

# 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. 56

Independence, Missouri, March, 1979

No. 3

## A Blessed Assurance

God hears your prayers, He knows your needs;  
Your wise requests He gladly heeds.  
He sends you blessings that are best,  
Sometimes denial your faith will test.  
But if you bow to His decree,  
In time God's wisdom you will see.

You cry to Him, sometimes in pain:  
He *never* does your plea disdain;  
Sometimes you think His answer slow:  
His gracious love you do not know.  
For when the final die is cast,  
You'll see the wrong in much you asked.

Instead of murmuring, better say,  
"Oh great, good God, teach me to pray;  
For if like you we understood,  
The things we asked for would be good.  
But when we ask amiss, do stay  
The errors that we make each day.

"Remember, Lord, that we are weak;  
Remember we thy counsel seek!  
Remember not when we complain;  
Remember not requests in vain.  
Oh, help us in all things we do  
That we conform in faith to You."

By Angela Wheaton

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# Zion's Advocate

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### Editorial . . .

#### TO BE LIKE GOD

Wanting to be like God might lead one to aspirations of self exaltation if the desire is to have superhuman power and abilities. One should be careful not to exalt oneself for such was the cause of Satan's fall. The teachings of Christ and the example he set gives us an understanding that we are to become like God in goodness. This is accomplished by our being drawn toward God in love.

As we review the first and great commandment of the law as recorded in the 22nd chapter of Matthew, we find that our love for God is to be concentrated in three specific parts of our being: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Luke's recording includes "all thy strength.")

To consider each of these ways to love God separately, we should first look at the heart. The heart is the inmost seat of desire. Our heart's desire can be on that which is good and of God, or it can be on that which is evil and of the Devil. But it cannot be on both good and evil at the same time.

The words of Christ tell us very plainly that that which we speak comes from the treasure of our heart. Our treasure can be either good or evil. We can say the same for our works; they are, in truth, the expressions of what is in our heart.

To love God with all our heart means that we cannot allow any room in our heart for that which would oppose God. Also we are to love Him more than anyone else — father, mother, son or daughter. Of course, we know that we are to love our neighbor as ourself, but our love for God must be greater.

To love God with all our soul requires a developing of one's own spirit by feeding and nourishing it with things which are of God, or in other words, things that are spiritual. Alma describes this spiritual growth in what might be called a parable. The seed, being the word of God, is planted in our heart. If faith is then exercised in God, the seed is nourished and begins to grow causing "swelling motions" which indicates that the soul is beginning to be enlarged. Our mind is also enlarged as our understanding is enlightened. Our faith then has become knowledge and we are established on a truth.

We find that loving God with all our mind, then, is inseparable with loving God with all our heart and all our soul. Paul bears out this fact by instructing us to "let this mind be in you, which was also in Christ Jesus." In other words, we are to think as Christ thought — train our minds on the things that he taught us. This is in accord with the commandment that Christ gave which was to be perfect even as our Father in heaven is perfect. Christ was true to his own commandment in that he was a living example of being

perfect as His Father in heaven was perfect.

He, the Father, is the One to Whom all must be attracted in love and in obedience. In being so attracted, we become like Him even as Christ was like Him to the total submission of His will.

Our greatest potential is to become like God, but we must remember that we are already Godlike in our original created form, being made in the image of God. Man also became like God in knowledge when our first parents, Adam and Eve, partook of the fruit of the tree of the knowledge of good and evil. Their eyes were opened being awakened from a former stage of innocence.

The partaking of the fruit of the tree of the knowledge of good and evil was an act of disobedience which brought about the fall of man. This was all part of God's plan and we should realize that, although this

act was a sin in the sight of God, it was necessary for man to know evil — the opposite of God — to be able to appreciate good which is of God. The only means by which man could be reclaimed from this fall was through the sacrifice of His Only Begotten Son, Jesus Christ.

Mankind, being the highest form of God's creatures here on earth, has the full potential not only of being as gods in knowledge, but like God in goodness. This is accomplished by being obedient to His commandments and, more especially, the commandment to love God with all our heart, all our soul and all our mind. The development of this love in our heart, and mind is the highest Godlike characteristic that we can possess in this life and it is ours to retain throughout eternity. No greater goal can be reached.

RLS

## COME OUT OF HER

By William F. Anderson

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:4)

I have reflected much on the work committed to us as a church, and have wondered how we would ever be able to complete the task allotted to us. Those reflections of necessity have taken in the years since the restoration of the gospel, and the opportunities that have been wasted and the work of the Lord trampled in the dust, and yet we find that choice has been made of the most humble and little-thought-of of all parts of the Restoration movement, to carry on that work. Our thoughts drift to the thousands of the salt valley, and to the thousands of the Reorganization, and yet the Lord has, to the amazement of many, selected the small fragment on the Temple Lot for the purpose of "gathering together in one all his people scattered on all parts of the earth," a task that is superhuman, yet God has never allotted a task that He will not provide a way for it to be accomplished. Are we ready to follow instructions, and proceed with the work?

Has the voice from heaven spoken and called us to come out from among the world? If so, are we heeding the call?

We never can accomplish the task until we have complied with all the requirements. Let me illustrate. What would you think of a man who would attempt to perform a delicate operation if he had never made any preparation for that work? He uses not only what knowledge he has within himself, but he looks up all he can find pertaining to the kind of a case he has to handle, and the success as well as the failures of his predecessors are taken into consideration; he

weighs them all with care, and he considers why this one failed and why that one succeeded. He is not discouraged because some have made failures, but he uses those failures as a means to help him to success.

So we should not become discouraged because the past efforts have registered only failure, but we should study those failures and ascertain the cause, and then commence to eliminate from our system those processes of failure.

Why did the early church fail in the accomplishment of the task allotted, namely, "Seek to bring forth and establish the cause of Zion." Then the establishment of the cause of Zion is the big thing. Zion can not be built up unless it is by the principles of the law of the celestial kingdom.

Then it is the business of the people who have undertaken or been called to the task of the establishment of a Zion to become acquainted with the laws pertaining thereto.

A certain missionary made this statement the other evening: "Recently I was visiting in the home of a Latter Day Saint and was there for some time, and during my stay there, every show was discussed in that home, and every actor and actress was talked of, and their qualities considered. Every show that came to town was attended by them. But the gospel of Christ was never talked about!"

I wonder just what was the all-important thing in that home. Dear reader, are you discussing the gospel and talking about the wonders of Christ in your home, or are you talking about everything else?

Again I drift into the past by the lane of memory, and I sit in a church as a lad, and the voice of the Spirit spake to that assembly, and among other

things said the following words that have never left the writer: "When ye come together from time to time, if ye will talk about the gospel, and not of the things of the world, I, the Lord, will bless you." Those may not be the exact words, but they express the main thought.

We gather together from time to time, and feel that we should attend; but why, or for what purpose? I have yet to find a congregation composed of believers in the Restoration who go quietly to their seats and bow in silent prayer asking God to be present by his Spirit while together, but they indulge in conversation on every topic under the sun but the one they are gathered together to consider. Can we expect to receive the approbation of the Master under such circumstances? Yes, sometimes a portion of the good spirit is felt; but, oh, how much more we might receive if we were to do our visiting at some other time than when we come to meeting, and learn to devote that time to prayer and meditation!

If Zion is to be built up it will be by a concentration on the work that has to be done, and instead of praising the actor and actress, and studying about them, we would praise God and talk about his virtues we would begin to see more clearly how to overcome the failures of those who have preceded us.

We must come out from the world and its allurements heeding not its enticements, and give heed to those enticements that are for good. We must have no part or lot with the world or anything pertaining thereto.

Much has been said concerning the action of the late conference pertaining to secret societies, and some have condemned, while other have commended. I am wondering if secret societies, and I care not of what brand they are, are needful to the real consecrated follower of Christ, and if they supply something the gospel can not. I am rather of the opinion

that we have come to the parting of the ways, and if we want to take part in the establishment of the cause of Zion, we will have to let go of other societies and be separate and distinct. Why work ourselves into a frenzy because some Mason or member of some other society hurls some epitaph at us, and calls us narrow? Why, Christ himself was narrow, and he expressed that the way of eternal life was narrow. And I am afraid that way is too narrow to include any kind of a society that is not in strict harmony with the gospel or law of the celestial kingdom. What think ye?

Are we clinging to the world with one hand while we try with the other to reach Christ and be led by him, or will we let go the hand of the world and grasp with both hands the hand of the Master of men? Do you think that Jesus would have been a Mason or a member of any society? If he would not, then did we, who profess to be his body, his church, make a mistake when we said that all members of the church should let go of those societies? Is man-made societies or means of help greater than the plan outlined by the Master? If we were to be as faithful in paying our "dues" (tithing) to the work of the church as we are to the lodges, would we not be getting closer to the true means of helping each other?

Let us "come out from the world and be separate," as the Voice said, and unite on the principles of the celestial law, and stop quibbling over less important things. There is no one that can carry with them into the great beyond that which the lodge has given him, a secret password or grip or sign and expect to enter into the presence of the Christ thereby, so why cling to them? "Have faith in God" is good advice for today.

May God help us to cling to the rod of iron, letting go of every other thing. Love God more than societies or all else, and give them up is the only safe way.  
(Zion's Advocate, Vo. 7, No. 12, August 1, 1930)

## CONFERENCE NOTICE

Conference To Convene April 1, 1979

Following instruction of the 1966 Referendum, the annual conference of the Church of Christ (Temple Lot), will begin on the Sunday of the week in which the 6th of April occurs, which, this year, will be April 1st.

Business Sessions, however, will start at 10:00 a. m. Monday, April 2nd.

As per Bill #1, 1972 Referendum, "all committees and boards etc. of the Church empowered to expend general Church funds or collect the same shall be required to submit an annual report of their activities to include a financial statement of funds received and disbursed and submit to the Joint Council of Twelve and Bishopric at least one week prior to the opening

of Conference a proposed budget for the ensuing year."

Officers and committees, as noted in the directory, should see that their reports are filed with the conference secretary as early as possible. Persons needing a place to stay should contact the Housing and Reception Committee. Those wishing to donate food or money to the conference, should contact the Dining Hall Committee.

We are looking forward with eager anticipation to greeting each one of you and pray that the Lord's Will will be done in all things.

R. W. Oldham  
General Church Secretary

## THE FAMILY ALTAR

One of the finest evidences of sincere religious devotion is the maintenance of the family altar. The spiritual strength of the church centers in the home, and the church can rise no higher than the true religious expression manifest in the family worship. The responsibility for the success or failure of the spiritual growth of the family rests on the head of the household. A striking illustration of this truth is found in the home of Eli, a high priest and judge in Israel. Of the conditions in Eli's home as declared by the Lord, we read in part as follows:

"And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

"In that day I will perform against Eli all things which I have spoken concerning his house: When I begin, I will also make an end.

"For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.

"And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be judged with sacrifice nor offering for ever." (I Samuel 3:11-14)

The sons of Eli were inclined to waywardness, and Eli allowed them to go their way and sow their "wild oats" — but Eli had to pay the price for his sons' transgressions. The record says that Eli was familiar with the sins of his sons, yet "he restrained them not." Eli, it seems was one of many whose philosophy spares the rod and spoils the child. The well ordered home where true worship and proper discipline are maintained will seldom turn out criminals. There is no greater restraining power against evil than a proper spiritual atmosphere in the home.

In the early days of the church, Joseph Smith, Sidney Rigdon, Frederick G. Williams, and N. K. Whitney were all rebuked of the Lord for neglecting

to maintain a proper family discipline. (Doctrine and Covenants 90:6-9) To F. G. Williams the Lord said:

"But I have commanded you to bring up your children in light and truth, but verily I say unto you, my servant Frederick G. Williams, you have continued under this condemnation; you have not taught your children light and truth, according to the commandments, and that wicked one hath power, as yet, over you and this is the cause of your affliction. And now a commandment I give unto you, if you will be delivered: you shall set in order your own house, for there are many things that are not right in your house."

And what shall be said of the Church of Christ today? We, too, have been admonished that we **must develop a greater degree of spiritual consecration** if we would succeed in the great work laid to our charge. Many homes of the saints do not have family devotion, the family altar, apparently, having been abandoned, and instead of that warm spiritual environment that should pervade every home, a cold, carnal atmosphere prevails. Children born and nourished in such an atmosphere will be stunted spiritually, and if allowed to go unrestrained will soon be lost to the church, for every seed brings forth after its own kind.

The children should be taught to pray at the family altar, and by precept and example, they should be taught "light and truth," that they might have an intelligent concept of God. Let the parents be reminded that this duty and responsibility lays heavy upon them, and if performed in sincerity and righteousness before God their children will not go far astray.

**Only those who do these necessary things and grow into spiritual unity with the body, the church, can hope to participate in the glorious achievements of the Restoration when the Lord comes to his temple.**

Elmer E. Long

(Zion's Advocate, Vol. 7, No. 10, July 1, 1930)

## LETTER OF APPRECIATION

Dear Brothers and Sisters in the Gospel:

This is to express our sincere appreciation for the beautiful floral tribute to our beloved Mother, who passed away on New Years Eve, last. Even though her passing ended an endurance in suffering for many years, she is missed in what was our frequent visits to her bed-side. Her life was truly that of a saint of God, and I wish many more in the Church could have known her.

She endured all of her suffering in faith, without ever complaining of her lot. It was an inspiration to

all who knew her, and to all who cared for her in the last years.

We are so thankful that our Mother's life bore out the comforting thought that, when we reach the end of the way, if we have remained faithful throughout, all of life's trials and tribulations, and labors shall seem as nought when the Heavenly reward is viewed.

The expression of your loving recognition of our loss shall always be remembered.

Most sincerely, in the love of the Gospel,

Robert H. Jensen and family

## PLANTED AND REPLANTED

House of David exalted throne;  
 Overturned once, overturned twice,  
 Three times to be overturned.  
 The promise of God to David  
 Concerning his Royal Seed  
 Is to preserve and protect  
 'Til the return of the Elect,  
 Who will claim His Throne  
 Held by the lineage of King David.  
 Jeremiah, Prophet of the Lord,  
 Commissioned of the Most High,  
 To be set over kingdoms and nations,  
 To root out and throw down,  
 To destroy, throw down, then build  
 And plant in a far distant land.  
 Zedekiah, king of Judah, thrown down,  
 Rooted out, for Judah no more to see.  
 So it seems to be in the year 586 B. C.  
 The government of Judah ceased to be.  
 The sons of Zedekiah, the princes of Judah,  
 Their lives snuffed out, by the armies of Chaldea.  
 Who was left of the House of David?  
 In Mizpah the captive daughters of King Zedekiah  
 Remained to carry the royal seed,  
 The unborn heirs to the throne of David.  
 Round about 580 B. C. Jeremiah planted the  
 Throne  
 In that far distant land, the country of Ireland.  
 As he obeyed Jehovah's command.  
 With him the daughter of King Zedekiah,  
 Tea Tephi was her name,  
 A Hebrew princess of the line of David,  
 And Baruch a scribe of Jeremiah  
 Who accompanied him with his royal charge.  
 How come the harp, an arc and the Lea Fail  
 Or the Stone of Destiny as it is called?  
 The stone on which Jacob once laid his head.  
 It came from far away Jerusalem.  
 In the possession of a Royal party  
 Of the House of David.  
 Of whom did the young princess marry  
 So far from her nature land?  
 A young prince by the name of Herremon  
 The son of Zarah of the line of David.  
 Therefore the sceptre was passed  
 From the Pharez line to Zarah.  
 Thus the breech was healed.  
 The first overturn and the throne  
 Is in Ireland, the Emerald Isle.  
 Unbroken, continued the Throne of David  
 Through all generations of Irish kings.  
 Again another overturn,  
 Dynasty of David in Ireland no more to be  
 As Fergus the First of Scotland, brought  
 The Stone Wonderful to his shores  
 And crowned upon it as is custom to be.  
 For five hundred years or more

This precious stone, the seat of Scottish kings  
 Is for the third time overturned.  
 Now the coronation seat in Westminster Abbey  
 For over six hundred years has received  
 England's kings.  
 From a discarded stone in the land of Canaan  
 Made a pillow for Jacob to rest his head.  
 From there to a Pillar of Witness to the Lord.  
 To the threshing floor of Solomon's Temple  
 From there the Scriptures tell no more.  
 As history has it concerning this Stone  
 Jeremiah the Prophet and his scribe Baruch,  
 Along with Zedekiah's daughter and party,  
 To a far away land, northwest of Jerusalem  
 In the isles far off and in the sea  
 Carried this Stone of Destiny.  
 As in time passed, God called David to be king  
 So He calls today those who are to reign.  
 The Crown of David shall be worn  
 From generation to generation  
 'Til the Lord of Heaven returns  
 To claim what is rightfully His.  
 God save the Queen.

## Information:

The Royal Family of the British Commonwealth possesses a chart showing its ancestry every generation back to Herremon and Tephi, to Zedekiah on back to David, and thru the scriptural genealogy back to Adam.

The coronation chair of England sits over top the "stone"; the sign beside it reads "Jacob's Pillar Stone."

King Herremon and the princess, Tea Tephi, are direct descendants of King David of Israel. The crown worn by King Herremon and sovereigns of ancient Ireland had twelve points. The name British is derived from the Hebrew and means covenant man. Hebrew for covenant is beriyth or berith, Anglicised form is Brit. Hebrew for man is "iysh" or "ish". The word for covenant man or covenant people is "British."

The shout of God save the king is first recorded in I Samuel 10:24. Today when a British Monarch is crowned the people shout God save the King (or Queen).

The word Saxons is derived from "sons of Isaac." The Lion and the Unicorn represent Israel and the Lion and the Unicorn are also the insignia of Great Britain.

Mary E. Hunter

## GRAND JUNCTION, COLO. NEWS

We had our 1979 Church and Sunday School election on Jan. 20, 1979. Our officers for our local church are: Pastor, John Bell; Assistant Pastor, Robert Ely; Secretary, Enid Bell; Treasurer, Alice Larsen; Pianist, Becky Downs; Chorister, Enid Bell; Zion's Advocate Reporter, Edith Arden; Entertainment Committee, Violet Church, Becky Downs, and Alvina Bell; Tract Committee, Apostle Marvin Ely, Robert Ely and John Bell.

The Building Committee has a new three year member, Allen Downs. He joins Robert Ely for two years and John Bell for one year.

This year we decided not to have a specified Dining Hall Committee for the reunion. We decided to let each person take an active part in the work that must be done.

Our Reunion Committee is Apostle Marvin Ely, John Bell, and Ron Church. We also voted for a time to have our Colorado Reunion this year; the date will be June 8, 9, 10, 1979 which will be on a Friday, Saturday and Sunday. If you plan to come to our reunion this year please get in touch with our Reunion Committee at the following addresses and phone numbers:

Apostle Marvin Ely, 236 32nd Rd., Grand Junction, Colo. 81501, phone 303-242-2993.

Ron Church, P. O. Box 2774, Grand Junction, Colo. 81501, phone 303-434-5846.

John Bell, 572 34 Rd., Clifton, Colo. 81520, phone 303-434-7100.

The Grand Junction Church is located on Orchard Mesa at 3233 B½ Rd., Grand Junction, Colo. 81501. Hope to see you at our reunion.

Our Sunday School officers are: Superintendent, Allen Downs; Assistant Superintendent, Ron Church; Secretary and Treasurer, Jeanie Larsen; Chorister, Becky Downs; Pianist, Jane Bell; Program Committee, Shirley Ely, Becky Downs, and Jane Bell; Librarians, Lois Bell and Hank Arden.

We recently had some out of town visitors from the Denver Local. We always enjoy visiting with Jim and Vievea Shaw and their family; son, Ken Shaw; daughter, Verda Malone and her children, Mike and Leigh Ann; their other two little grandsons, who came too, were Jeff Karlin and John Grant. They all came to church with Vievea's mother, Martha Deniston, who lives here. We hope to have them come and see us again real soon.

Alice Larsen spent some time in Nebraska with her son and daughter as they awaited the arrival of the new baby. Cathy had to have an emergency cesarean. They became the proud parents of an eight pound, eight ounce baby boy they named Shane Thomas Larsen. Both Cathy and Shane are doing fine from last report.

Jeanie and Joanie, Alice Larsen's daughters, stayed

home while their mother took care of their brother's family and new baby boy. I imagine they are glad to have their mother home again.

In December we had a baby shower for Mary Toone at our December Women's Meeting. Mary lives in Green River, Wyoming with her husband, Robin and son, Justin. She is also the daughter of Howard and Dorothy Briggs of Malad City, Idaho. We each took our gifts to the women's meeting and after the meeting we each looked at the gifts, then wrapped them. Robin and Mary became the proud parents of a beautiful baby girl. They named her Chrystal Dawn Toone and she weighed over eight pounds.

In October Enid Bell was hospitalized for surgery she had on Oct. 16, 1978. We are glad that she came through so well and is feeling fine again.

Bob and Shirley Ely went to Phoenix, Arizona in December for the wedding of their daughter, Patsy to Gordon McCann. I understand that it was a beautiful and happy wedding. While there Bob and Shirley visited their son, Duane, and his wife, Kathy, and their little daughter. Bob and Shirley had a good time while down there, but it is good to have them back home with us.

Dave and Charlotte Hinkle also spent most of December and Christmas in Phoenix. They have two daughters, grandchildren and greatgrandchildren living in Phoenix. One of their daughters is Bonnie Sanders, who has a daughter and her family living there. The other daughter is Betty McIndoo, the wife of Apostle Don McIndoo, with a son and a daughter and her family living there. Dave and Charlotte enjoyed visiting in Phoenix, but it is also good to have them home with us.

On January 31, 1979 we had a morning women's Meeting at Becky Downs'. After the meeting we had a lunch of salads which each person brought. Becky made two beautiful heart-shaped cakes which were for desert. We had a birthday party for my grandmother, Sybil Ely. She was 79 years young. Everyone gave her a card. At the same time we had a shower for Tom and Cathy Larsen's baby. The gifts were each looked at before they were wrapped to send away. Some of the ladies couldn't make this meeting because of work, school and other reasons at that time. But everyone there had a good time meeting together.

Marvin Ely spent some time with his son and daughter-in-law, Arden and Johna Ely and their children after he went to the Apostle and Bishop meeting. Arden and Johna live in Houston, Missouri. At various times Marvin and his wife, Berneice went to Denver to visit their daughter, Janice Moore and her son, Jeff.

I hope to see you at our Grand Junction Reunion this year. We are really looking forward to it.

Sincerely, your sister in Christ,  
Edith Arden

## TEMPLE LOT LOCAL NEWS

We are truly sorry Donna had to resign as Advocate Reporter. However, I feel honored to fill her shoes — even two pair. I was elected United Workers study leader as well. I hope you enjoy reading our news.

October 27, 1978, Jody and Vic Housknecht became the parents of another baby girl, Nicole Leanne. That same week Bro. John Schut came to visit us. He is from the Netherlands. While he was here he was baptized, called to be an Elder and ordained. John was also able to see the historic sites of the Restoration in Missouri and preached at the Temple Lot.

We are sad to report Gary and Janice (Sprague) Welsh moved to Iowa where Gary has a new job. Our prayers go with them.

Thanksgiving Sunday we had preaching by Bro. Frank Fann and our annual pot-luck "Turkey Dinner." Bro. Virgil and Sr. Grace Rudd would like to announce the engagement of their daughter, Denise, to Greg Evans, son of Mr. and Mrs. Ralph A. Evans of Independence. The wedding will occur later this year.

The last week of November we had only one night free of church activities, Thursday: business meeting, choir practice, prayer, priesthood meetings, YPCL and preaching.

December 9th the young married couples and their children met at the Leslie Case's for a chili supper and taffy pull. Sr. Marion Sprague continues to re-

cover quite well from her open heart surgery. The United Workers met Dec. 11 at the home of Sr. Irene Case. They had their Christmas party and secret pal name exchange.

Sunday, December 17, Bro. Roland Sarratt preached at the Temple Lot. The same day the YPCL went to the Cowgill Local to present the cantata, **Behold it is Written**. Friday evening, Dec. 22, the young people invited the senior membership to church for their second annual Christmas Dinner.

Sunday afternoon, Christmas Eve, the Sunday School had their program. The last Sunday of 1978 we enjoyed preaching by Bro. Benny Case. That evening the young people that could meet out at the Marvin Case's for a social.

We were all happy to hear, with all the snow, Danny Hedrick and his Navy friend arrived safely in Grand Junction. Danny is to continue his training in northern Idaho.

We are pleased Warren and Mary Johnson have moved back to Independence. We look forward to having them in regular attendance.

Sr. Grace Rudd was operated on Jan. 15th. She is recuperating quickly. Tony Grzincic preached the Sunday of January 21, 1979.

Until next time may you be blessed by the Spirit of God.

Your Sister in Christ,  
Barbara E. Case

## SOLEMN ASSEMBLY NOTICE

The Ministers' Conference of 1978 provided that a solemn assembly shall be held on Friday, March 30th and Saturday, March 31, 1979. Therefore, the first meeting will begin at 10:00 a. m. on Friday, with the schedule for further services to be determined by those present.

Attention is called that these meetings are not intended to be prayer and testimony services, but as "an intensive effort to entreat the Spirit of God to direct and instruct this people". Please bear this in mind as we assemble; let the spirit of fasting and prayer accompany each one.

William A. Sheldon, Secy.  
For the Apostles

## WHY CAN'T WE?

Christ was born on Christmas day to love and teach people.

Why can't we all be like him and love and teach people?

Christ died to save everyone from sin and harm.

Why can't we keep each other from sin and harm?

Why can't we be the five wise and not the foolish?

Why can't we obey just ten commandments?

Why can't we all live in harmony?

Christ will come some day soon for us to be judged.

Will we be here to greet him with love?

The love that we all share as one?

The love that taught us not to hurt?

The love for Him and God?

Why can't we be there?

Will we?

Connie Grzincic.



**DIRECTORY OF  
OFFICERS AND COMMITTEES OF  
THE CHURCH OF CHRIST (TEMPLE LOT)**

(Please notify Robert W. Oldham, General Church Secretary, of any corrections of addresses or other information.)

**Archie F. Bell:** Appointed in charge of Missouri, Kansas, Oklahoma, Arkansas, Mississippi, Alabama, Georgia, South Carolina, Florida, Illinois, Indiana, Ohio, and Michigan.

802 South McCoy, Independence, Missouri 64050

**E. Leon Yates:** Appointed in charge of the Republic of Mexico, and in joint charge with Apostle Don W. Housknecht and Apostle Donald E. McIndoo of Texas, New Mexico, Arizona, Southern California, and Louisiana.

Route 1, Box 101B, Mack's Creek, Missouri 65786

**Don W. Housknecht:** Appointed in joint charge with Apostle E. Leon Yates and Apostle Donald E. McIndoo of Texas, New Mexico, Arizona, southern California, and Louisiana.

1909 East Grover's Avenue, Space 15, Phoenix, Arizona 85022

**Donald E. McIndoo:** Appointed in joint charge with Apostle E. Leon Yates and Apostle Don W. Housknecht of Texas, New Mexico, Arizona, southern California, and Louisiana; and in joint charge with Apostle E. Leon Yates of the Republic of Mexico.

18830 North 30th Street, Phoenix, Arizona 85024

**Marvin E. Ely:** Appointed in charge of Utah, Colorado, Nevada, Idaho, Wyoming, Washington, Oregon, northern California, Alaska, and western Canada, west of a line between Saskatchewan and Manitoba.

Route 4, 236 32nd Road, Grand Junction, Colorado 81501

**Robert H. Jensen:** Appointed in charge of Nebraska, North Dakota, South Dakota, Montana, Iowa, Minnesota, Wisconsin, Manitoba and Ontario Canada to the 85th Longitude.

2230 Clay, Bellevue, Nebraska 68005

**William A. Sheldon:** Appointed in joint charge with Apostle Joe W. Kidd of Tennessee, North Carolina, Virginia, West Virginia, Kentucky, Pennsylvania, Maryland, New Jersey, New York, Delaware, Rhode Island, Vermont, Massachusetts, New Hampshire, Connecticut, and Maine; and in charge of eastern Canada, east of the 85th longitude.

1011 South Cottage, Independence, Missouri 64050

**Joe W. Kidd:** Appointed in joint charge with Apostle William A. Sheldon of Tennessee, North Carolina, Virginia, West Virginia, Kentucky, Pennsylvania, Maryland, New Jersey, New York, Delaware, Rhode Island, Vermont, Massachusetts, New Hampshire,

Connecticut, and Maine.

118 Marshall Circle, Oak Ridge, Tennessee 37830  
Apostle E. Leon Yates and Apostle William A. Sheldon be appointed in joint charge of the European field.

**OTHER MISSIONARY APPOINTMENTS:**

**James M. Case:** Appointed as an Evangelist, to labor full time under the direction of the Council of Apostles, to be available upon request in any field, and to serve as the General Church Representative on the Temple Lot.

1106 East Gudgell, Independence, Missouri 64055

**Vincente Poot:** Appointed as an Evangelist, to labor full time under the supervision of Apostle E. Leon Yates in his field.

Quintana Roo, Mexico

**Placido Koyoc Yam:** Appointed as an Evangelist, to labor full time, under the supervision of Apostle E. Leon Yates in his field.

Yucatan, Mexico

**Nicholas F. Denham:** Appointed as assistant to the General Church Representative in the office.

4116 S. Cottage, Independence, Missouri 64055

**COUNCIL OF BISHOPS:**

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**Oren A. Caviness:** Assistant to the General Church Office Manager;

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**VANQUISHED NIGHT**

Night, and a thousand dark shadows  
 Filling the land and the sea,  
 Night, over city and meadow,  
 And wherever His creatures may be.

Then over the city's hushed thousands  
 A flash, and a million lights gleam  
 And the wonder of such transformation  
 Is greater than Aladdin's dream.

And over the sleep of the meadows,  
 The sweep of the wind cross the sky  
 And a flood of soft moon-light is falling  
 While the march of the stars hurry by.

Night, in the soul of a wanderer,  
 Like a harp that is mute and unstrung;  
 The touch of a Master called Jesus,  
 And the songs of the ransomed are sung.

But the magic dispelling the shadow  
 In the city, is centered and shed,  
 By the had that is flooding the meadows  
 With the constellate glories o'erheard.

And blest by the name that it beareth;  
 And eternal its grace and its might,  
 It withholds neither sun, nor soul glory  
 Though it suffereth shadow and night!

And never a pathway so darkened,  
 And never a night time so long,  
 But if we be patient and prayerful  
 There cometh the sunlight and song.

Vida E. Smith Yates, January 15, 1928

**WHERE LANGUAGE FAILS**

Perhaps the most charming of all Joaquin Miller's works is his prose romance. *Life Among the Modocs*, a story of Indian life, says a writer in **The Humanitarian**.

Take this passage:

"I said to the old chief one day: 'Your language is very poor; it has so few words.'

"'We have enough. It does not take many words to tell the truth,' he answered.

"'Ah, but we have a hundred words to your one.'

"'Well, you need them.' . . . The old Indian rose as he said this, and gathered his blanket about his shoulders. His dog lay with his nose on his two paws, and his eyes raised to his master's. 'You have not words enough in all your books to give a single look from the eyes of my dog.'"

**MEMORY GARDEN**

Many times I've wandered back  
 In memory's garden fair  
 And catch a glimpse of Mother  
 With silver in her hair.

In memory I can recall  
 The roses round the door  
 And see again the garden path  
 I've walked in days of yore.

In fancy I can see her smile  
 As she waited there for me  
 Among her many flowers  
 She loved so tenderly.

I see again the garden path  
 And where I used to roam  
 In memory I can see again  
 My mother dear and home.

In memory of my mother and father

Mr. and Mrs. J. W. Burris

Ava, Missouri

Dorothy Burgin, Feb., 1978

**LET YOUR ACTIONS SHOW  
 GOD IS MASTER**

Do you let God be God in your life??

So often our lips declare a truth, but our lives do not always mirror that truth. We affirm that God is the only presence and power in our lives. We declare that God is in charge, but by our actions we show that we have not really relinquished command to God. We have not let go of the problem, the concern, the fear. In truth, we are not letting God be God in us.

God is all powerful and this is his universe. We are to be channels of God's power and love, but we must let God be God in us.

What would happen aboard ship if the crewmen did not let the captain be the captain, in an orchestra if the musicians did not let the conductor be the conductor or on the football field if the players did not let the coach be the coach? There would be chaos, lack of direction, loss of opportunities to advance.

So, too, when we declare God to be in charge, then let's let God be our captain, our conductor and coach. Let's trust God to bring forth our highest good.

Right now, affirm: "I let God be God in my life today." And then let go.

(From Inspiration Break by Marilyn Rieger, Independence Examiner)

## SEEDS OF THOUGHTS

Seeds of thought sown by sermons, lesson studies and testimonies, and that which grew out of them.

I Peter 1:7: "The trial of your faith being more precious than gold . . . though it be tried by fire."

The dictionary meaning of trial is "action of testing or putting to the proof, the fitness, truth, strength or other quality of anything. Verification, proof."

The action of putting to proof, i.e. the exercise of proving the fitness, strength and truth of that which we believe, doesn't necessarily mean sorrow and suffering though "tried by fire" implies pain or stress of some kind, maybe continual crisis pressures.

Alma was "exercised" in his faith: "And it came to pass Alma, being a man of God, being exercised with much faith, cried saying, O Lord, have mercy and spare my life, that I may be an instrument in thy hands, to save and protect this people" (Alma 1:88). This did not mean that only at that moment of urgent need was he exercised, but he had made a practice of vigorous faith action, a living of the truth he believed and put it into everyday actions.

Is not this proof, this everyday living exercise of our faith joy? Isn't this what it means in James 1:2 and 3? "My brethren, count it all joy when ye fall into divers temptations (experiences where exercise of faith is necessary- d.s.): knowing this that the trying of your faith worketh patience."

These are some more references on the importance of patience: Col. 1:11, I Tim. 6:11, Heb. 10:35, 36, James 1:4 and II Peter 1:1-8.

The happenings, the life experience which we by living through and exercising our faith, give us added proof and evidence of the truth we believe; surely, beyond doubt, this is "joy"!

What must I do to be saved? We are asked. We have complied with the first four principles of the Gospel. Now what?

Individually, each looking into our ourselves, our habits, our emotions, our thoughts habits, our actions, etc., each ask within himself, what must I do or what must I quit doing? This examination we may do just between us, individually, and God. Learning in His great Love to yield ourselves to His probing, willing to expose in the pain of honesty to His searching eye, to enter these depths of humility and repentance, with a looking forward in the joy and hope of His Love He sheds in our hearts and lives, thus grow on unto perfection.

How do we keep **alive** to the vital ordinances and the good habits we practice? ordinances of the sacrament, baptism, laying on of hands; good habits of prayers, grace at meals and many others? How do we keep these from sliding into a dull routine or a complacent ritual, a habit with no **Live** meaning? How

do we keep an aliveness of the quickened Spirit, for we do worship a living Redeemer?

Can we sing the "songs of redeeming love" in fullness of Spirit or have they become meaningless, or just words sung from force of habit? "And now behold, I say unto you my brethren, if ye have experienced a change of heart, and if ye have felt to sing the song of redeeming love, I would ask, Can ye feel so now?" (Alma 3:46).

Oh! the beauty is these songs of Redemption! Have they grown more beautiful and with deeper meaning as the years have flown? Yes, I think many do feel the increased beauty and meaning of them.

The other morning I awoke with the words going through my mind, "How beautiful to walk in the steps of the Savior, Stepping in the Light, Stepping in the Light." And then came to mind the song, "His loving-kindness, loving-kindness, Oh! how sweet!"

When we are in heaviness, or when we are "poor in the spirit", then quickly "I will think on God" (Ps. 77:3), otherwise we sink into self-pity, counting o'er and o'er our woes. Rather we should go to our Savior (Matt. 11:28) and think on "His loving-kindness (Isa. 63:7).

Many have suffered un-love; let us remember that ". . . he laid his hands on every one of them, and healed them" (Luke 4:40). He can heal scars of un-love, the scars of neglect, the scars of abuse, that all may joy in His loving-kindness.

"My times are in Thy hands . . ." Let us then walk in the rhythm and beat of His "time" measure. Oft we are out of time, out of tune with his harmony. When we "wait on the Lord", a rest in a song or music measure, let's not get out of step thinking He has forgotten us. Remember the "rest" of the Lord is not idleness but a time-beat with His rhythmic baton, an intensely counted time-beat or half-beat which emphasizes the music. No, God's rests or waits are not idle but vital points in His work; His pauses, His "tarry" times are work filled and we must keep time. We must be occupied by obedience to His will, an enlightened preparing concern, lest we say or act in the spirit of "O, the Lord delayeth his coming" and not be ready for the urgent work to be done at the time of the pause or rest for the "space of half an hour" at the opening of the seventh seal. Rev. 8:1: "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." We find it a time of much work as related in Rev. 10:7: "But in the days of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." And in Rev. 11:15: "And the seventh angel sounded, and there were great voices in heaven saying, The kingdoms of this world are become the king-

doms of our Lord, and of his Christ; and he shall reign for ever and ever."

John 6:68: "Peace be unto you." Have you thought how often these were Christ's first words to His disciples as He met them? Is His peace withheld now? Certainly not; how often the first answer to our earnest prayer is a "peace" enfoldment, a quieting in the depths of the soul. "When he giveth quietness, who then (or what, d. s.) can make trouble?" (Job 54:29) O! yes, our caring for others, our concern for the heavy burdens they carry, all weigh heavy on our hearts, but deeper than this is His "peace."

This peace witnesses in our hearts the knowledge that we've been heard; also "wait" is an answer — "wait on the Lord." Wait for Him to work the full answering as in the "blessing of children." The child is not instantly a full grown man, upright and honorable; there are many years of growing, learning, etc. in this answering.

My soul, wait thou only upon God; for my expectation is from him" (Ps. 62:5). And when the answer is a gentle, firm "No", in the great pain of acceptance of this "no", peace may fill the heart and soul as many have testified.

"For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not" (Isa. 30:15).

O! there is vital "returning" work to be done, and the putting on of the "wedding garments" (Matt. 22: 11, 12); we are constrained to deep study as to what

these wedding garments are, and how we are to attain them; it truly is no idle time, this "wait on the Lord", His "tarry" time.

It is He,  
our Savior who loves us,  
not another, not a stranger  
but our loving Lord.

It is He,  
the loving Jesus  
of our childhood  
comforts and experiences.

It is He,  
the guiding, sustaining  
strength of all our  
growing years.

It is He,  
The Lord our God,

"Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

It is no stranger  
we look for; it is the  
companion of our most  
precious experiences.

Darleen Smith

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## THE SCULPTOR

A block of marble stood  
Before the sculptor where He would.  
He smote with hand well skilled  
And thus with blow on blow fulfilled  
The vision of his mind.

At first with chisel coarse and stroke  
Unspared, the corners off he broke,  
And soon the form appeared.  
And then, with finer tools he wrought  
And finer yet, until he brought  
The perfect image forth.

So, with unerring skillfulness,  
With cunning hand and sure,  
'Tis as the marble groweth less  
The likeness groweth more.  
So God divinely works with those  
He, in the eternal ages chose  
To show His work of grace,

And thus with blow on blow to trace  
The image of His Son!

How blest to know that He who holds  
His tools, before His eyes beholds  
His own beloved One!  
The cares and sorrow day by day,  
The troubles that o'er shade the way  
Together work for good;  
And nothing e'er by chance befalls  
The one whom God in purpose calls  
In Whom His love is found.

And when we have the glory gained,  
And Christ's full image have attained,  
We'll praise His sovereign grace,  
And bless the hand that dealt each blow  
Upon the marble here below  
In working out His will!

—Anon.

## TO THE GENERAL UNITED WORKERS

Dear Sisters in Christ,

It is that time of the year when we start planning for the General United Workers meeting held annually at the General Conference. We want to remind the secretary and treasurer of your United Workers group to submit a brief report on the year's activities. We would also appreciate any oral reports from a representative of your local.

For our program we request that each local bring an offering.

We are looking forward to seeing each of you and to feel that kindred spirit that makes us one.

Please be thinking about who you want for the officers for the coming year.

God bless,

Irene Case, Chairman  
Margaret Casey, Ass't. Chairman  
Lois Harris, Treasurer  
Darl Temple, Secretary  
20602 E. Truman Rd.  
Independence, Mo. 64056

## CHOOSING OUR COMPANIONS

The influence of companionship projects even far beyond the earthly story of those who touch and impress our lives. Indeed, we can never get away from it, and can never be as though we had not experienced it.

If these things are true — and no one can doubt their truth — this matter of companionship is one of vital importance. Especially is it important for young people to give most watchful thought and care to the choosing of their associates and friends. Of course, they cannot choose those with whom they shall mingle in a general way at school, or in work or business. One is compelled oftentimes to sit or stand day after day beside those who are not good or worthy.

The law of Christian love requires that in all such cases the utmost courtesy and kindness shall be shown. But this may be done and the heart not opened to real companionship. It is companionship that leaves its mark on the life, that is, the entering into relations in which the spirits blend. Jesus himself showed love to all men, but he took into companionship only a few chosen ones. We are to be like him, seeking to be a blessing to all, but receiving into personal relations of affection and confidence only those who are worthy and whose lives will help in the upbuilding of our own life.

J. R. Miller

## "THE FAMILY ALTAR"

Do you have a family meeting where with  
loved ones gathered round  
There to meet and talk with Father for His  
mercies to abound?  
Oh, you've never had such blessings till you've  
gathered in the home  
With your children all around you thanking  
God for what He's done.  
There we gather with our Bibles for a time  
of happiness  
With our faces bright and shining, our  
attire neatly pressed.  
Everything must be in order as we come  
before our King  
For we know our Father in heaven  
is beholding everything.  
What rich blessings we're receiving  
through the family hour prayer  
As we seek to please our Father  
and the "Restoration" share.  
There's a change in dispositions as  
we practice every day  
Being kind to one another  
never selfish mean or vain.  
Is this not the truth, I ask you,  
when such miracles take place  
As to change our lives completely  
from a mean and sinful race?  
Yes, it is my friend and brother  
Tis the one and only thing  
Truth alone can work this miracle,  
truth alone will set you free.  
Let us praise our Father in heaven  
for this glad and blessed day  
When at last we've found salvation  
and our sins are washed away.  
Can't you hear that trumpet sounding  
in that far off distant place?  
Soon our Savior will be coming,  
Saints be shouting saved by grace.

Violet M. Tate

## THE WALLS IN OUR EARTHLY LIVES

We struggle morn, noon and night  
To build our house to God's delight;  
The wall, we want ever so strong,  
ever so tight,  
But lo the tempter comes with darts  
strong and bright.  
He hits our walls ever so tight —  
Do they tumble? Look and see  
Through the clouds and mists  
The wall still stands. Why?  
Because the foundation on which it stands  
Is nothing less than GOD and on His land.

by Helen Carroll

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—Edward Sanford Martin

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