift away. He stressed the thought we must be doers of the gospel and not hearers only, ever faithful to the end for Christ must find faith when He returns to his flock.

Another thought was we must ever be willing for God to lead us and not run before Him. It is a never ending battle for truth through faith until our race is won and God says "Well done thou good and faithful servant."

Other ministers have talked and built upon these thoughts expressed; we should remain faithful to the end never faltering.

The rewards promised to a faithful people are great and although we should not have that goal only in mind but to do right; be faithful because we love and reverence our God.

Sister Anderson is very much in need of our prayers for in her declining yaers she has grown very needy of physical help and assistance as well as our prayers. She needs the reassurance of the love of the saints and we can do that through cards and words of cheer. Her address is 1821 A Swope Drive, Independenec, Missouri 64056. Say a little extra prayer in her behalf and let her know through cards you care.

Zion's Advocate Rpeorter
Edna R. Smith

TEMPLE LOT LOCAL NEWS

On a sunny Saturday afternoon (August 20) an immaculately groomed backyard was the setting for a lovely home wedding. Linda Case, daughter of Leslie and Irene Case, was the beautiful bride. She was married to Terry Affholder, son of Lt. and Mrs. Lee Affholder of Hays, Kansas. Marjorie Sarratt and Marie Case were in charge of the gift table; Debbie Hedrick presided over the guest register; Manon Lawrence Manon and Nina Finnell made wonderful music with cello and guitar. And, since the Case driveway in Lee's Summit is a bit hard to spot, a large young man (Mark Maley) acted as a guidepost at the turn-in. Don Fowler and Phil Smith served as Terry's groomsmen and ushered the guests to their seats, with a few interesting exceptions. Terry offered his arm to his own mother; Rick Affholder (brother and best man) led in the bride's mother; Lt. Affholder escorted Rick's wife Linda.

Little Carmen Case led the wedding procession as flower girl. Then came the maid of honor, Paula Case (sister) and Janie Bell and Kimm Fromm, attendants, wearing pastel formals. The bride wore a long

white silk dress with a flowing veil and was given away by her father. The ceremony, performed by Elder Nicholas Denham, was an inspiring one. This marriage began with prayer.

Dan Lawrence took wedding pictures. Judy Palmer, Susan Steiner and Bonnie (Jim) Case served punch and a gorgeous cake (created by Bonnie).

The young couple took a short honeymoon at Eureka Springs, Arkansas. They are living in Emporia, Kansas, where Terry is a state patrolman. Their address is: Rt. 4, Box 19, 66801.

We will miss Linda in our congregation, but will hope to have the two of them return at frequent intervals. Our love and our prayers follow them in their brand new life.

The next interesting event for all of us here in Independence was, of course, the Ministers' Conference (17, 18, 19 Aug.). From your reporter's standpoint, a highlight of that period was the visit of our Canadian daughter and son, Marlene and Ken Hoare. On Sunday afternoon, the 21st, Marlene was honored by a non-

surprise stork shower at the church. Co-hostesses were her distant cousins and close friends, Konie Caviness, Nanette Wheaton and Bonnie (Jim) Case. There was a profusion of pretty and useful gifts; several took into account the possibility of twins! Little Lorra Caviness made a nosegay of all the bright ribbons; Becky Sheldon kept the gift list. There were quite a few ladies from both of our Independence locals. This was another of those occasions that demonstrates the love that is among our two groups. We all know the Source!

Our Y. P. C. L. met on Saturday, Aug. 27 for their annual business meeting and election of officers. The new leader is Danny Hedrick, Scott Harris his assistant. Randy Sheldon, George Adams and Ronnie Sheldon are members of the planning committee. Marie Case will be secretary; Bennie Case, treasurer and Nanette Wheaton reporter/recorder. They tell us that they have a new policy on membership — and it's a

good one. They want to raise the upper age limit to include young marrieds and young singles (including the over thirty!) The young at heart are affectionately invited. The hope is to put their work and their fellowship into a vital new focus. God bless!

On August 30, Tuesday evening, the local Sunday School Association also held an annual business meeting. New officers were elected here too. Jim Case - superintendent, and Gerry Case, assistant; Irene Case - secretary and Velma Wheaton assistant; Martha Bruner - treasurer; Paula Case - pianist; Marie Case - chorister; Caroline Hedrick - social committee member! David Rudd - librarian, and Bob Hedrick assistant; Bonnie (Jim) Case - Bible School chairman and Irene Case and Donna Moser assistants.

We all believe that Sunday School is of great importance, and wish to dedicate our efforts to our Father's glory, soliciting your prayers.

AVA REPORTING

The heat and dryness still press heavily, as fields, yards and gardens show the effects of 98 and 100 degree temperatures. Though we do have much garden produce to enjoy, can and freeze.

Visitors have been Apostle and Sis. Archie Bell, Bro. and Sis. Eugene Gould and our nephew Duke Taubert, also Bro. and Sis. Larry Beem and family.

We rejoice to report the birth of a son to Bro. and Sis. David Jones, the little man arriving Aug. 4. A little brother for Jeremy Wade who will soon be 2 years old. The new little boy was named Matthew Dean.

Sunday, Aug 7 our numbers were few attending services as two sets of grandparents made trips to take their grandsons home, the Bro. and Sis. Lester Burgins making the trip up to Springfield to get Cathy and Matthew and take them to Rolla while David was occupied with the Youth-Camp which was then in progress at Preston. His great grandmother, Sis. Minnie Smith, made plans to stay with Cathy for a while.

We all feel very thankful that little Joel Lee also could finally be brought home after more than 3 weeks in the hospital at Springfield; part of this time he was in intensive-care section. So this occasion was of great thankfulness for his mother Catherine and Grandparents Bro. and Sis. Earl Darlington. May God's continued watchcare and blessing attend all these precious small ones.

We are very glad too, that young Shelly Spear is now a member of the Church of Christ. We wish to welcome her warmly and pray for God's blessing to attend her in these growing years.

Thoughts gleaned from various sermons, classes and testimonies:

"Nay, in all these things we are more than conquerors through him that loved us" (Rom. 8:37). Conqueror in the usual sense is to have won, thus having the ruling power, taking the spoils, laying up to self great honour. Here through Christ who "loves" us, we are to be more than conquerors in the usual sense. We are to be wholly, willingly yielded unto God, the battle being won by His Power; the honour is His, the spoils, i. e. "fruits", are His. All is His, the honour and the glory, to Him who loves us.

Thought gleaned -

We know by faith-acted-experience that God is always with us in great love; this is an experienced-fact. Feelings are prone to be tempted by doubts, fears, worries; as one has said "let us settle things by faith before they become unsettled by feelings". Feelings are prone to be unstable; let us not wait upon feelings; let us wait upon God.

With what a tender compassionate look
He bends over His child as He grants
answers to prayers

A prayer that faith be increased,
and so we are placed in circumstances
where faith is required, worrison, grievous,
frustrating etc.

We pray that our patience be increased
and find ourselves in situations that
try patience unbearably.

We pray that our hearts be filled with Godly-Love and find ourselves among some very unlovable ones - neighbors, associates - you might say world conditions.

We pray that we may be "overcomers" through Him who overcame the world, and find ourselves wholly unable to survive except we yield unto Him and dwell only in Him.

Thought gleaned -

Reading from Titus 2 and 1 Tim. 4:12, we are admonished to be sober, patient, sound in practice, teachers of good things, to be an example of believers. Are we promoting a truly Christ profile, a Christ influence to ones we come in contact with? In Mark 9:36 there were those who were doing good work in Christ's name who were not known followers and the disciples were of great doubt about this. Then Christ warned them that what is done out of love for Him there is no quarrel with this; the works are His. Did Christ send His disciples only to His followers, or to all peoples? Are we expressing Christ; can outsiders, our associates, discern our antipathies, our prejudices? Are we guilty of religious "pride"? Isa. 3:9 "The shew of their countenance doth witness against them;" Does our influence "witness" against us? If we are to influence others toward "good" we must purify our inner-selves. In our teaching of repentance we must allow hearts to have "hope". For The Gospel, i. e. good news, is "hope" of the greatest value unto mankind

Thought gleaned -

Let us pray that our mode of presenting God's Truth will not be of such manner as to turn "contrite hearts and broken spirits" away from God. That our manner be not so condemning or so negative that seeking ones turn away in despair.

Thought gleaned -

The frontier now is not the "go west young man" of physical or material frontier, whose success measurement was measured in wealth and possessions. But it is the frontier of the soul, the spirit; the true daring venture out into the "new man" character, the true casting off of the "old man" habits, modes of thinking that are contrary to righteousness; herein is the new frontier. Dare to be a guide before the colonists of the "new man" living! Dare and face the enemies of this frontier which is not Indians, wild animals, blizzards etc. But envying, hatefulness, judgementalness, falsifying in talebearing, unloving, unmerciful, prideful hardness, these are part of the enemies of the new frontier.

Are we able to be this vanguard of this new frontier? No, we are not strong enough; our human strength is not enough; only by relying on God through constant prayer will He give us faith, courage and

endurance by His Love. His arm will sustain us in grace and mercy to keep us striving in this work.

Thought gleaned -

John 8:31-32, "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free." What is Truth? It is the Gospel of Christ. Reading in 1 John 3:13 to end of chapter we find that we are to love not just in deed but in truth, for he that loveth not his brother abideth in death. In John 16:13, we learn that there is a Spirit of truth who will guide us into all truth, into all light and love; no longer will we abide in "death", but love, light and truth will have "abode" in us. The Gospel is to be a living expression in our everyday living, a way of life, yea, a way of abundant-life. Act 4:32, "And the multitude of them that believed were of one heart and one soul: neither said any of them that aught of of the things which he possessed was his own; but they had all things common." One heart and one soul, united in the perfect love of Christ, to be one in this "love", is the unity we all crave; oneness in love, this lovingness, kindness, firmness-of-truth to be one in this love is far beyond an agreement of opinion, far beyond an agreement of thought. None said that aught of these things he possessed were his own; of course not, these are of God shed abroad that all people may come and partake of this joyous Truth welcomed by a loving Father to come out of "death" unto Life in Him.

"Give me thy heart, says the Father above."

(p. 122 in Zion's Hymnal)

O! Father, see I bring all these great endeavors of years.

"Give ME thy heart!"

But Father, see these many merits of good I bring.

"Give ME thy heart!"

Yea, I have these works of faith for Thee, for Thee.

"Give ME thy heart!"

I have fed the poor, clothed the naked of body.

"Give ME thy heart!"

That I may fill it
With My pure Love;
Stand thou face to face
With Me, thus may we
Both see into depths
Of humility, that works,
Even works of faith

Hath a tinkling sound
Of brass, being flavored
With sin of self-pride.
Works of faith must
Be from a heart filled
With My pure Charity,
pure Love!"

Ava Reporter

TO THE ZION'S ADVOCATE

It does me so much good to read the letters, articles and sermons in the Zion's Advocate, although it saddens me to read that the Editor's have trouble getting material enough to fill it's sixteen pages.

We who have the fullness of the Gospel of Jesus Christ should find no trouble in filling the pages of the Advocate with this most wonderful message.

I, like many others, am longing for more sermons and articles expounding the scriptures which the Lord has given us.

As the hymn goes, "e'n those who know it best, are hungering and thirsting to hear it like the rest" even we who have been raised in the Gospel Restored, are hungry to hear it's wondrous truths expounded. And there are new members in places where there are no ministry, who need Gospel Sermon's, who need the expounding of the scriptures. How are they or any of us, in these places, going to get this expounding, of the Gospel, unless we can read it in the Zion's Advocate?

Yes, we each have the scriptures, and when we read them with an earnest, prayerful desire to know His truths, the Spirit of truth does enlighten our minds, and brings understanding unto us, but we do miss the expounding of these scriptures.

Surely we have those who could fill the Zion's Advocate with the teaching and expounding of the pure Gospel of Christ as restored in it's fullness. To settle for anything less is to leave us spiritually ill.

We have been given the New and Everlasting Covenant, The Old, Old Story, that is Ever New Again. The pages of the Advocate, should be filled to overflowing with it's message. There are those who do not know and do not understand why it was necessary for the gospel of Christ to be restored in it's fullness, and for His Church to be established, and His Priesthood called once again, in this last dispensation of time. Those of the younger generation, and new members, especially where there is no ministry. We need these things expounded through the Church papers.

Yes the Old Old Story, needs to be told again and again in it's fullness, through our Church papers; it is

the most wonderful message, the only message of hope to a dying world.

The sifting time is truly here, and if do not search and find and cling to the Rod of Iron, (the word of God) His Everlasting Covenant, we will find ourselves sifted out of His Kingdom. We will be found among the foolish virgins who have no oil in their lamps when He comes, and we will find the door to the Marriage Supper of the Lamb closed when we get to it, and our knocking will be in vain, too late.

We must seek the Lord in humble prayer in searching His Scriptures that His Spirit will lead us into all truth, and that we will not be deceived. Without His Spirit to guide us we can easily be deceived; we cannot stand in our own wisdom.

We must become a broken-hearted, contrite people, completely submissive to the will of God, if we would be His people. We must become a peculiar people walking in ways of righteousness before the Lord. We cannot follow in the paths the world has picked if we would walk with Christ.

Yes we must be watchful unto prayer always, careful in our conversation, for the tongue is an unruly thing and must be controlled if we would be God's children. We must watch our actions, the places we go, the things we spend our time at, and the things we fill our thoughts with, the things our minds dwell upon. For, as a man thinketh, so is he. We must be on guard at all times.

There is so much deception on every hand that only through steadfast prayer humbly seeking the Lord to know and to do His will, only through strength from the Lord, will we be able to stand, for we cannot stand in our own strength.

Jesus has extended His hand to us. I pray we will humbly, submissively take His hand, so extended, and let Him lead us where He will. Only then will we truly become a united people in Christ so His will can be done in us as it is done in Heaven.

Your sister in Christ,
Stella Winegar

A DOLLAR I GAVE

Three thousand for my brand new car,
Five thousand for a piece of sod,
Ten thousand I paid to begin a house,
A dollar I gave to God.

A tidy sum to entertain
My friends in pointless chatter,
And when the world goes crazy mad
I ask, "Lord, what's the matter,"

Yet, there is one big question.
For the answer I still search.
"With things so bad in this old world
What's holding back my church?"

Submitted by
Carl C. Runnels

Father,

As we enter this house
upon Your Holy Day
help us . . . to really expect
to meet You here;
not to just amble in
greeting everyone but You -
to Whom the house belongs.

Help us to remember that this
is Your service —
not ours; and should we fail
to let You direct it,
we become trespassers
and waste Your time —
and ours,
and slam doors in the faces
of some who come
truly seeking You.

Rather, let us truly
become Your servants -
that those appointed
husbandmen, first partake
of the food that You
have provided, then pass it on
till all have been fed
from Your table.
That none should leave this place
still hungering
for spiritual bread
nor thirsting for the water
that gives life.

Let prayer — be real,
and simple — and brief,
lest weak hearts be wearied
for our much speaking,
and sensitive ears be dulled
by meaningless repetition.
We do not need to quote at length
Your own scriptures, to You,
as though You did not remember.

And when we pray
for those who could not
be present —
let us also remember
to pray for those
who are absent by choice —
because we have failed
to make them welcome;
because we did not let
the love You have poured into us
flow on through to them —
but hugged it to ourselves
as though we alone
are special to You;
and they, finding no
fellowship among us
have strayed away

seeking a helping hand
elsewhere.

Help us to keep this, Your Day,
not only here in Your house
but in our own houses too.
Do not let us dissipate
that fellowship with You
which we receive here
by so quick a return
to our own plans,
activities, cares or pleasures,
that we are scarcely off
the front steps
'til we are in
that other world again.

Do not let the sense
of Your Presence
be stolen from us
by the pressure of the
blaring headlines
of man's inhumanity to man;
or be lost in the shuffling
search thru' the morning paper
for the 'comic page';
nor be tossed away
carelessly — in the excitement
of a home run
or a winning touch down.

But help us to keep
the whole day
one of sacred fellowship
with You — and one another,
in Your Spirit.
For how should we
walk in Your abiding Spirit
throughout our busy
six days of labor —
until we learn
to abide there completely
the whole of Your day?

Search us — if this day
includes that which
causes Your hear pain,
Cause that pain to reach
our hearts too —
until we have done with
that accursed thing;
that Your day become
a day of peace and rest —
of renewal — in body and spirit;
and this Your house, such
a refuge of fellowship
and love, that our feet
will leave with reluctance
at the day's close.

Amen.

MINI-LIGHTINGS

I have read of a tree on a steep slope high in the Switzerland alps. A fir tree standing at least fifty feet straight and tall seemingly unaffected by the rains and snows and gales that sweep the region. At first glance one would wonder how it stands at all as it sits upon a huge, almost bare rock which lies so precariously on the steepness of the slope that at any moment it seems in danger of rolling into the chasm and taking the tree with it. A closer look reveals the truth of the matter clearly; the tree has spread its roots over and around the rock and deep into the mountain beneath, thus not only securing its own position but also keeping the rock from crashing to the depths below.

The lesson drawn in the reading was that when those great afflicting and irrevocable circumstances which could be the undoing of our faith and trust, strike deep into our hearts and lives, need not, will not do so if we but spread the roots of our faith about them deep into God's eternal love and truth. The existence of every difficulty or wound that cannot be changed can drive the grasp of our faith mightily upon the

eternal verities, the picture drawn spoke richly to me because of the cross at the heart of my own life.

But another picture emerged also, a slightly different parable lesson. Suppose that boulder about which the tree is rooted is really an adjutment of the solid rock of the mountain and not something apart and loose from it. Suppose that difficulty in the path of our lives, as it seems to us, be it only a nuisance, or a crushing anguish, is in reality a finger of the love of God without which we could develop no faith sufficient for a solid footing on such a steep slope as the human sojourn in time is.

We sing, "Nearer my God to Thee, e'en though it be a cross that raiseth me", Can we embrace our woes as fingers of the love of God, given that we must entwine the roots of our faith about them in order that they may penetrate deep into the heart of the mountain of God's love itself; fastened to that Rock which cannot be moved, grounded firm and deep in eternal love? Nothing can loosen that rock for nothing can break the love of God!

OPEN DOORS

By Everett Wentworth Hill

Open the door to Life and let the sun shine in. There are too many dark corners which need the rays of happiness.

Open the door to Truth, so often closed. Behind such doors falseness, fear, and angry passion hide — afraid to face the Truth.

Open the door to Friendship that we may forget the faults and frailties of others; that we may have the companionship of those we have neglected and forgotten; that we may be thankful for our friends.

Open the door to Understanding that we may ap-

preciate the trials and weariness of men; and bring the light of contentment to those who live in doubt and confusion.

Open the door to Love that it may rule our lives and our conduct, guiding our thoughts and controlling our actions.

Open the door of Today, our day, making every hour count in Good Living.

Open the door to God that HE may be our daily Guest.

OBITUARIES

Donald T. Sawyer

The general church office received notice on August 18th that Donald T. Sawyer, a member of the Phoenix local, living in Sun City, California, has passed away. The exact date is not known; it was after the mailing of the July Advocate. Brother Sawyer was baptized on June 5, 1965, in Phoenix, by Elder Hubert E. Yates. His wife, Lilas Lee, was baptized at the same time and preceded him in death (October 1973).

Pearl Barth

Pearl Jamison was born July 30, 1885 at Angus, Boone County, Iowa. She died August 9, 1977 at the Decatur County Hospital, Leon, Iowa, just ten days after her ninety second birthday.

She was the second of two children born to George and Rebecca Thomas Jamison. Her parents and brother, Marshall Thomas Jamison, preceded her in death

When a child of thirteen she was baptized into the RLDS Church by Elder William Thompson, at Runnells, Iowa. Together with her parents and brother, she moved to Lamoni to attend Graceland College. She taught at several rural schools near Lamoni, then later was proofreader at Herald Publishing House there for many years.

She was married March 15, 1908 to Joseph Thurman. A son, Joseph Marshall, was born to them. He lived only three months and passed away on Christmas Day, 1909. Thurman died, leaving her a widow.

On January 24, 1920 she married Joseph Elmer Barth, who preceded her in death on September 14, 1938. One daughter, Elsie Winifred, was born to this union. Pearl was also mother to the five children of Joe and helped to raise three of them.

Pearl is survived by: her daughter, Winifred Oiler (and husband Quentin) of Lamoni; two granddaughters, Tina Smith (and husband Tom) of San Antonio, Texas, and Teri Roberts (and husband, Joseph David) of Cheyenne, Wyoming; two great grandchildren, Sean and Robin Smith; a stepson, Carl Barth (and wife Lucille) and their daughter, Patricia (and husband, Dan Hughes, and family) of Ypsilanti, Michigan; many other relatives and friends.

Private graveside services were held at the Andover Cemetery, Harrison County, Missouri, Saturday evening, August 13, with Elder Harold Oiler (RLDS) officiating.

She was a member of the Church of Christ (Temple Lot), having transferred in June of 1927. She was the aunt of Sister Viola Henning of Albuquerque, New Mexico and of Marshall V. Jamison, Ph. D., of Falls Church, Virginia, and the great aunt of Kathi Trask of New Mexico (all members of Church of Christ).

Evva Amelia Krause

The procession of family and friends curled through the prairie village cemetery then halted to bear a casket with the earthly remains of Evva Amelia Krause to the family plot at Vesta, Minnesota.

It was July 27, 1977 and short days before on July 24 she had stepped into the beyond and left her aged body for caring family and friends to tend for burial.

Ninety-six years, three months, and six days before this she had been born to Abel and Martha Waugh Reynolds at Cuba, Kansas. That beginning, on April 18, 1881 was of a life that would see before it ended, eight children, sixteen grandchildren, thirty-two great-grandchildren, and two great-great-grandchildren.

Her husband, Albert C. Krause, to whom she was married on February 28, 1910, preceded her in death in 1950.

A member of the Reorganized Church of Jesus Christ of Latter Day Saints in her earlier days, she applied and was accepted a member of Church of Christ, October first, 1934.

Though separated from active Church service, her attachment to her religious faith was unflinching; a monument to the constancy of scattered saints.

Of her devoted children she is survived by her daughter, Della Bittner, and four sons, Everette, Wayne, Floyd, and Chester. One son, Virgil, and two daughters, Lois and Eileen having preceded her in death.

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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), P. O. Box 472, Independence, Missouri 64051.

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