

Zion's Advocate

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

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The Old, Old Path

by Vida E. Smith



There's an old, old path,
And the sun shines through
Life's dark storm clouds
From it's home of blue,

Find the old, old path,
'Twill be ever new,
For the savior walks
All the way with you,

In this old, old path
Are my friends most dear,
And I walk with them,
With the angels near,

Refrain:

In this old, old path,
Made strangely sweet
By the touch divine
Of his blessed feet.

'Tis an old, old path,
Shadowed vales between,
Yet I fearless walk
With the Nazarene.

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Editorial . . .

ABRAHAM, ISAAC AND JACOB

Abraham was favored of God and received the promise that he should be a father of many nations. Abraham's worthiness of such a favor was that he believed God which was counted unto him for righteousness. God's covenant with Abraham has been well fulfilled; his seed has strongly influenced numerous nations down through the centuries.

The broad scope of promise to Abraham's seed should not be confused with the special favor that God made to Abraham through His son Isaac and grandson Jacob. This is the line to which the Israelites have claim today.

Abraham's first son, Ishmael, who was born to Sarah's handmaid, received a blessing of God, but being illegitimate he did not qualify for the greater promise. Isaac's oldest son, Esau, sold his birthright to his brother Jacob and in turn was denied the blessing that should have been his. Jacob's persistence gained him the name of Israel to be as a prince of God.

The blessings of the twelve sons of Jacob seemed to give special favor to some as compared to a much lesser favor to others. Judah was the line through which Christ should come, but Joseph seemed to rate higher than his brothers. This was probably due to the unique reunion of he and his father who bestowed the patriarchal blessings.

Jacob also conferred blessings upon Joseph's two sons, Manasseh and Ephraim. Again the younger son, Ephraim, received the greater blessing contrary to the custom of the day. His promise was that his seed should be in the tens of thousands compared to the thousands promised to Manasseh.

God's favor to Abraham, Isaac, Jacob and Joseph seemed to be dependent upon their individual response to Him. They did not appear to be so superior in righteousness, but they were willing to communicate with God persevering in His favor.

God's favor was evidenced again in Moses who chose God rather than the Egyptians. As a type of Christ, Moses acted as a mediator between God and the Israelites deterring the wrath of God at times when the Israelites hardened their hearts against him.

From the time of Moses on to the time of Christ, various righteous leaders and prophets were raised up by God, they having been favored in their individual wills to serve Him. The Israelites were strong in their claim to the covenants that God made with their fathers, Abraham, Isaac and Jacob. But as time fulfilled these promises, they were found unworthy when they rejected Christ as their Savior. The greatest blessing, which was the gospel that Christ brought to them, then went to a people who had no claim to a promise of God — the Gentiles. A time of great conversion is indicated in the Acts of the Apostles and

the epistles of Paul, Peter, James and John as many of the Gentiles readily accepted the Gospel.

Time proved that even the Gentiles fell away from the truth, which resulted in an apostasy. The gospel had come first to Israel and then went to the Gentiles. In the latter days the reverse was to occur — the gospel being restored to the Gentiles and then being taken to Israel.

God again found cause to favor an individual; a young lad went alone into the woods to pray that he might know which church was right. Through visitation of heavenly beings, Joseph Smith, then only fourteen years of age, was told not to join any of them.

As an instrument in the hands of God, Joseph labored in the peculiar work of translating the record now known as the Book of Mormon. The fulness of the gospel came forth both in word and in authority when the Church of Christ was organized and established on the earth again as promised.

Once more time has fulfilled the prophetic prom-

ises that God had made; the Gentiles on a large scale have rejected the fulness of the gospel and their time has come to a close. The gospel is to go back to the House of Israel but a promise is still held out to those of the Gentiles who will repent, that they will be numbered among His covenant people.

As the eyes of the Israelites are opened to the truth of the gospel as recorded in the Bible and Book of Mormon, they will be given opportunity to repent of their sins and obey the commandments of God. But God, being no respecter of persons, is not committed except that they respond to Him even as their fathers, Abraham, Isaac and Jacob.

In this we find that none have a claim upon God's favor except that they should persevere in gaining that favor. May we, who have a claim to the true line of the restored gospel, reflect upon the quality of faith found in those who were favored of God that we may be inspired by their examples.

RLS

"EXCEPT YOUR RIGHTEOUSNESS SHALL EXCEED . . ."

(A condensed version of a sermon given at the 1977 Missouri Reunion
by Elder Roland L. Sarratt.)

My scripture reading is a part of the sermon on the mount which I feel is especially appropriate for the Church of Christ today: "Think not that I come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, heaven and earth must pass away, but one jot or one tittle shall in no wise pass from the law, until all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so to do, he shall in no wise be saved in the kingdom of heaven; but whosoever shall do and teach these commandments of the law until it be fulfilled, the same shall be called great, and shall be saved in the kingdom of heaven. For I say unto you, except your righteousness shall exceed that of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven (Matt. 5:19-22), Inspired version).

I'm going to express myself somewhat differently than I have in the past. I would always want to substantiate everything I say as much as possible from the scriptures, but I want to try to eliminate as much reading as possible that I may have more liberty to express my feelings. My feelings are a composite of several things. First of all it's my impression of what the scriptures say or what the law of God is. It's also the things that I see in people's lives that are examples to me. It's also the sermons that I hear; it's my total affiliation with the people of God. It's also my personal experiences with God, and I might group several things into that. More particularly, they are revelations God has given to me personally, and some of these revelations are words or communications to

my mind. It may also be a chastisement of some type. All these things make up my feelings. Some of these feelings I wish to express here tonight.

First of all I wish to give testimony that that which I have experienced tells me that this is the true Church of Christ. As weak a man as I am, I must give this as an absolute testimony according to all that I have been able to comprehend through the communications of God to me and through all the experiences that I've had that have led me to this church.

One of the stumbling blocks that has been big in my life is the statement that I've heard many of the Church of Christ people say about ourselves, and that statement is that we are not as righteous as we should be. What I have to say isn't intended to be criticism of ourselves to the extent of depressing us, but I want to be as honest as I possibly can.

The first things that I want to cite for us is the part of the scripture that says, "except your righteousness shall exceed that of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." That is the requirement of this people; according to all that I can evaluate, the righteousness of this people does not exceed the righteousness of the peoples of other churches today. The finger isn't pointed at anyone anymore than it is at myself. Now, I'm convinced of one thing and that is that the potential of this people is to excel in righteousness far above the peoples of other churches. That is not only our potential but also the true commission of this people through Jesus Christ.

Let's go back and read a portion of the previous verse: "... whosoever shall do and teach these commandments of the law until it be fulfilled the same shall be called great and shall be saved in the kingdom of heaven." That is our potential. What we lack is personal dedication. In some cases I'm convinced that our lives and our works belie our testimonies. What we speak from our mouths aren't true testimonies.

I'm going to go one step further in my appraisal of this people; this people are denied the right or the privilege of judging other churches either to condemn or to condone their doctrines, works and practices. Now why is it important that this people judge other religions? That we may not be ensnared by the same trap that Satan has ensnared them. We're all too quick to apologize for our differences and to try to blend ourselves in with other people. The consequence is that we have become susceptible to the influence of other religions.

There is no light in other churches worthy of our example; our only light is Jesus Christ. Wherein other people reflect the light of Jesus Christ, we can recognize it, but we are not to pattern ourselves after them. Inasmuch as our heavenly Father saw fit to bring forth the fulness of the gospel in these latter days, He would be a jealous God indeed if we would go off seeking our patterns from other peoples. The fulness of the gospel is unique and true. It is plain and precious and it cannot fall in line with the influences that are in the world.

One of the things that I've noticed is our attitude toward God. God has individual wills concerning His people. The world would describe God as being more or less a blend of peoples ideas and wills. We have to recognize that according to the fulness of the gospel, revelation comes directly from God to us expressing His precise will. His will is not just something that we might accept if we want to; we must accept it if we are to continue to be His people and not be in open rebellion against Him.

God's precise will is given in the six principles of the gospel — faith, repentance, baptism, laying on of hands, resurrection of the dead and eternal judgment. These six principles, as far as I understand, must be fulfilled in that order. In other words, if you have faith and confess a belief in Christ and desire to be saved, you must follow through by repenting of your sins, being baptized and having hands laid on for the reception of the Holy Ghost and be faithful even to the end of this life. Then you have hope to be resurrected and stand before God to be judged worthy of eternal life. We know that these six principles must be fulfilled contrary to the influences that are around us.

In the scripture reading, it says that the law will be fulfilled completely; not one jot or tittle will pass from it until all be fulfilled. The law of God? How well do we know the law of God? Is it something that

stands out before us as a guide, or is it something that sets on the sideline to be used at our own will and pleasure? The law of God is what we live by and what we must answer to God for at the day of judgment.

With the law comes justice. When did justice take effect? It took effect when man's first sin was committed, the sin of Adam. Prior to that it took effect upon Satan; justice fell upon him that he was cast down.

According to my comprehension, the entire family of Adam was lost due to one sin. One disobedience was all that it took. They were beyond any justification; not one of the family of Adam could be justified in the sight of God. All were lost until the love of God was extended and an atonement made for the sins of men. This was an act of mercy on the part of God. It was all part of a plan, but let's get it all in order. First comes justice, which cause brings about a lost condition as a result of sin, and then comes mercy.

I want to describe in my own words what I understand to be justice as compared to mercy. We might say that a certain man was just because he was true to his word. This particular man was just in all his doings; he paid his debts; he did everything that was needed to provide for his family; he was honest in every respect in his dealings with others; he did a days work for the pay of a days work; if he had a debt he would pay it if at all possible.

Now we might say that there was another man who was much less honest and just. He was careless about the needs of his family, he drank too much and wasn't responsible to others. Time came that he was totally unable to provide for himself and his family. So he went to the just man and said, "I need some help." The just man replied, "You have brought this upon yourself; I won't help."

That was justice; no mercy was extended to the man that was in need. The just man was right; he didn't have to help the other man. But then the just man had a change of heart. He said to himself, "You know something might happen to me; I might be down and out myself someday." So he took mercy on him and gave to their needs out of his own pocket; he had pity.

The distinction between justice and mercy? Justice brought condemnation upon man as a result of sin and would not be forgiving, but mercy was forgiving. The definition for justice is, "Just conduct, fair deal, rightfulness, lawfulness, well founded reason, just treatment, deserved reward or punishment." Mercy is, "More kindness than justice requires, kindness beyond what can be claimed or expected, kindly treatment, pity, something to be thankful for, blessing."

God had a more complete plan than just to extend mercy. His plan which included the six principles that I mentioned would bring man back into His presence. The plan brought about a condition that was unique; it included a probationary state.

The definition for the word probation is, "A trial or testing of conduct, character, qualifications, etc. The general doctrine of religion that our present life is a state of probation for future life; the system of letting young offenders go free without receiving punishment which they are sentenced to unless there is further offence; proof; demonstration."

The Book of Mormon gives us a definition of it's own concerning the probationary state. It tells us that the probationary state is a time to prepare to meet God, a preparatory state. Also it says that its a time to prepare for that endless state. (See page 346, verses 41-44; page 453, verse 91.)

We find that in this probationary state that we must know good from evil before we are accountable to God. We must determine whether or not we are going to follow the guidance of the Holy Spirit to the completion of God's will or whether we are going to rebel against Him and ignore what He has to say to us. In other words we are either going to accept the plan of the gospel or reject it, and that's what it comes down to.

Now there are several in our midst tonight who can't make that decision. They are little children, and we are told very plainly in the Book of Mormon concerning them. On page 770, verses 25 and 26 it says, "For behold that all little children are alive in Christ, and also all they that are without the law. For the power of redemption cometh on all they that have no law; wherefore, he that is not condemned, or he that is under no condemnation, can not repent; and unto such baptism availeth nothing." These are the words that Mormon wrote to Moroni.

On page 217 verses 114 and 115 we read, "And even if it were possible that little children could sin, they could not be saved; but I say unto you, they are blessed; for behold as in Adam, or by nature they fall, even so the blood of Christ atoneth for their sins."

I'm trying to show that in the total plan we must comprehend justice as compared to mercy. Mercy claims little children. It is not justice that claims them. And so it is with each of us; if we come in by the door and we continue unto the end, we are not claimed by justice for justice would be condemnation; we are claimed by mercy.

Now it is said there is an opposition in all things and here again is another point that I'd like to bring out; there is a disposition that I find more or less pressing in upon us, a disposition to more or less reject the things we don't like to hear and accept the things that we like to hear. The gospel of Christ has both positive and negative aspects. If I were to preach only the positive side of the gospel, I would be preaching only half of the gospel, for there definitely is a negative half. The total of the gospel of Christ has extended to us the promise of salvation compared with the promise of an inevitable punishment. So it is said that there is a punishment affixed opposite to the path of happiness.

I've said much about justice as compared to mercy; again in the 19th chapter of Alma, page 454, beginning with verse 107, we read, "What, do ye suppose that mercy can rob justice? I say unto you, Nay; not one whit. If so, God would cease to be God. And thus God bringeth about his great and eternal purposes, which were prepared from the foundation of the world. And thus cometh about the salvation and redemption of men, and also their destruction and misery; therefore, O my son, whosoever will come, may come, and partake of the waters of life freely; and whosoever will not come, the same is not compelled to come; but in the last day it shall be restored unto him, according to his deeds. If he has desired to do evil, and has not repented in his days, behold evil shall be done unto him, according to the restoration of God." There we see the positive and negative.

I feel that there has been an influence among us that has penetrated much greater than we have realized. I know that Satan has robbed us of many, many blessings that we could have had. I know that in my own personal life. The weakness of the flesh has provided the way in which Satan could enter.

I want to try to describe what I really feel about the situation in the church. There are powers that can't be seen; nobody can see them. I'm not saying this to arouse your suspicions as these powers are not necessarily resident in individuals as such. Yet through the weakness of men they have influenced and blinded this people in many ways.

Since I've been a member of this church I've witnessed several incidents in which we as a people have become divided. Back when I was baptized, this church was greatly divided over an issue that was never settled. The only thing that we have done is to try to bridge the gap that we might continue on. That may be said to be a commendable thing. But Satan never misses an opportunity to get his wedge in, and he did it; we have set up a pattern by which we have allowed ourselves to be guided. When we have raised an issue between ourselves and have reached an impasse where we no longer have hope of working it out, we have labeled the issue controversial. We have said its best not to talk about it because it's going to cause problems.

My brothers and sisters, hoy many times can we do that before we've blocked ourselves in and we don't have anything to preach? We've done it more than once; it's a pattern. Satan has set up his own purposes in the church. If we're going to be blind to them, if we're not willing to recognize them and if we continue covering our eyes, he's going to get the best of the situation. I know, that by the total stand off attitude that we have where we are ready to level our guns at each other the moment somebody opens their head about one particular issue or another, that Satan has us blocked in right where he wants us. And we're being denied the position to which we are called with the potentiality of being saints of God.

What does Paul say concerning saints? He says that they will judge the world. Would not this people judge the world if their righteousness was as great as the saints in the days of Christ? Would we not be a light or a witness to the world to actually judge the world? We're not filling that potential by any means.

As I said before there is an opposition in all things. For every enticement to do good, there is an enticement to do evil. Sometimes it just seems a little easier to give in and let the evil enticement have its way;

that is actually the harder way to go. It may seem hard to stand up and oppose evil; it seems hard to give witness to an unbelieving people. But I know that sooner or later we're all going to be taken in account for how much we've done in the service of God. We have no great promise for just being members of the Church of Christ. Our promise is in the fulfillment of God's will in the commission that He has given to this people to be greater in righteousness than those around us.

THOUGHTS ON BAPTISM AND THE BLOOD OF CHRIST

As Christ was with the Father from the beginning, so the baptism into Christ was also from the beginning as one of the ordinances of His Gospel; one step toward redemption and salvation unto eternal life with Christ Jesus and the Father.

Through Adam's transgression came Adam's fall and the subsequent fall of mankind. In Genesis we read Enoch's account of Adam's transgression. "And he said unto them, Because that Adam fell, we are; and by his fall came death, and we are made partakers of misery and woe. Behold, Satan hath come among the children of men, and tempteth them to worship him; and men have become carnal, sensual, and devilish, and are shut out from the presence of God. But God hath made known unto our father, that all men must repent. And he called upon our father Adam, by his own voice, saying I am God; I made the world and men before they were in the flesh. And he also said unto him, If thou wilt, turn unto me and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men; and ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask it shall be given you. And our father Adam spake unto the Lord, and said, why is it that men must repent, and be baptized in water? And the Lord said unto Adam, Behold, I have forgiven thee thy transgression in the garden of Eden" (Genesis 6:49-55).

God continued to speak to Adam saying, "Therefore I give unto you a commandment, to teach these things freely unto your children, saying, that by reason of transgression cometh the fall, which fall bringeth death; and inasmuch as ye were born into the world by water and blood, and the spirit, which I have made, and so become of dust a living soul; Even so ye must be born again, into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the

blood of mine Only Begotten; that ye may be sanctified from all sin; and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory. For by the water ye keep the commandment; by the Spirit ye are justified; and by the blood ye are sanctified. Therefore it is given to abide in you, the record of heaven, the Comforter, the peaceable things of immortal glory, the truth of all things, that which quickeneth all things, which maketh alive all things, that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice and judgment. And now, behold, I say unto you, This is the plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time" (Genesis 6:61-65).

And Adam did desire baptism and "he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water; and thus he was baptized" (Genesis 6:67) God spoke again unto Adam saying, "Behold, thou art one in me, a son of God; and thus may all become my sons. Amen" (Genesis 6:71).

In the meridian of time, the Son of God who is Jesus Christ came unto mankind to teach salvation to the sons of men. He showed us the way in all things including baptism. When John the Baptist expressed his unworthiness to baptize Christ, we read, "And Jesus, answering, said unto him, Suffer me to be baptized of thee, for thus it becometh us to fulfill all righteousness. Then he suffered him" (Matthew 3:43).

In Matthew we further read, "Then there were brought unto him (Christ) little children, that he should put his hands on them and pray. And the disciples rebuked them, saying, There is no need, for Jesus hath said, Such shall be saved. But Jesus said, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven" (Matthew 19:13-14). "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein" (Mark 10:13). Little children stand blameless before God having no need for re-

penitance and baptism as they have no sin and no need to be reborn; they have salvation already in their simpleness and purity. It is as we grow into sin, losing that simplicity and purity of a child that we have need for repentance, forgiveness and that rebirth in Christ, casting off the old sinful self to take on the new self in Christ. We must know that we sin before we can be held accountable for that sin. The law binds those who know the law, and if we feel one twinge of guilt for our actions, we can be assured that our knowledge of the law is sufficient to require our repentance of that action. As we grow in knowledge of God's law, God's will for us, we grow likewise in knowledge of those things for which we stand in need of humble repentance. We also grow in knowledge of our need to obey the commandments of our Father and the need to cast off our old selves, burying the old in the waters of baptism and taking on that new life in Christ.

After Christ's resurrection, He told His disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost" (Matthew 28:18). We know that the gospel of Christ is meant for all people, not just for a select few.

In 1 Corinthians, chapter 12, verses 12 and 13, we read, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." In Ephesians, chapter 4, verses 4 and 5, is written, "In one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism."

We further read in Galatians, chapter 3, verses 27 and 28, "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye all are one in Christ Jesus."

Because we have a choice between doing good or evil, we do sin without the presence of the Holy Spirit to strengthen and guide us. God's plan of salvation has provided for us from the beginning that way out of sin, that possibility for rebirth in Christ.

The sins of some are more glaring or at least more noticeable than the sins of others, but this does not mean that the Spirit cannot work in whatever heart to stir that heart to desire to repent and serve the Lord. The Apostle Paul was such a noticeable sinner, but the Lord knew and loved Paul and wanted his services

for Him. In more modern times, Sergei Kourdakov, the author of "THE PERSECUTOR," is one example of a person with very noticeable sins whom the Lord wanted in His service. Sergei was a persecutor of Christians in the Soviet Union until the Lord began to work upon his heart to bring Sergei to Him. For those two men and for all who repent and are baptized, the past becomes a dead thing, wiped out by the blood of the Lamb, even our Saviour, Jesus Christ, "In whom we have redemption in his blood, the forgiveness of sins, according to the riches of his grace" (Ephesians 1:7).

In Romans, Paul teaches, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Romans 6:3-5).

Having obeyed this commandment to repent and be baptized and realizing the meaning for us in the shedding of Christ's blood upon the cross, we remember always His death and resurrection, His body which ransomed us and His blood which sanctifies us. We meet in sacrament service to partake of the bread and wine in remembrance of the body and blood of Christ. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ" (1 Corinthians 10:16).

At the Lord's supper, the celebration of the pass-over, before Christ was betrayed, we read, "And as they were eating, Jesus took bread and brake it, and blessed it, and gave to his disciples, and said, Take, eat! this is in remembrance of my body which I give a ransom for you. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. For this is in remembrance of my blood of the new testament, which is shed for as many as shall believe on my name, for the remission of their sins" (Matthew 26:22-24).

We come to the waters of baptism repenting of our sins, desiring to cast off the old and be reborn to a new life in Christ. Desiring to do the will of God, we accept baptism as one of the ordinances of the Gospel of Christ and we obey the commandment given to us that we should be baptized. "And we will go on unto perfection if God permit" (Hebrews 6:3).

*(Ed. note. All references are taken from the Inspired Translation) Margaret Winegar Smith

"Recompense to no man evil for evil. Provide things honest in the sight of all men." (Romans 12:17)

"Be not overcome of evil, but overcome evil with good." (Romans 12:21)

SERMON

APOSTLE E. LEON YATES
Grand Junction, Co. Reunion
June 10, 1977, 8:00 p .m.

I am real pleased to hear the music, there is a Gospel message in it "We've A Story To Tell To The Nations" and "Bring Forth The Royal Diadem And Crown Him Lord Of All." That is our message. We have a story to tell to the nations and that story is, that God, in His mercy for the children of mankind, has restored the Gospel of Jesus Christ to the earth again in these latter days. The Gospel of which Paul spoke, "I'm not ashamed of the Gospel of Jesus Christ, for it is the power of God unto the salvation of the souls of men." Then, in order to apply that Gospel of Jesus Christ that has been restored in these latter days to the souls of men, we **must** of a necessity bring forth the royal diadem and crown Him, in our lives, Lord of all. Not only crown Him in our lives, Lord of all, but witness to the children of men daily - constantly - that He is the Lord of Lords: until the nations of men can crown Him Lord of Lords in their hearts and in their affairs and in the affairs of business as well as personal, or the saving quality of the Gospel of Jesus Christ falls useless in our hands.

I would like to bring to our attention this reading from the Book of Mormon. This is Nephi speaking.

"And now I, Nephi, can not write all the things which were taught among my people; (speaking of the Gospel which was taught among his people) neither am I mighty in writing, like unto speaking: for when a man speaketh by the power of the Holy Ghost, the power of the Holy Ghost carrieth it unto the hearts of the children of men. But behold, there are many that harden their hearts against the Holy Spirit, that it hath no place in them; wherefore, they cast many things away which are written, and esteem them as things of nought." (II Nephi 15:1-2)

Man cannot speak under his own power and convey to the children of men, the true principles and the dynamic power of the Gospel of Jesus Christ. It is an utter impossibility, in my way of thinking, for a man within himself, to promote the Gospel of Jesus Christ. He must of a necessity be touched by the power of the Almighty. He must have the power to convince the children of men. When a man speaks by the power of the Spirit and if there those under the sound of his voice that are in tune with that same power, then it is indeed a message which falls from his lips and enters into the hearts of those who are also under the same influence of that Holy Spirit.

In this reading we find that Nephi said he wasn't powerful in writing, but knew he was powerful in speaking because he understood the things that came to him. His knowledge was the same as that which Paul professed when he said he didn't learn the Gos-

pel, and neither was he taught it by men, but by the revelation of Jesus Christ. That is the power of which I speak. Nephi knew he spoke to his people under that same Spirit and he knew he could convey the Gospel to the children of men. But this reading also points up that there is such a thing as the written word, and sometimes this written word falls on deaf ears and is not understood and it is because of a certain reason.

Because of the hardening of the heart. Because of being indifferent to the Gospel of Jesus Christ, being satisfied in one's own self, rather than searching the true principles of the Gospel. That "story" that we have to tell to the nations. If we should turn against that and harden our hearts, then the Holy Spirit has no place within us. And when the Holy Spirit has no place within us, we are in a very dangerous position concerning the things that have been written down through the ages, (which came into being by holy men of old as they were moved upon by the power of the Holy Ghost and they brought the Scriptures into being). If we should harden our hearts against these things, we shall esteem them as nought and we shall be the losers.

I want to read from the Book of Commandments something that I have read and repeated and mentioned in several of my sermons. I hope we don't get tired of the repetition, but we are getting some repetition in this world today - the wrong kind of repetition. We are getting repetition on our media of television that is the wrong kind, in the papers, and over the radio, and from the pulpits of the churches of the earth! We are getting repetition that is not good for the children of men. I consider this Scripture (which came into being in 1833 when the Preface of the Book of Commandments was given).

"Wherefore the voice of the Lord is unto the ends of the earth,"

Do you believe that? I do.

"that all that will hear may hear:"

Those who harden their hearts against those things that are written and against those things that were said by holy men, will **not** hear.

"Prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven,"

When was this given? 1833!

"and it shall fall (It **SHALL** fall! The word of the Lord will not return unto Him void!) upon the inhabitants of the earth;"

If I am reading the word of the Lord, and I believe it is the word of the Lord (I believe it came into being by the power of the Holy Ghost as it moved upon men in 1833) then it came into being just exactly as the

Scriptures of old came into being. If it be true, and there are those hearing this who as of this moment didn't know it was true, and if you doubt if it is true, then try to break down the hardness of your hearts and allow the power of the Spirit of the Holy Ghost to enter in. It will reveal and cause an assurance to come into your hearts that God has revealed here something that you and I should be acquainted with. Why should we be acquainted with it. So we can prepare ourselves for the things which are coming upon this earth.

A lot of people don't like to hear sermons about the things which are coming upon the earth. But we had better get acquainted with them! About the things which the Scriptures tell us are coming upon the earth! The reason we need to know is so that we may have a way out. But if we don't listen, we are doomed! I don't mean listen to me! I mean listen to the word of the Lord as it is revealed in that which is written. That's what I mean! Not because it falls from the lips of a man! But it **can** fall from the lips of a man with power and might given to him directly from God Almighty, this is possible. It is possible for that same power to reveal it to you.

"and the arm of the Lord shall be revealed; and the day cometh, that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets,"

He is talking about the Holy Scriptures - that which is written, and it says that many will harden their hearts toward that which is written and esteem it as of nought - the Lord is trying every way possible to give men the necessary knowledge and understanding of the Gospel that we can avoid the pitfalls that are coming upon the earth.

"and apostles, shall be cut off from among the people: For they have strayed from mine ordinances,"

The people of the earth. We are living in the time referred to, for this was given in 1833, and it is speaking about the things that were taking place then and in the near future.

"and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walketh in his own way,"

I don't think we have ever heard of a time when the masses of the people were walking in their own way as they are today! I want to bring that up a little more and stress upon a subject which is **very revolting** to me! The reason I am going to touch upon it is because there **are** people touching upon it every day on the radio, television and the papers that are trying to darken the minds of the children of men! And they are starting out with the youth and they are getting a lot of it done. We have youth! And I thank God I have seen some youth in this church that I am proud of! I am proud of them because they have

followed in the footsteps of the Master to a certain degree. The more and more that we can follow, the youth and the aged and the middle aged, the better off we will be and we avoid these things.

"and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall." (BC Preface, 3)

Now, if the substance is that of an idol, and we know that idol worshipping gets us no where, can you pray to a wooden image or any type of an image other than God, and get an answer? It is an impossibility!

I recall one time in Yucatan, years ago, some of our loveable Indian friends, who came into contact with the Gospel of Jesus Christ, before this time, were worshipers of Idols. Because they belonged to that "great church". So, when some of the armies of the civil war were causing problems and were going to destroy the church, the leaders of that church said to take the idols out and hide them for they didn't want their idols destroyed! Oh, no! They were supposed to be something holy. So the deacon went out and hid the idols, and during the time of their hiding, rain came and leaked through the cave and fell on these idols and cracked the paint and it blistered and almost destroyed these idols. The deacon observed this. And he said, "what kind of god is this that can't even protect himself from the elements? And I have been praying and talking to this god as I was taught!" Right away he began to have doubts and when our Bro. Clarence Wheaton went into Yucatan preaching the Gospel of Jesus Christ, this man was one of the first men who entered into the church, because he had come to an understanding of this Gospel which had been restored to save the souls of men in our day and age.

We are worshiping idols today, don't ever think we aren't! They don't have to be made of stone, but anything in your heart that is not a worship of God is an idol. Anything! I don't care what it is. We, brothers and sisters of the Church of Christ, are not entirely free of secret idols. We may not even recognize them. But we have them.

I want to read from a dream in a moment. There may be those present who don't understand that God deals with the children of men in dreams. There may be those present who believe that God did deal in ancient times with the children of men in dreams and visions of the night, but not today. Denying the power of God. What does the Scripture say of God? It describes God as being the Father of light, "with whom is no variableness, neither shadow of turning". If there are no dreams, visions or no miracles today, it is because of the unbelief of the children of men, not because God doesn't want to send them or give them. Oh, what an indictment against the children of men!

So, referring to this image mentioned in the Book

of Commandments, we can portray the image of something evil or something good. But the word "image" means to reflect the likeness of something.

Now in the dream I referred to. In Yucatan a few years ago, we were talking with some in a little place called Yobain. We have services there in that particular place at 5 and 6 in the morning, when the family gets up. They have **got** to have a service! Sometimes it is a preaching service and sometimes it is a prayer service, but there is a service. That is only the beginning of the day. There are services the rest of the day as well. It makes no difference if it is a week day or any other day. If they have time, they have services, and it is the worship of God - not just a formality! - and it is not the worship of wooden idols.

So, prior to the service, we were talking and they related some of their dreams to me and I related some of my dreams and spiritual experiences to them. But finally, one of our elders, who is one of the seventy evangelist, Vicente is his name, related this to me.

In his dream he was walking in a straight and narrow path, soon he came to a place where there were two roads leading off the path, one on either side. But the narrow path continued straight on. He was confused and didn't know which road to take, in his dream. Then he saw himself in what appeared to be a small boat. But the boat was not on water. It was in a beautiful bed of flowers. In the boat with him were three men, who had lost their way and Vicente had helped them to find their place in the boat. Beside each one of them, including Vicente, was a small candle. (Remember that!) The light of the candle seemed to light their way. The boat traveled in this bed of flowers as though it were on air. Soon they came to a building which appeared to be a church. As they looked, they could see the reflection of Jesus on the cross. Not the Christ, Himself but only His reflection. At this moment, a great giant of a man with a monstrous head stood beside Vicente - he was a giant! - and the giant stooped down and with his head on the level with Vicente's face, he threatened Vicente and all the others in the boat with total destruction. Vicente turned to the church that reflected the image of Christ (Remember that! What would cause a church to reflect the image of Christ? Obedience! If you love me you will keep my commandments and you will know the truth and the truth will make you free.) And he opened his arms toward the Christ and said, "Oh, God, in the sweet name of Your Son, help us!" When these words were spoken, Vicente turned again to the giant and with one sweep of his arm, he swept the giant aside, and the giant was unable to harm them.

The interpretation of the dream as it was given to me, is as follows:

The narrow path represents the Gospel of Christ.

The roads leading off represent the many roads men take when they become confused and follow after the temptations of the world. In this dream, Vicente heard the cries of men as they suffered on the roads that led off the narrow path. Those men in the small boat with Vicente, are those whom he has brought back from their wayward road by his preaching the Gospel under the power and might of the Holy Ghost. The small candle that was beside each one of them, is the light which is given each person who will come to Christ and hunger and thirst after righteousness. If he shall follow that light and continue therein, he shall receive more light. I am going to read from the Book of Commandments, page 96:

"That which is of God is light, and he that receiveth light and continueth in God receiveth more light, and that light groweth brighter and brighter until the perfect day."

In Vicente's dream, this light guided their boat to the church that taught the Gospel of Christ as was represented by the church in his dream that cast the reflection or image of Christ. I would like to turn at this point and read to you from the Book of Mormon, page 469, verses 38 to 39. Now, mind you, I told you where he had turned to - the church. Now, let us see about this church.

"yea, we see that Amalickiah, because he was a man of cunning devices, and a man of many flattering words, that he led away the hearts of many people to do wickedly; Yea, and to seek to destroy the church of God, and to destroy the foundation of liberty (I want you to listen to that - to destroy the foundation of liberty!) which God had granted unto them, or which blessing God had sent upon the face of the land, for the righteous' sake."

This is talking directly about the church that Christ had in that day. It is true today! Where ever Christ's church is upon this earth, it is the foundation of liberty! The 'good book' also says that the stumbling block of the Gentiles is the building up of too many churches. I am not trying to run down all churches, but I am telling you that Christ has "A" church somewhere, and I think I know where it is! If you don't, you had better start searching, because it is on earth today. I'm not saying other churches are not doing some good, but Christ built a church and He was talking about that church. He said, "I will build MY church." And He built it. He said of that church, that "from the days of John the Baptist until now (In His day, mind you.) the kingdom of heaven suffereth violence, and the violent taketh by force." (Matt. 11:12) If it was taken by force, what happened to it? But it **did** go into darkness and it was restored in our day.

To Be Continued

"... covet earnestly the best gifts." (1 Cor. 12:13)

The shortest definition of God is Love.

THE FOUNDATION

The first essential in the government of a household, without which no permanent good can be accomplished by the exercise of parental authority, is the establishment and maintenance of a confidence in the parent that is nearly or quite absolute.

Hope of reward, fear of punishment, or other reasons of policy may cause a child to yield to the will of the parent in whose wisdom and integrity he has no confidence, but that child is not benefited in such submission. On the contrary, like the abject subjects of a despotic sovereign, he sinks into a sullen condition wherein ambition is dead, or more probably cherishes those feelings of rebelliousness that are best expressed in the boy's language, "Just wait till I grow up."

No question need ever be asked as to the means of obtaining that implicit faith so desirable that the child should possess. That is just as natural and as much of "instinct" as is the desire for food. The little one will believe anything papa or mamma says, because God has wisely ordained it so. The question, then, is How shall we retain the faith of the child?

In this, as in all the various parts of character formation, the education of the child or the preparation for it should begin long before he has an existence in this world.

You can in no wise be secure in your child's confidence unless you are worthy of it. We have observed hundreds of families, Christian families, wherein the parents were unworthy of the confidence of their offspring. We have seen comparatively few parents (and our observation covers a number of years among all classes, and over much territory) who had any right to expect the reverence, or even respect, of their children.

We note three of the worst confidence-destroyers that we have had the displeasure of observing. How often do we hear father or mother utter the threat, "If

you do that again, I will punish you," and when the offense recurs, it but calls forth a similar threat that is never executed, until some day in a fit of passion the offender is severely chastised, as much for the satisfaction of the punisher as for the benefit of the punished.

Again, time after time some much coveted pleasure is promised and as many times the expectant one is disappointed, until the child concludes (in a sense correctly) that the parent does not mean what he says. Oh! sad day when the conclusion is forced into the young mind, "My mother is insincere. My father is a liar!" But this logical conclusion, though never expressed, is often arrived at by the young thinker.

Parents may enter various pleas against the charges implied in the above, the best of them being "thoughtlessness." Shame upon that person who brings children into this world to trifle thoughtlessly with immortal souls.

A yet worse practice is quite common, that of using some kind of "bugaboo" to frighten the child into obedience. (To the present hour I suffer from fright oft experienced in the dark for the amusement of others when I was a child.) We fail to see how anyone possessed of common sense can stoop so low as to tell downright lies to accomplish something more easily done by other and legitimate means, or how they can be blind to the disastrous effects essentially following such a course.

The practical application of the foregoing is this: It is the duty of parents to studiously form characters worthy of the esteem of the child and never to sacrifice the natural faith of childhood by the manifestation of anything savoring of falsehood.

O. Riginal

(Autum Leaves, Dec. 1893, Vol. 6, No. 12)

A FEW RALLY-DAY THOUGHTS

(The Ava, Missouri Rally, May 14, 1978)

We were reminded of how needful it is to be grateful to God through all situations, not only thankful for blessings, for His sustaining strength and comfort, but to raise our hearts and voices in praise to Him. This opens avenues in us for God's presence to make itself known in our souls. Though troubles and trials be very severe and we are worried and grieved more than we can scarcely bear, we, after praying deeply over these worries, can raise our minds and hearts in praise to God. Yes, we can praise Him for His care of us, for the wonderfulness, the greatness and worthiness of God Himself. We can praise Him for His

tender mercy, His love, His grace. I have found this to be of so great a help, though I seem to forget and must needs be reminded again and again. When loved ones are terribly sick or going through blackest trials, I am reminded to pray earnestly to God and then to begin praising Him and thinking of His great love and mercy. I repeat in my mind all Bible verses and song verses of praise I can remember, doing this over and over. If I do this I drift off to sleep when otherwise sleep was impossible. And if roused in the night I immediately continue in my mind praising God and sleep would come soon with sweet peace resting over me.

Christ is the "keeper of the gate." How wonderful to realize that He handles this Himself and does not give it to any other; who but He can know the full heart of any of us? "Behold, the way for man is narrow, but it lieth in a straight course before him, and the keeper of the gate is the Holy One of Israel; and he employeth no servant there; And there is none other way, save it be by the gate, for he can not be deceived; for the Lord God is his name" (2 Nephi 6:31, 82).

He "employeth no servant there." This then is a deeper entering into His Kingdom, for we know the vital work His servants do in instructing, preaching, teaching, admonishing and ushering people into the Kingdom of God. But there is a work only He can do when each is committed into the hands of "the keeper of the gate." He directly leads, instructs, admonishes each heart and soul. He it is who leads us in the beginning to seek truth. He being the "author" of our faith will Himself be the "finisher" of our faith and spiritual growth within our souls. "Looking unto Jesus the author and finisher of our faith;" (Heb. 12:2). He works within until He brings us to be "spiritually minded, which is life eternal." "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17:3, 2 Nephi 6:74).

O! How my heart rose in joyful praise and gratitude as the passage was read and the meaning opened to my mind. How utterly thankful I am that Christ is the "keeper of the gate" of each soul and that He is the only one who fully knows each heart and soul. He alone knows His way around the labyrinth of our soul and brings healing and eternal life, hope and light therein. No other has fulness of heart-knowledge to do this work. Thus we are warned of "pulling up

tares" and "picking out motes" lest we uproot the "wheat" which would delay or prevent His work in another's soul. It would delay the development of the "fruit" He desires in each soul.

An experience that I had when I was a child about five years old illustrates this somewhat. I was fascinated with Father's process of plugging a watermelon. He handed the piece to Mother to taste before slicing the melon to see if it was ripened and sweet for family use or if it should be tossed in a basket for the pigs. I was so intrigued with this plugging act that I wanted very much to do it myself. So later, slipping off with a small knife to the melon patch, I enjoyed greatly plugging melons small and big. You can imagine Dad's consternation when later in the week he went to the patch and found melons shriveling and spoiling. Even those ripe enough to eat had great rotten spots on the side where they had been plugged. Needless to say I, the culprit, found out that that type of pleasure brought only disaster and ruin for it was weeks before the family had any delicious melons to eat.

O! We must beware; heedless yanking up "tares" and smiting "motes" will delay the "keeper of the gate" in His work. Let us be mindful of the passage in 2 Tim. 2:6, "The husbandman that laboreth must be first partaker of the fruits." We all must strive earnestly with the help of the "keeper of the gate" so these "fruits of the spirit" reside in us, else we delay the ripening of "fruits" or "talents" in others. They are precious in His sight. For we were warned we must understand that the "fruits" or "talents" (Mat. 25:14-30, Eph. 5:9 and Gal. 5:22-26) are growth we all make as we yield ourselves to Christ's will. They are not just for a few; all may share equally, all may grow in righteousness and godliness until eternal life makes His abode within our souls.

Darleen Smith

TEMPLE LOT LOCAL NEWS

The Sunday after the reunion was our monthly mountain peak: sacrament, prayer and testimony day. As I arrived I felt, somehow, an unusually keen need for a touch of the Holy Spirit. I had even forgotten what day it was. I prayed for at least a snack; what came was a banquet.

After Sunday School we went to the font in back for a triple baptism. Elder Leslie Case immersed his niece and nephew, Carrie and Bob Hedrick; Elder Marvin Case performed the service for his young daughter, Diane. This alone would have made the day a joyous one.

The confirmation and the welcoming into the church family brought tears of joy. There were more tears at the blessing of little Matthew Case, (son of Elder

John and Barbara). We felt the Spirit strongly too, when Elder Bill Morris received administration — then told us afterward that his discomfort had ceased. Prayer, song and testimony were full of the worship we felt. It was a memorable service, answering some of our longing.

Our happiness was made greater by the knowledge that Jim and Bonnie Case have a new little daughter, Sarah Irene, born early Saturday, July 1. Mamma, Bonnie, had waited over two extra weeks and we were a little concerned; now we look forward to seeing both in our mutual church home. May God keep this family in His hand.

D. Moser, reporter

THE OLD, OLD PATH

by Vida E. Smith Yates

(The story of how it was written, reprinted from Zion's Advocate, 1-1938)

I was teaching the first primary department in the Lamoni Sunday School, in the old Brick Church, then in the beauty of its service, now burned to ashes, not even the historic bell left in the ruins. It was summer. I had just completed a most gratifying review of the life and works of Christ. It had brought an unusual degree of inspiration to me, looking into those up-turned faces and hearing the returns from each class. The replies had been most surprising in their keen conception of the subject. At the close of the session I mounted the wide back steps that led to the main auditorium and seated myself on the first seat. A window was open above me and birds were flitting about on the wide sill. The summer breeze stirred the leaves on the trees, and all was restful and calm.

I joined in the song that was being sung, for singing is always part of the worship for me. The invocation, I remember, was good, too. Then the speaker arose and read that text so dear to all in the Restoration, about finding the old path and "walking therein." We all love the text; it seems like a personal message to each one. Immediately my mind went back to that group of children again. I had talked to them of that old path, how very old it was, going back ages to when Christ was here; how He chose to walk therein, making it even more beautiful; that he showed us so plainly how to walk in it. He made it understandable and precious as he went along.

I thought of the dear friends that were in the path, dear because they were in it. It made people kind and forbearing and easy to walk with because they found Christ's love and understanding all the way. And as I thought of it, it grew so sweet to me.

From my place I could see the blue of the summer sky, and it seemed that blessing came from it down on the old path. I could not forget the times of sorrow when the sky seemed dark and the old path led

through shadows and mountains of trouble and persecutions. But through all there was Christ's hand leading me on. Sometimes the way was so dark that I could see only the print of his blessed feet, and I reached for his hand, and — I took my pencil and opened my Primary Quarterly and wrote the words of the "Old, Old Path."

At the close of the meeting I walked a way with Sister Alice Cobb, who often wrote lovely verses. She spoke of the sermon and asked me my opinion of it. With some embarrassment I admitted that I had not heard it, and passed to her my quarterly to show why. She read the verses with tear dimmed eyes and said, "You must show this to Audentia, and she will write music for it."

My cousin (Mrs. Anderson) and I had often worked together in this way. I had attached no importance to the simple little rhyme, but I did stop at Audentia's home. She came to the door with a sick baby in her arms. After some discussion of the ailing babe I told her of Sister Cobb's observation. She said, "All right, just lay it on the piano." I hurried on home without further thought.

After our lunch I sat down to the piano and strangely enough I remembered every word of those verses, and strummed out a tune. It was so easy, too. I seldom remember verses of mine until after some perusal and it was a surprise when they came to me so clearly.

While I sat at the instrument the telephone called me. It was Audentia. "I have a little melody for your verses," she said, and she sang for me the tune now used with the words. It was the same melody that had come to me. I felt happy that my praise to my Master was so expressed. I hope to meet it and its full record in eternity, but may it do a worthy work until then.

THINK ABOUT IT

The Book of the Acts of the Apostles isn't completed yet.

Are you a part of the Church's problem, - or part of the Lord's answer?

Habit begins with a single act.

Whoever else may be there, you will have to spend Eternity with yourself.

Are our testimonies, sermons, yes and even our prayers, born of a present living experience or are they only reruns?

Do you act, choosing how you will do and feel or do you simply react thus letting others choose for you?

The Lord made no duplicates; in all creation there is only one you.

EAST INDEPENDENCE LOCAL NEWS

Summer is here and a year ahead for our newly elected officers. We hope the Lord will bless their every step as they take on new responsibilities.

Pastor	Isaac Brockman
Assistant Pastor	Kenneth Smith
Secretary	Jennifer Oldham
Treasurer	Smith Brickhouse
Music Director	June Sarratt
Pianist	Darl Temple
Librarian	Isaac Brockman, Jr.
Reunion Kitchen Committee	Darl Temple
Sunshine Committee	Diane Brockman
Building Custodian	Jewell Beem
Grounds Custodian	Smith Brickhouse
Auditor	Robert Oldham
Advocate Reporter	Becky Fann
Social Committee	June Sarratt, Robert Oldham, Sharon Leikness
Committee for Dinner Sunday	Darl Hunholz Cheryl Taylor, Carolyn Fann
Flower Arranger	Darl Hunholz
Maintenance Committee	John Davies, Ray Hunholz, Smith Brickhouse, Jim Pennington, Isaac Brockman, Jr.
Women's Department	
Chairman	Darl Hunholz
Assistant Chairman	Stella Davies
Secretary-Treasurer	Carolyn Fann
Teacher	Sue Brickhouse

Since the last report, we have had a baptism in our local. On June 4, 1978 Eric L. Sarratt was baptized by his father, Elder Roland Sarratt and laying on of hands by Elder Frank Fann and Elder Larry Beem. Over the past few years our church has been greatly blessed with new arrivals into our family of Christ, the latest would be the arrival of Tabettha Dawn, daughter of Randy and Becky Sheldon. Tabettha was born on June 7, 1978. We all pray that she will be blessed with the Lord's guidance always.

With summer upon us, many of our local have gone on vacations. The second week of June found many of us in Colorado for the reunion. I feel all who attended came home with a renewed spirit.

With many on the roads during the summer I ask that you would say a little prayer that they all may be protected.

On July 15th, Edna and Kenneth Smith moved to their new home. We are all very happy for them.

Our Young People and Junior Young People elected new adult leaders for this year. We hope the Lord will bless them so they will do the things which will lead young people through paths of righteousness.

Young People Leader Paul Leikness
 Jr. Young People Leader Smith Brickhouse
 Your Advocate Reporter
 Becky Fann

MISSOURI REUNION - 1978

On Friday, June 23rd the seekers began to gather at the little white church on the Temple Lot: seekers of truth, wisdom, instruction, comfort and love. On Saturday more of the longing souls arrived. On Sunday morning the congregation reached its peak — in size and in intensity.

On the first two mornings the search began with an early prayer service, followed by preaching. After lunch, cooked, served and cleaned up by our "Martha's", with some help from our "Mary's", there was a brief rest for most, then an afternoon preaching service. Again our faithful sisters served an evening meal, which was followed by another preaching service.

On Sunday morning we participated in a sacrament, prayer and testimony meeting. The Spirit was there in some power, even more than in the others. We did go away, however, feeling that there was more to be had. Perhaps that feeling was good, since there is indeed more to be had — much more.

Throughout the sermons ran the same theme: the

time grows swiftly shorter and shorter; there is so very, very much we need to be doing; there is always help to be had.

There were two high points that we will remember. First — our much-loved Apostle Joe Kidd and his dear (to him and to us) Betty were present. Their desire to be with us and to seek and do our Father's will were strong enough to overcome for awhile the great weariness of the flesh. He even preached a sermon. It too pounded at the shortness of time and the terrible need. Second - two more equally beloved Apostles, Elders Leon Yates and Don McIndoo, left us to begin their arduous annual summer mission to Yucatan, perhaps made considerably stronger by the ardent prayers made as they departed.

We felt pity, love, comfort and inspiration during these days. But, there is more to be done - and more to be had. May God bless, keep and use us!

Temple Lot Reporter,
 D. Moser

1978 ANNUAL MICHIGAN REUNION - MAPLE CITY

Following is the report on the 1978 Annual Michigan Reunion held at Maple City the week end of June 17 and 18, 1978:

Saturday Morning

Your reporter walked into the little church at Maple City to the strains of "I Love To Tell The Story," as Brother Lavern Lussenden was opening the first session of the 1978 Michigan annual reunion. Upon completion of the song, Brother Lussenden introduced Brother Conley Addington, who gave a few words of welcome and turned the service over to Brother Harold Polack.

Opening song for the Saturday morning preaching service was "Great and Marvelous." Prayer by Brother Polack, followed by the singing of "The Old, Old Path."

Brother Orville Eddy was then introduced as speaker for the service and read for his text from the 1st Chapter of Romans, which deals with the universal sinfulness of mankind. Brother Eddy stressed the importance of the gospel to us and discussed the abominable things going on in the world today, many of which, although not advocated, are actually being accepted by many of the churches. He pointed out that these things are still an abomination to God today, just as they were back in the days when Paul was preaching to the Romans. Things that were wrong then are still wrong today. God does not change - He is the same today and forever. It is important that we realize this and set an example by the way we live - try to bring our children up to know these things are wrong and to keep God's commandments. We should set our aims above the things of the world, not only by not doing things of the world but in not taking pleasure in the things that others do - don't listen to things and go along with them.

For our closing song, following this inspiring message, we sang "Lord, Dismiss Us," followed by prayer by Brother Polack.

The 11 o'clock service opened with the singing of "How Gentle God's Command," followed by prayer by Brother Lavern Lussenden.

Brother Lussenden's sermon was a continuation of Brother Eddy's on the 1st Chapter of Romans, with special emphasis on the vile things going on in the large communities especially. He pointed out that we should be standing proud and not be ashamed of the gospel.

Closing song for the 11 o'clock service was "Are You Witnessing for Him," followed by prayer by Brother Addington.

Saturday Afternoon

The annual business meeting was chaired by Brother Conley Addington. The meeting was convened with the singing of "Teach Us, O Lord, True Brotherhood," followed by prayer by Brother Addington. Following are items of interest from the business meeting:

Jeff Butts was elected to the Reunion Committee for a 3-year period, replacing Ken Hoare whose term expired this year, his election to take effect on Sunday following his baptism and becoming a member of the Church of Christ.

June Haines was re-elected as Secretary-Reporter for 1978-79.

Considerable discussion was held on the referendum, which most of the members seemed to have trouble understanding. Brother Polack went over the referendum, particularly Bill No. 1, in quite some detail.

No site for the 1979 reunion was decided upon at the business meeting. However, later it was announced that Maple City had agreed to host it for another year, a decision which met with considerable approval by the membership in attendance.

We closed the business meeting by the singing of "Work for the Night is Coming." Closing prayer by Brother Lavern Lussenden.

Saturday Evening

The evening was spent in a song service under the direction of Brother Lavern Lussenden, with exceptional participation by both young and old alike. The service opened with the singing of "I Am Thine O Lord," followed by prayer by Brother Lussenden, and closed with "How Great Thou Art," prayer by Brother Norman Trudgeon.

Sunday Morning

As usual, the old Devil did his best to dampen the spirits of the Saints with torrential rains that prevailed most of Saturday night. However, Sunday morning dawned bright and beautiful over Glen Lake, where we gathered to witness the baptism of Jeff Butts, the ordinance being performed by Elder Lavern Lussenden.

Following the baptism, we returned to the church for the confirmation and prayer and testimony meeting.

Opening song, "Oh, Jesus, I Have Promised," followed by prayer by Brother Addington and a second song, "Nearer My God to Thee."

Laying on of hands for the purpose of confirmation was performed by Brothers Lussenden and Addington, followed by extending of the hand of fellowship by those present.

Brother Lussenden then read from the 55th Chapter of Isaiah and spoke briefly on the text. Communion was then served by Brothers Eddy and Polack, followed by a season of prayer and testimony which was a highly emotional and uplifting experience with exceptional participation by both young and old.

Sunday Afternoon

Quite a few of the Saints who had traveled long distances to attend the reunion had to leave after lunch. Services were held for those who were able to stay.

This was another outstanding reunion, with about 75 in attendance. Those who were not able to make it this year were truly missed - hopefully they missed being there as much as they were missed. Again our sincere appreciation to the Maple City Branch and the Reunion Committee for all the work they put into making this another successful event.

Reported by: June Haines
1978-79 Secretary & Reporter

NOTICE

The Audio-Visual Aids Committee has taped recordings (cassette) of all the sermons and music of the 1978 Church of Christ Conference. These are available to those who wish to listen to them on loan (\$1.00 postage and duplication) or to keep them (\$3.75 postage-paid for sermons, \$2.75 postage-paid for music).

Sermon tapes include opening and closing songs and specials.

LIST OF AVAILABLE TAPES FOLLOWS

- Apostle Marvin Ely (In the Service of God)
- Apostle Robert Jensen (Do the Will of God)
- Elder Albert Leighton-Floyd (The Sword of Justice)
- Apostle Donald McIndoo (Reaching Out with the Gospel)

(This tapes includes his ordination)

Elder James Lacy (Stewardship, Our Reasonable Service)

Music (Specials and congregational singing)

Write to:

Harold Gill
18848 N. 30th St.
Phoenix, Arizona 85024

CONFERENCE NOTICE

The August Ministers' Conference of the Church of Christ (Temple Lot) for the year 1978 will be held Wednesday through Friday, August 16th-18th, at the East Independence Local Church of Christ. Conference will convene at 9:00 a. m. Wednesday. All members of the Priesthood are encouraged to attend. Evening services will be open to the public.

This conference is designed to "resolve mutual problems of the Ministry, to increase the zeal, enthusiasm and experience of the Ministry toward a cooperative missionary endeavor, and to seek the will of the Lord concerning the missionary program of His Church." Special consideration should be given to individual spiritual preparation for the tasks required of a Minister of God in these latter days. Earnest fasting and prayer by all concerned is needed.

Committees are reminded to submit reports to the conference secretary no later than August 10th.

Gary A. Housknecht, Secretary

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The following materials are available on loan from the Audio, Video, Visual Aids and Archeological Committee:

"Light at Evening" — A 35 minute slide-tape narration of the restoration of the gospel.

"A Lamp Unto My Feet" — A 35 minute slide-tape narration about the Book of Mormon, directed toward Indian viewers.

"We Sing and We Talk About Jesus" — A series of Sunday School lessons, each with a teaching outline, an illustration and a taped song to be learned by primary or intermediate children.

Send all orders to the Office Secretary, Church of Christ (Temple Lot), P. O. Box 472, Independence, Mo. 64051. Specify cassette tape or reel-to-reel. Slide projectors and recorders will not be provided.

Taped sermons can be obtained for home use by writing to Harold Gill, 18848 N. 30th St., Phoenix, Az. 85024 or to the Office Secretary, Church of Christ (Temple Lot), P. O. Box 472, Independence, Missouri 64051.

SUNDAY SCHOOL SUPPLIES

Send all orders to:

General Sunday School Association Treasurer
Church of Christ (Temple Lot)
P. O. Box 472
Independence, Missouri 64051

(Our quarterlies are not dated, but numbered; please order by number).

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