

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. 65

Independence, Missouri • August 1988

No. 8

Repentance hath a purifying power and every tear is of the cleansing virtue; but these penitential clouds must be still kept dropping; one shower will not suffice; for repentance is not one single action but a course.

—Robert South

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Zion's Advocate

ZION'S ADVOCATE (USPS 6993-0000)
 Official publication of The Church of Christ
 Headquarters on the Temple Lot, 200 S. River Blvd.
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PUBLISHED MONTHLY BY THE CHURCH OF CHRIST
 200 South River Boulevard, P.O. Box 472
 Independence, Missouri 64051-0472

Second Class Postage Paid at Independence, Missouri

POSTMASTER: Send address changes to Zion's Advocate
 (USPS 6993-0000)
 P.O. Box 472, Independence, MO 64051-0472.

SUBSCRIPTION RATES: Subscription rates for members
 are paid from general funds. In bundles of twelve or more
 for missionary purposes, \$2.00. Non-member rates: one
 year-\$4.00; Canadian and all foreign rates-\$4.50.

Send all donations for the Temple Fund, the
 Storehouse, Consecrations, Tithes, Offerings and
 Subscriptions for The Advocate to:

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 To promote His church, the Church of Christ;
 To be a voice of warning to His people;
 To be Zion's advocate.

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ORIGINAL ARTICLES

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Editorial . . .**PEACE, BE STILL****(Will your faith give way to fear?)**

During a church service recently we were singing from our hymnal the song "Peace, Be Still." I felt prompted to go back to the Scriptures and read the verses found in Mark 4:35-41. The song held a message of hope in perilous circumstances and surroundings. Reading from Mark, I was struck with the similarities between this voyage the disciples with their Master undertook and we, the Church of Christ, with our Master are engaged in this day.

The disciples were told by Jesus Christ, "Let us pass over unto the other side," from one side of the sea to the other. Life can be compared to this sea, born on one side and crossing over to the other side which we know to be a physical death. But death is not an end, but a landing or a beginning which has no end.

The ship the disciples sailed in kept them out of the water and dry, it kept them alive and was the tool used to gain the other side. The tools we use are our talents, acquired skills, endurance, and determination. All these and more are used to cross over to the other side. The ship the disciples sailed in had Jesus Christ, their Master, aboard. We, as members of the Church of Christ, have also asked Jesus aboard, to share and guide us in our crossing! There were other little ships which crossed but these did not have the Master aboard. We are not told what their fate was, we can only hope that as they desired to follow they must have also believed.

The sea the disciples sailed on surely varied in depth, had safe channels with straits to be followed, shallows that would sink their ship with sharp boulders beneath the surface. The world is the sea we cross over with its hidden powers, principalities, snares, traps, and pitfalls, all devices cleverly laid by Satan. The waves that beat the ship and began to fill her are the trials, afflictions, sorrow and pain we all experience. The rain, normally a blessing, when received to excess threatened the ship and her integrity. Excesses can and do threaten our integrity as well! The waves and the rain together beat into the ship to the point "so that it was now full." Would it sink? The disciples didn't know, but feared the worst!

The physical body of Christ slept and this is the body the disciples hurried to awaken. The very heart of Jesus, his Spirit, was it asleep also? Or was it alert and ready to respond when called upon? Physically, I believe he slept to try the faith of his disciples. They believed Jesus to be the Christ, the Son of God, but

their faith paled and seemed non-existent compared to the very real fear of roaring waves, torrential rain and the depths of the sea! The awakened Master rebuked the wind and sea. "Peace, be still." Simply, and with only three words, he quieted the forces of nature! How? As the Creator of all things in heaven and earth!

Then, as their Creator, Jesus Christ asked: "Why are ye so fearful? How is it that ye have no faith?" The next verse states, "And they feared exceedingly." They had known physical fear, in fact their ship was "full." But witnessing the calming of sea and wind they feared exceedingly, knowing the greatness and power of Jesus first hand.

The very real physical dangers are with us today just as the disciples of Christ experienced, not just this once but time and time again during their and our journey with Jesus Christ. Today as I look at my world I see inflation that no longer holds us to a level standard of living but seems to push us farther down each day. We in America, I am told, are much better off than the rest of the world. Job security is non-existent, no longer working with one company towards a planned retirement. Crime used to be a big city problem, somebody else's problem. Now it is our problem at our own back door! Diseases without names, let alone cures. Global powers flexing their muscles and receiving cramps from countries too small to find on the map. Forces of nature out of control, reacting to man's excesses. Moral corruption at every level; nation, state, city, family and each as individuals. Spiritual corruption and compromise. Satires and jokes that used to poke fun at politicians, bankers, doctors and mechanics now take a back seat to some so-called spiritual leaders.

All these are very real fears that come upon us as individuals and as the Body of Christ. Questions I have been led to ask myself, I now ask of each of you! Is it a new thing for Christ's ship (Church of Christ) to be hurried and endangered? Do you believe the ship that has Christ in it may be tossed but cannot be sunk? Will you put to sea boldly and cheerfully in Christ's company? Even with a storm upon you and your family? Finally, will your faith give way to fear? Sobering questions for fearful times! The answer *still* is Jesus Christ who, alone, provides the *peace* we seek. Peace, be still!

—Priest Michael McGhee

AN OPINION OF THE APOSTLES REGARDING THE SACRAMENT OF THE LORD'S SUPPER

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matthew 26:26-29.

This ordinance of the gospel of Christ in which the believers receive of His body and blood ranks with that of baptism in sacredness and significance as a covenant of remembrance of Him.

"And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." I Cor. 11:24, 25.

As we are told that "His commandment is life everlasting" (John 12:50), the observance of the Lord's Supper is not to be trifled with; when it is accepted through faith and righteous desire, we continue as the sons of God, joint heirs with Jesus Christ. It must be received with thoughtful reverence, with pure desire and intent to obey all His commandments. Anything less than this reduces the matter to meaningless ritual at the best, which may well turn to one's condemnation; and to receive the Sacrament in unworthiness, having ought against a brother or to carelessly drift in disobedience from the way of holiness, is indeed a matter of divine displeasure to invoke the wrath of an offended God (see I Cor. 11:27-29). If it so be that we refuse to partake of His blood, as well as His body, our spiritual life is endangered because we have lost a communion with Him; His Spirit cannot remain with such.

"Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." John 6:53

This is a matter of grave concern to your servants, the Apostles. The matter usually revolves over the question of the wine which is used. There are those

who will refuse the Sacrament unless it is fermented (with alcoholic content); on the other hand, there are some who will refuse the Sacrament unless it is unfermented grape juice. To those of the Ministry who are aware of this conflict, the matter should not be permitted indefinitely within the Church.

People on both sides of the issue are perfectly sincere in the belief of the righteousness of their attitude, yet it is plain that either one or both sides are wrong. It is our sober opinion, indicated by the Holy Spirit, that there is error in refusal to accept the Sacrament, whatever is offered as emblematic of the body and blood of Christ.

"It mattereth not what ye shall eat, or what ye shall drink, when ye partake of the Sacrament, if it so be that ye do it with an eye single to my glory." Book of Commandments 28:2.

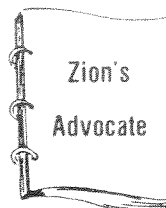
This is the word of the Lord to His Church in the latter days. Is there any who can refute this by either the Bible or Book of Mormon? Where is the commandment of our Lord that the wine must be fermented juice or the unfermented juice? By definition, and thorough research, wine is either fermented or unfermented, and it may be of the grape or other fruit, "The juice, fermented or unfermented of fruits or plants, used as a beverage"—*American College Dictionary* (Random House). Why, then, should we place a stumbling block before another by insistence that it be the wine of our choosing, or refuse to receive it?

We plead with all who are a part of His body (the Church): When offered the Sacrament, do not look upon those emblems, but look unto Christ, remembering His sacrifice for you. Reach forth your hand and partake gladly, knowing that it is by the communion of our spirit with His which will bless our obedience. This has been amply demonstrated by the fact that His Spirit has been generously given regardless of whether the wine was fermented or unfermented. We repeat: "It mattereth not what ye shall eat, or what ye shall drink . . ." This is not to be construed so liberally as to permit the use of water, for the Lord's blessing is asked upon the *wine*. Under circumstances of present, abundant availability, the liquid used should be the

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Sincerely,
Your Editorial Staff

fruit of the vine, preferably of the grape.

A common understanding is that wine is a fermented drink, yet we should not insist upon its use in the Sacrament for reasons given here. Christ, himself, was accused of being a winebibber, and gluttonous, "a friend of publicans and sinners" (Matthew 11:19), showing that He partook of wine, and quite evidently in its fermented state; but it was unquestionably done in moderation.

Our point in all this is: Let us cease any contention over the doctrine of the Sacrament of the Lord's Supper. Contention over the points of the doctrine of Christ is expressly forbidden by Him (3 Nephi 5:29-31). Disobedience in this can only bring disfavor with God and finally condemnation.

One may justify himself in that he makes no issue with his brother or sister in the Church; but will he

contend with his God? If he will refuse the Lord's bounty, so graciously offered, by which he may receive the Holy Spirit's in-dwelling, is this not offensive to God, in fact, a contention with Him? God will look upon ignorance with unbounded compassion and tolerance, but He cannot do so with those who know His commandment and yet refuse.

The scribes and Pharisees of old were condemned of Jesus, saying: "Ye blind guides, which strain at a gnat and swallow a camel." Let us no longer be spiritually affiliated with such. In the absence of specific direction or commandment of our Savior, it is best to leave a mooted question alone, and to take the Sacrament of the Lord's Supper in simplicity and gladness as a little child, for except we learn to do this (that is, to become as a little child), "ye can in no wise inherit the kingdom of God" (3 Nephi 5:40).

EPHRAIM AMONG THE GENTILES

by Apostle William A. Sheldon



An old adage says: "East is east and west is west, and never the twain shall meet". In a similar vein of thought, there are those who feel that an Israelite is an Israelite and a gentile is a gentile; that people are either one or the other; that the only bridge or commonality between these classes is in the gospel of Christ, who broke down the "middle wall of partition" (see Ephesians 2:11-16), so that all may be in Christ through faith and obedience.

Before going further, it will be well to define what is meant by the term, gentiles. In general, it means nations, but specifically, the term applies to those nations which are not of the covenant through Abraham, extending to the whole house of Israel, his descendants. To the Jews, it was an epithet of derision applying to all who were not Jews.

Because the promises of God to the nations are centered in the seed of Abraham, through Isaac his son and Jacob the grandson, and the covenant being focused upon Jesus Christ, therefore it is in Christ that all, both Jew (Israel) and gentile, may be one, the children of God, and heirs of the promise made to Abraham, i.e., "In thy seed shall all the nations of the earth be blessed" (see Genesis 22:15-18).

Our point is that while the foregoing is true, it is also true that the tribes of Israel have been and are mixed among gentile nations, or among those who are not of that lineage. While some of Israel may have maintained an exclusive blood line even while living in the midst of other nations, it is probable that intermarriage has largely obliterated the physical distinctives of the twelve tribes. As for religious distinction, it is non-existent except for the orthodox Jew (tribe of Judah), and these are apparently in a minority of

those who claim to be Jews by blood. Indeed, many Jews are atheistic, making no confession of belief in God (the Lord, or Jehovah, or Yahweh).

If the above is a fair assessment, in broad terms, of the situation with modern Israel, we can only feel bewilderment as to how the Lord will accomplish the great task of gathering Israel in these last days to the "lands of their inheritance" (2 Nephi 6:3) and to fulfill all the prophecies relating to the recovery of that people to himself. The word, "lands", has been emphasized to show that there is more than one place or area involved; more on this later. In our human reasoning, the task is impossible to be fulfilled, but with God, nothing is impossible.

We will now touch more specifically upon the theme of this article: That Ephraim as one of the—shall we say—sub-tribes of Israel, is among the gentiles, and in fact upon the American continent. I have chosen to designate Ephraim as a sub-tribe because Ephraim's father, Joseph, was one of the twelve patriarchs which headed the nation of Israel. Ephraim was not one of the twelve tribes, but because those of Ephraim were chosen as rulers in the northern kingdom of Israel (the 9-1/2 tribes which separated from the southern kingdom of Judah), that kingdom was often referenced as, Ephraim. In that sense, the term "Ephraim" covered all those tribes.

Israel means "prince of God", the name given to Jacob by God, and signifying that he was specially chosen, as a son of Isaac, through whom the promise of God to Abraham was to be fulfilled; that through his seed the nationhood of Israel was to be established, notwithstanding the fact that the divine covenant had a spiritual fulfillment in Christ, and that

Jesus was of the lineage of Judah.

It will be important to notice that the Americas, north, central and south, is Joseph's land of inheritance, and that his seed is extended through both of his sons, Ephraim and Manasseh; not only through Manasseh of whom the Nephites and Lamanites are descended, as recorded in the Book of Mormon, but also through Ephraim, of whom we have only veiled scriptural reference in this connection. Though the matter is obscure to many, we feel the identity of Ephraim as an inhabitant, especially of North America, is fully substantiated.

Much has been written in the Church concerning Israel and of Joseph upon this land, and we will only touch upon this briefly, feeling assured that this is an accepted premise not only by the Church of Christ, but by latter day saints in general. Jacob (Israel), speaking prophetically of his son Joseph, said:

Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall. The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren. Genesis 49:22, 26

Here we have it stated that Joseph would be the progenitor of many people ("a fruitful bough"); that his descendants (branches) would "run over the wall." This is alluded to in Isaiah 16:8, in which it references the migration of Lehi and his family, as shown in the Book of Mormon. We will not elaborate on this here, only to point out that the "wall" of Genesis 49:22 is identified as "the sea." Verse 26 of Genesis 49 offers the clue that Joseph's land would be a land of "everlasting hills," and that his seed would be "separate from his brethren." In other words, Joseph's inheritance would not be in Canaan, as was promised to the twelve tribes of Israel in a general sense, but would be elsewhere; he would be separated from his brethren. Thus, when the Book of Mormon speaks of Israel being gathered to the "lands of their inheritance," it is quite literal. The Americas are Joseph's land, while the other eleven tribes are to gather, generally speaking, to the land of Canaan, or Palestine.

This separation is emphasized again in a prophecy through Moses as recorded in Deuteronomy 33:13-16. Please read, and notice again that Joseph's seed was to be "separated from his brethren." We think the whole text can only allude to America, especially the U.S., and this is further verified in 2 Samuel 7:10:

Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime.

This does not specifically mention Joseph, but rather, Israel. However, bear in mind that Jacob blessed the two sons of Joseph (Ephraim and Manasseh) and prophetically placed his spiritual name of Israel upon them (Genesis 48:16). He laid his right hand

upon Ephraim, the younger son, signifying the greater blessing upon him, and that "his seed shall become a multitude of nations" (read all of Genesis 48:8-20); but there would be those of both Ephraim and Manasseh, called Israel, who would "dwell in a place of their own, and move no more" (2 Samuel 7:10); neither would the "children of wickedness afflict them any more as beforetime."

Thus, we have briefly portrayed our understanding of the completion of the divine plan of gathering Israel, only as it affects the seed of Joseph, Ephraim and Manasseh. It has not been our intent to exhaust this phase of the gathering, nor to even touch the gathering of other tribes of Israel to Canaan, or the land of Palestine. We are concerned here about "Joseph's land," and especially of Ephraim, specifically in North America. So, what do we find?

"Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned. Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth not." Hosea 7:8, 9.

Ephraim has been "mixed . . . among the people," and in his latter years, when gray hairs are upon him, strangers (gentiles) "have devoured his strength," "yet he knoweth (it) not." This depicts Ephraim's loss of spiritual strength among the gentiles, and is further illustrated:

"Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure . . . Ephraim hath hired lovers." Hosea 8:8, 9.

"Because Ephraim hath made many altars to sin, altars shall be unto him to sin. I have written to him the great things of my law, but they were counted as a strange thing. For Israel hath forgotten his Maker, and buildeth temples . . ." Hosea 8:11, 12, and 14.

"When I would have healed Israel, then the iniquity of Ephraim was discovered . . ." Hosea 7:1.

What a graphic description of Ephraim in the latter days, in the U.S.A.! God has discovered the iniquity of Ephraim in his "many altars to sin," the proliferation of churches and temples built to honor Him, but He is not there, for the altars of Ephraim "shall be unto him to (or, "for", W.A.S.) sin"; in their sacrifice or offering, "the Lord accepteth them not" (Hosea 8:13).

Moroni foresaw this same spiritual pollution of Ephraim among the gentiles upon this land; that the churches would become defiled and lifted up in pride; that they would build up secret abominations to get gain, and cause widows and orphans to mourn (see Mormon 4:36, 48-50, 55).

Now notice Hosea 8:12 again: "I have written to him the great things of my law, but they were counted as a strange thing."

This alludes to the coming forth of the Book of Mormon unto Ephraim (the "great things of my law") but it is counted as a "strange thing"; it will be rejected. Ephraim is to consider the great things of God's law as a strange thing; and where is this to occur? In his own land, of course, in the land given to Joseph! Remember: Joseph's seed is Ephraim as well as Manasseh. Where is Joseph's land? The Americas, to be sure, and especially the U.S.A.! Where was it

that the Lord caused the great things of His law (the Book of Mormon) to be found? In New York state, of the U.S.A.! And who found it? Joseph Smith, an Ephraimite gentile!

Do I hear some people saying: "Hold on! Joseph Smith was a gentile, and therefore, he was not of Ephraim?" Well, that he was of Ephraim is specifically what this article is all about; and I think we have offered sufficient evidence that: (1) Ephraim was to be scattered among the nations (gentiles) and, (2) The Americas are Joseph's land; (3) Joseph's seed was Ephraim and Manasseh; and therefore (4) both Ephraim and Manasseh would be found here; (5) Ephraim was to receive the great things of God's law, yet would consider them as a "strange thing."

Now let us look at one of our favorite texts relative to the Book of Mormon: Ezekiel 37:15-19. We need not convince members of the Church of Christ that the "stick of Judah" (v. 16) is the Bible, nor that the "stick of Joseph" is the Book of Mormon. Why is the latter called the "stick of Joseph"? It is pre-eminently for Joseph's seed, Ephraim and Manasseh, but also for "all the house of Israel his companions." But now notice: "...Behold, I will take the stick of Joseph, which is in the hand of Ephraim"; and the Lord said He would put it with the "stick of Judah", and "they shall be one in mine (the Lord's) hand." Could it be shown more clearly that the Book of Mormon would be in the hand of Ephraim, and that Joseph Smith was of the tribe of Ephraim? Surely not.

There is a sidelight to this fascinating story which seems to have gained some acceptance, but we trust it is not too greatly so in the Church of Christ. This is that: (1) To be an apostle, one must be an eye witness to the resurrected Christ, and that (2) An apostle must be of the house of Israel; there would be no gentile apostles, and therefore (3) Joseph Smith, being a gentile, he or others in the restored Church of Christ, could be the Lord's apostles.

We think we have shown enough to reasonably satisfy the unbiased that Joseph was of Ephraim, of the house of Israel. In latter day revelations, he is referenced as an apostle of Christ, as also others: Book of Commandments 15:10,11 (David Whitmer and Oliver Cowdery); *ibid.*, 16:1,9,10 (Martin Harris); *ibid.*, 22:1; 24:3 (Joseph Smith). We are satisfied this was

Part Three (Conclusion)

In our study thus far we have found that it is necessary to not only believe the gospel of Christ but also to obey it. We are to "do" the things that Jesus has commanded us to do and to live the example that he has set for us. We have found that it requires great diligence on our part to be steadfast in the truth. These things that we do in obedience to God's will are called works.

At this point a clarification should be made lest we suppose that by doing works we merit our own salvation. There is some controversy on this subject among Christian religions, but with what we have in the Book of Mormon along with the Bible we are able to grasp a more full understanding of God's plan of salvation.

Let us go back to John 3:16 to confirm in our

the Lord's provision, notwithstanding that not one of these four occupied in the first council of apostles.

Now, if there was to be no apostles in Christ's Church in the latter days before His second advent (as is theorized), then what will we do with Ephesians 4:11-13:

And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

We surely have not yet come to the "unity of the faith"... "unto the measure of the stature of the fulness of Christ." Until we do, there will yet be the need of apostles, prophets, etc. in the Church of Christ; and perhaps some of our troubles may be due to a lack of respect and heed to these various officers.

Though we feel assured that many of us are of Ephraim, and thus of the house of Israel, why should it be thought as a prerequisite that one must be of that lineage in order to be called as an apostle? Or why must he be an eye witness of the resurrected Christ? Did Jesus make any such specification? It is true that in the establishment of His Church during His ministry, He chose those as apostles from among the Jews. Are we then to assume that an apostle must be of the tribe of Judah? No, but He chose them because the gospel was to go first to the house of Israel, and later to the gentiles. In the latter days, it was to go first to the gentiles, and then to the tribes of Israel, beginning with the Lamanites (see 1 Nephi 3:199-200 and Ether 6:13). In going then, to the Jews, and afterward to the gentiles, because they could truly testify of the resurrection of Christ (a matter of unbelief even among the apostles until they saw Him), they could do so with the boldness of knowledge that it was true.

This has been somewhat of a digression from the main theme, yet has seemed important in the overall picture.

HE THAT DOETH TRUTH

by Apostle Roland Sarratt



minds God's act: "For God so loved the world, that he gave his only begotten Son..." This is a gift from God unto the world. Paul calls it "...his unspeakable gift." (2 Corinthians 9:15) It is greater than words can describe. We find in the words of Amulek (Alma 16:213) that it is an infinite atonement which means that it is without limits.

This great gift of God was extended toward mankind as an act of grace. As a result of the sin of Adam all mankind were in a fallen state unable to save themselves. Through His love God has had mercy upon us and He has provided a complete plan of salvation which includes not only the atonement for our sins but a preparatory means (a way of life) by which we can hope to regain a state of purity that will permit us to return into the presence of God. This is God's plan and it is His will that we are saved, not only from Adam's sin, but from our own sins and our inclination to sin. His desire is that we, through obedience to His commandments, become perfect even as He is perfect. This is all made possible through the sacrifice that was offered by Jesus Christ.

Therefore we declare that our works, no matter how great or small, can not earn us our salvation. We can never hope for eternal salvation independent of the blood of Christ. Paul says, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." (Ephesians 2:8,9) Nephi agreed with Paul when he said, "For we know that it is by grace that we are saved, after all we can do." (2 Nephi 11:44)

The understanding of the Law of Moses among the Nephites was quite different than it was among the Jews. The Jews were more inclined to follow the letter of the law in a more literal and carnal way than the Nephites. The Nephites observed the Law of Moses until the coming of Christ because of the commandment to do so, but they understood that the observances of the law were types and shadows of Christ and many of them looked steadfastly toward his coming. Whereas the Jews, on the most part, were blinded by the attitude that they were justified by their observances of the law alone. They were not receptive to Christ and to the fullness of the gospel that he preached unto them. Paul, as an apostle of Christ, spent much of his labor educating the peoples away from the Jews' teachings and practices and brought them to an understanding of the need to exercise faith in Christ.

In Paul's writings to the Romans he used Abraham as an example: "What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." (Romans 4:1-5)

In the previous chapter Paul made reference to two types of law, one of works and one of faith. (See Romans 3:27) In Paul's references to Abraham, it appears that he is drawing a comparison to the law of faith with the law of works, the latter being the type of the Law of Moses. If one should seek to justify himself by works as if he is paying off the debt, then he is acting independent of Christ and is not observing the law through faith. It may appear that Paul was overemphasizing the difference of faith as compared to works, but it all depends upon the attitude of the people that he addressed.

James seems to have a controversy with Paul over works, but again the circumstances may have been quite different. James' general epistle was apparently addressed to the whole church.

James says this in part: "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

"Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only." (James 2:18, 21-24)

James makes it plain that Abraham did a work, but his work was the result of his faith. In other words, he observed the law of faith rather than a law of works. Looking at it from this standpoint, James and Paul agree. James simply does not address the Jewish traditions as Paul does. Both men emphasize a belief in Christ which, as we have already found, is a work.

Mormon wrote us these words which seem to put the whole thing together: "And may God grant, in his great fullness, that men might be brought unto repentance and good works, that they might be restored unto grace, for grace according to their works." (Helaman 5:71)

We have to stand upon the fact that a belief in Christ is necessary to obtain the salvation of our souls. Along with that belief, it being the initial response unto the glad tidings of the gospel, the doers of the truth will perform works which will not earn (or pay for) their salvation, but will prove that they have responded favorably to the gospel. In other words the works will act as a witness and will merit a reward for those who have so worked out their "... salvation with fear before God..." (Alma 16:237)

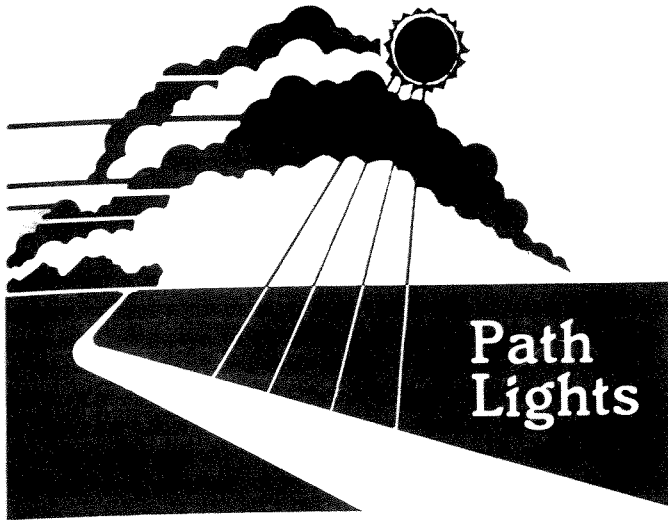
Some might try to tell us that works are totally unnecessary to obtain salvation, but looking at the balance of scripture we find that at judgment our works play an important part in gaining a reward.

Jesus told his disciples, "For the son of man shall come in the glory of his Father with his angels: and then he shall reward every man according to his works." (Matthew 16:27)

Again he said, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." (Revelation 22:12)

Alma couples works with desires of the heart as he explains the judgment to his son Corianton: "And it is requisite with the justice of God, that men should be judged according to their works; and if their works were good in this life, and the desires of their hearts were good, that they should also, at the last day, be restored unto that which is good; and if their works are evil, they shall be restored unto him for evil." (Alma 19:66,67. I recommend you read verses 64-71.)

Alma continued to emphasize the effect that our desires have upon receiving a reward in verses 68 and 69: "The one on the one hand, the other on the other; the one raised to happiness, according to his desires of happiness; or good, according to his desires of



My Family Couldn't Survive Without the Master

I don't ever want to belittle the things that God does for me daily. Who can praise His name enough for the protection and watchcare He bestows upon our little ones. In my testimony, I'm sure you will see traces of your own.

The other day I was talking long distance on the telephone, of which my husband was aware while he was outside painting a table. I thought he was watching our one-and-a-half year old. When I got off the phone I realized he didn't know where she was. I checked a couple of neighbors and they had not seen her, so a slight panic began to flow through my veins. We live in the mountains of Arizona in a mobile home park surrounded by pines on three sides, where occasional bears have been seen, and on one side by a busy highway. Just as I was trying to decide which way to go I spotted my neighbor (and sister in Christ), Kathy Malloy, driving up the street with a little blonde thing sitting on her lap. She said as she was turning into the Park, she happened to look to her left and saw her stuck down in a ditch, hysterical but fine. Later, I remembered that she had a little hat on so I went in search of it and what I saw made me shudder first and then praise our God even more. There were many perils down where my baby was found. One way out of the ditch led to the highway, which she did not see, and just about 60 feet from that ditch was an open manhole full of water. There were also drainage pipes she could have crawled into. I envisioned the hand of an angel holding her there in that ditch until someone came and helped her. Thank you, Lord.

Over Memorial weekend my family and relatives went to Roosevelt Lake camping. My son Benjamin is four and cannot swim yet. The shoreline was very shallow except where the boat was parked. There were many drop offs in that area. Ben jumped off the boat thinking it to be shallow. As he bobbed up for about the 3rd time my mother realized what was happening. She was on a tube with the baby. She jumped off and it was over her head. While she held onto the

baby, Ben's nine-year-old cousin Zak managed to grab him to safety. At this time I was out back filleting fish.

Thank you, Lord.

Another experience that happened while we were at the lake took place when I was in the back of our truck which has a camper shell on it. I was in the back getting into the ice chest when the truck started rolling down a hill into the water. I jumped out of the back and then into the front to stop it before it got too deep. Another close call. No doubt in my mind, my family couldn't survive without the Master!

Even yesterday, my baby was napping and awoke while I was outside painting and got hold of my sewing basket. When I came in she was all tangled up in thread, buttons and pins. But, she was laughing and unharmed.

Daily he watches over his children, until the end shall come.

Love and Faith to you all,
Kathy Cloyd
Show Low, Arizona

A Blessing of Healing

I have given this testimony from time to time through the years, of a wonderful blessing of healing of glaucoma, and yet I know there are some who have not heard it, so will take this means of relating it once again.

Almost twenty years ago, in the early spring of 1969, I had gone to have my eyes examined, and learned to my dismay that I had glaucoma. The doctor said that I would need two kinds of drops, but didn't want to start me on them until he tested my eyes with a special machine he had, but which was out of order at that time. He was waiting for the needed repairs.

This took place just shortly before our General conference of that year, and though I wanted to go to Independence to attend, I was undecided about doing so without first being able to get the needed drops for my eyes. However, our late Sister Doris Hutchison kept encouraging me to go anyway, and ask for administration while down there. This I did, and I recall that after the administration, as I stood up to go back to my seat, one of the Brethren who had performed this ordinance said to me, "I want to hear your testimony at the reunion this summer." He was referring to the Wisconsin reunion we were having those years.

Upon returning home I had my eyes examined again, and there was no sign of glaucoma, nor has there been in subsequent examinations through the years since then. For this I am very grateful, and do praise and thank our kind and gracious Heavenly Father for so great a blessing on my behalf.

Your sister in the gospel,
Helen Taubert
Milwaukee, Wisconsin

HE THAT DOETH TRUTH from page 116

good; and the other to evil, according to his desires of evil; for as he has desired to do evil all the day long, even so shall he have his reward of evil, when the night cometh."

The total of the scriptures are plain in that our complete disposition, which includes most definitely the desires of our hearts, will determine our reward at the last day. Our works, the evidence of our true desires, will be measured against the written word, it being the standard of truth: "For out of the books which shall be written, I will judge the world, every man according to his works, according to that which is written." (2 Nephi 12:66)

There is no question about it. Our response to the great gift of God, both initially and entirely, requires our faith and obedience to the truth as spoken and exemplified in Jesus Christ if we are to receive the salvation of our souls and the rewards of our works.

These facts may seem rather basic, but we must return to the simple truths of the gospel of Christ if we are to overcome the influences of the environment that we are in. We must strive to be responsible for our attitudes toward the word of God as well as the deeds that we perform. Let us return to the admonitions of the prophets of old and be aroused in our appreciation of God's goodness toward us and toward all mankind.

In closing let us listen to the words of Alma:

"And see that ye have faith, hope, and charity, and then ye will always abound in good works; and may the Lord bless you, and keep your garments spotless, that ye may at last be brought to sit down with Abraham, Isaac, and Jacob, and the holy prophets who have been ever since the world began, having your garments spotless, even as their garments are spotless in the kingdom of heaven, to go no more out." (Alma 5:41,42)

-NEWS- NOTICES AND ANNOUNCEMENTS

THANK YOU

In order that we miss no one in expressing our appreciation of the many, many cards and love sent to us at the passing of our loved one, Kenneth J. Smith, we say "thank you" here in the *Zion's Advocate*.

Sincerely,
The family of Kenneth J. Smith

INDEPENDENCE EAST LOCAL NEWS

Greetings,

Hope this finds everyone in good health.

Bible School this year was the biggest we have ever had. There was around seventy children. The children made crafts and studied Bible and Book of Mormon lessons. I believe the kids were at their best. The teachers were wonderful as usual and the helpers were greatly appreciated. There was a program Sunday evening, and guess what? No air-conditioning. It had quit working that afternoon. It was hot to say the least, but the program was a sell-out. Cookies, coffee and punch were served downstairs after the program. A nice evening was shared by all.

I regret there is some sad news to report. Our brother Kenneth Smith passed from this life on June sixteenth. Kenneth was loved by all and will be missed by all who knew him.

Well, that's all 'til next time.

Patty McGhee

OKLAHOMA NEWS

On this hot summer day, as I pick up my pen to write a

bit of news to you, many faces come to my mind—faces of my church family from all over the land. All of us, in the state of Oklahoma, greet you!

We meet each second Sunday, either in Edmond (NE edge of OKC) with Laura Mae and M. G. Elwell or in Shawnee (about 30 miles east of OKC on I-40) with Barbara and Mike Kimball. We have Sunday School at ten o'clock and church/sacrament service at eleven o'clock. On each of these Sundays, someone from Independence, who works with the Visiting Ministers Program, drives down to meet with us. If you can, join us.

I've thought many times about the Visiting Ministers Program. From our point of view, this is one of the most important programs the church has. We hope it will continue.

The most important and happy news from us is the baptism of Mike, Jeff, and Steven Kimball. I know this made Barbara Housknecht Kimball (wife and mother) very happy. They drove to Phoenix to visit Barbara's parents, and while they were there, this very sacred event took place. Apostle Housknecht and Apostle McIndoo were honored to baptize these three beautiful people. I wish all of you who read these words could get to know Mike. He is one of the kindest people I know. Jeff and Steven are fine young men. The three of them are so very welcome to our church membership.

On Mother's Day, Elder Frank and Carol Fann came to visit us. It seemed like old times having them come. Brother Frank taught our Sunday School class. We read and discussed the subject of "Zion." Brother Frank's sermon was about "Mothers."

On June 13, we were honored to have Apostle Roland and June Sarratt. Our Sunday School class was taught by Brother Roland. We chose the Book of Mormon beginning with the Third Book of Nephi. Brother Roland administered the sacrament followed by prayers and testimonies. It was a good worship service.

Roland and June always come by the way of Tulsa to

see the Stephen Sarratt family. They reported all is well and that the family of three will soon be a family of four.

I like the Book of James. Do you? In chapter three, verses 17 and 18 it says, "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

May peace be with you,
Alzada Massey, reporter

GREETINGS FROM GRAND JUNCTION

It is a beautiful day in western Colorado. God is in his heaven and all is right with the world! The little rainstorm that passed through this afternoon has failed to put a damper on this springtime delight. On the way to town this morning, a lovely butterfly crossed our path and rose just above the hood of the car, continuing its graceful flight, perhaps unaware of the disaster it had escaped. It would have saddened me to see it flattened against the grill. We hear in testimony of those in happy ignorance, protected by the hand of God, thankful for his preservation in moments of vulnerability and weakness. Need a spiritual boost? Attend a prayer and testimony meeting.

On March 13, the sixty-fifth wedding anniversary of Harvey and Alvina Bell was celebrated with an open house at the home of their daughter, Alice Larsen. Many friends and family members gathered from near and far to make the occasion joyous. Theirs is an example of faithfulness through the years, both to each other and to God. In this age of disposable relationships, it is good to know that marriage can endure, that lasting commitments can be kept.

Our Easter observance was a very pleasant gathering at the home of David and Kathy Larsen, where we picnicked and visited all afternoon. The youngsters generally kept up their merriment, while the more tranquil type indulged themselves in the good-natured confabulation typical of our relaxed gatherings.

At present writing (May 25*), we are engaged in the yearly task of preparing for the Colorado Reunion. Those little things we've been meaning to get around to have made their way to the top of the list, and there seems to be so much to do all at once. Somehow, we manage to get most of it done and greet our guests with great pleasure.

*Your Editor apologizes for having delayed getting this first portion of Grand Junction news published, as it was intended for the July issue. I have combined July's and August's (which starts, "Colorado Reunion Report") news here.

Each new day presents us with the opportunity to accomplish much for our families and for God. A friend sent me a little piece I would like to share with you.

TODAY I BEGIN ANEW

NEW DAY

No matter what yesterday held, I begin today with a fresh start. Today is a new beginning, for it is a completely new span of time. It includes no preconceived boundaries, pressures, prejudices, or limitations from the past.

I accept this day as a gift from God and I prosper in it. As I choose to use fully this day's opportunities for growth and enjoyment, I energize the abilities God has bestowed on me.

I bring to today expectations of good and a willingness to partake of the activity and joy that are in this day. I greet

today with enthusiasm. I ask myself what I can do to make today special and lovely, what I can share with those I meet, and how I can use my time to accomplish the most good. I have the power and the will to guide my life onto the path I want it to take. I take the first step on the path of a new beginning today.

COLORADO REUNION REPORT

The day dawned clear and bright on June 10, as we gathered at the Orchard Mesa local for the annual Colorado Reunion. We were thankful for the gathering clouds which kept the day from becoming uncomfortably hot. Many prayers were offered in behalf of those in need of physical and spiritual blessings, and we feel that much strength was gained from hearing the moving testimonies. One young mother rose with a tiny new one in her arms, giving thanks for the blessing they had received during a difficult delivery, due to prior administration from the elders. Several expressed their wonder at hearing a rich full sound when the congregation sang in moving harmony, as if accompanied by an organ. A young brother began singing "Come Unto Me, Ye Weary", and was quickly joined by the rest. The life of one particular sister has been filled with many hardships, but her testimony was that "God will carry you through with joy". We felt the need to share another's burden when a sister told us that someone in our midst carried a heavy burden. Our prayer list grew longer as the reunion continued. It was the great desire of Brother Bill Nast to attend this reunion, but he became ill from the altitude and a combination of physical ailments, and had to return to Missouri without greeting many of his friends and loved ones.

During the first preaching service, Brother Gordon McCann asked us why we had come to this reunion. We came to refresh, rekindle, and regenerate our spirits. In the coming days, we must keep that spark alive and pass some of this reborn enthusiasm on to others, that their lives may be touched in turn.

I simply love our evening song services, where we get to call for our old favorites and hear some new songs, too. Sprinkled through the service are special numbers by varying groups from near and far. Our chorister, Sister Enid Bell, works hard to make this time special for young and old alike, and seems to remember most of the children's names—no small feat. By the time this service is over and the evening preaching service begins, many small heads are leaning against the nearest shoulder, and we observe small forms sacked out on the floor.

The speakers this year included Brothers Gordon McCann, Don McIndoo, Jay Moser, Ken Oar and Bob Oldham. Their messages of instruction and insight have left us encouraged and lifted. One message was directed to the "middle-aged" kids, those from ages 10 to 12, whose peers are questioning everything. We do not need to have a physical answer for the existence of God, knowing that even in the most evil of times there is always hope. The other sermons included this idea, to some extent, and gave us the assurance that God knows us and cares for us. Our responsibility in return is to love and serve him earnestly.

My family and I missed the Saturday morning prayer and testimony meeting in order to visit with my brother David Maley, and his wife Cindy, who were passing through here on their way back to Missouri. I had mixed feelings about not being at church that morning, but it had been some years since we had seen each other. I was glad we took a little time to be with them. During this meeting, I've been told, a request for prayers was made which I would like to pass on to you. Brother Marvin Carroll asked that he

and his family be remembered, as he had a decision to make. This special request deserves our prayer attention, that the illness and difficulties which Marvin and Helen have encountered in their family may be overcome according to God's will, as they have expressed their desire. We cannot fully comprehend another's needs, but our heavenly father can and will answer diligent prayer.

I would like to make a request for prayers. My husband Allen lost his job one week before Christmas 1987, when the dairy bottling plant he had worked for almost ten years sold the business and closed their doors. He worked for another plant forty miles away for two months before being laid off with several others. Allen is making storm windows for a glass company presently, at less than half his wages at the bottling plant. I'm sure that with help from God, we will both find rewarding work to do. We are resourceful and creative these days, and willing also to settle for a little less in exchange for some peace of mind. Do remember us, will you?

Our prayers are for you in the midwest United States who have suffered because of the heat and drought. The snowpack in the mountains did not contain the moisture expected this year, so we in this irrigated valley may face difficulties next year. Right now, the mountains provide a cool retreat, and several families stayed after the reunion to camp with others in the hills. We took flight last weekend to enjoy the cool mountain majesty, armed with mosquito repellent and fishing poles. God must have been protecting his gentle creatures, as we didn't catch many fish. It was good to spend time together as a family, so we'll rig our poles differently and go again. We expect to watch Independence Day fireworks from atop the Colorado National Monument, one of God's scenic wonders, in the company of church friends (church friends are the best kind).

No news is not good news, when it comes to the Advocate. It means that someone didn't think there was anything newsworthy to report. We hope the Advocate reporters realize how much we enjoy what they write, and recognize just how valuable the ordinary becomes to people who are far from them. The fellowship we cherish so much and gain during these reunions is largely due to conversations in the dining hall, where we ask about each other's lives and families. So, please write "a letter home" and send it to the Advocate. Your church family will treasure it.

Love and prayers,
Becky Downs, reporter

TRI-STATE REUNION

Flandrau State Park - New Ulm, Minnesota

Transformed from a prisoner of war camp, there was nothing about the group camp to give an inkling that it would bring encouragement from the ground like a crop of mushrooms. Or perhaps manna.

We did not know there was a facility for baptism when our reservation was made. We did not know we would need a baptismal facility! The kids found it and came dripping to report their find of a creek with an artificial reservoir! No other park we had applied for (but failed to get) had such capability. God knew the heart of a humble man, heard his prayers, and supplied the secluded spot no larger than an indoor baptismal font.

On Friday evening, May 27, we were busy setting up camp; at supper; then vesper. The good, strong voices echoing off the ceiling rewarded the day's travel, and prepared us to settle down to the sleep which "knits up the raveled sleeve of care".

On Saturday morning a genteel, brass "school marm" bell gave its quiet invitation to awake and get to the 7 a.m. prayer meeting. Its clear and pleasant sound must have met with the approval of our Savior who knocks quietly at the door of our hearts. Forest Maley led the prayer group and Bob Eddy offered the opening prayer. Good participation ensued and sweet singing of "Jesus Calls Us O'er The Tumult", "Where He Leads Me" and other songs.

After breakfast a "Meeting of Greeting" assured that none of us were strangers to each other. First-timers to Tri-State were Joseph Miles; Gale Brantner; John Igheighe from Legos, Nigeria; Michael and Connie Payne, their Manddy and Jason; Wayne and Leona Krause; Peter and Elaine Gould, their David, Leah and Hannah; Steven and Lisa Gill, their Jennifer and Cassandra; Barbara Case's lovely parents, Mr. and Mrs. Ponder; Candace Tiedmans, Patty Sedlak and her sister, Joanie; Maari Gill; and Matthew Swann, friend of Ronnie Gill.

At 10:45 Gale Brantner offered a special prayer for a reunion. Charles Brantner was our speaker. "Tis A Glorious Thing To Be In The Light" was sung in opening. Merlin and Evalin Eddy, Leah Ferrier, Stephen and Enoch Gould sang "It Is Well With My Soul".

The (Youth) Treasure Hunt took place, and at a later time Nana Gill presented the children in a program of scripture readings concerning "treasure". Each child carried a gift to present to whomever they chose to give it. They received Book Mark awards sent to Reunion by Elder Edward Toulouse in Michigan.

Glenn Gill conducted group discussion of Baptism. Various members gave testimony concerning their own or others baptism.

Together, Ben Case followed by John Case, put in an hour and a half of work for the Master on sensitive but needed topics. At about 9:30 p.m. a Song/Prayer was sung by Thomas Maley, Steven, Glenn, and Donald Gill, after which John Case introduced Bob Eddy as speaker. Part of Bob's avowed job was to keep us awake to hear. He alone knows (from his vantage point) how well he succeeded. "Stepping In The Light" was sung in closing. Closing prayer was by Gale Brantner. Saturday as you see was our Workday, hence the marathon of meetings.

Sunday, our Worship Day, was just as busy! On Sunday morning folks gathered before the appointed 7 a.m. meeting. Singing by a voice or two started on the right side of the room, without announced song number, a voice on the left side of the room picked up the song in sweet harmony. An impromptu chorus grew as others arrived and joined the spontaneous singing. "Through The Furnace; Rock of Ages; I'm A Pilgrim and I'm a Stranger; Come, Thou Almighty King!" Like the voice of the brass bell, the voices in harmony invited, "Hurry! Come join the worship!" A goodly number had come in by 7 a.m. when the meeting was opened by Peter Gould who offered the opening prayer. The name of Sister Frances Yates who has suffered a broken hip was presented. A season of prayer followed. Others remembered were Apostle Jensen, Betty Trudgen, Shirley Bailey, Jenny Toulouse, and Nana Gill (who has now gone to Honduras with helpers), as well as many other things on the hearts of the people.

Thomas Maley and Marvin Case were in charge of the 10:00 a.m. Sacrament Service. It was called to our attention that we have a "closed" meeting, serving sacrament to members only, but that this bars none from our meetings to partake of the love and Spirit of God. We were told by Charles Brantner that previous to our reunion opening his grandson, Jason, in Michigan had met with serious accident on his bicycle. Sister Jeanne had remained in Michigan with him and the family. Jason was added to our

prayer list. Numerous prayers, and testimonies were given. At the conclusion of a testimony by Joseph Miles he said simply, "I want to be baptized; I have prayed for several weeks." Pastor Thomas Maley requested Elders Bob Eddy, Glenn Gill, and Merlin Eddy to meet with the candidate for baptism. At the hour of 4 p.m. we gathered 'round the reservoir on each side of the running creek. Joseph Miles was baptized by John R. Gill. The first verse "We will follow none but Jesus" which song's title is "Jesus, Mighty King in Zion", was sung before the baptism and the last two verses afterward. The 4:30 meeting witnessed the participation of Elders Thomas Maley, Robert Eddy, Forest Maley, Merlin Eddy, and Glenn Gill in the Laying on of Hands for the Reception of The Holy Ghost for Joseph Miles. "Ship Ahoy - Jesus Saves" was also sung at the 4:30 p.m. meeting by Jo Eddy, Margret and Donald Gill, as the meeting was opened by Thomas Maley. We sang "Blest Be The Tie That Binds" as we welcomed Joe Miles into the fold.

Our Nigerian friend, John, remembers when in college with John Gill that he went to Independence, Missouri on September 11, 1967, and remembers "how good the Independence people were" to him. John has had adversity in his own computer business in Nigeria and asks the prayers of the Church in his decision to find a position in the United States and bring his family here to make their home. Song #161 "Blessed Are They That Do" was sung. The song "Loving Each Other" was sung in closing. Thomas Maley offered the closing prayer.

The final meeting of Reunion was the vesper service. Like tired children reluctant to part, we tarried on singing late. The number was smaller now due to some having already taken to the roads homeward. Others were staying on to help tidy up the camp and get a morning start on their journeys.

We had the blessing of Amy Schrader and Margret Gill providing organ accompaniment. Again this year Tom and Ruth Maley and helpers provided good meals throughout reunion.

I have listed the names of the songs that were sung, because the Gift of Song was a unifying force. The broad range of sound within the harmony of the singing throughout reunion was spoken of in private conversation by some of those who listened from a distance. We are inclined to believe there was A Presence directing prayers and testimonies, sermons and group discussions; and in the singing, augmenting with notes that came into the hearts of the singers on the moment. When the last song was sung we were closer in fellowship. We had experienced time together at Jesus feet. We pray that the harmony of faith, compassion and caring expressed in many different voices blended into a harmony acceptable to our Heavenly Father.

Thanks to all who met with us.

Irene Maley, reporting

1988 MICHIGAN REUNION

Again this year, Michigan is suffering from a severe drought - dry and hot. In spite of the 90-degree temperatures, more than 100 saints gathered at the Sullivan Township Hall, near Ravenna, to spend the week end of June 18-19 in fellowship and worship. In addition to our Michigan friends, we were privileged to have quite a representation from Missouri, Minnesota, Arizona and California.

Saturday

We were welcomed to the Saturday morning prayer service by Elder Gale Brantner, Pastor of the Ravenna Local.

The service opened with the singing of "Shall We Gather Home to Zion," followed by prayer by Priest Aaron Heath. For our second song, we sang "Longing for the Gathering."

Following the reading of scripture from the Book of Mormon regarding the need for being baptized and taking on the name of Christ, by Brother Brantner, we engaged in a season of prayer, petitioning God's presence during the remainder of the reunion.

We closed the service with the singing of "Admonition," followed by prayer by Brother Aaron Heath.

We were privileged to have Elder James Yates Sr., as our speaker for the second service of the morning. We opened the service with the singing of "Constantly Abiding," followed by prayer by Elder Robert Oldham.

Brother Yates began his sermon by saying that he didn't want anyone to think that what he was about to say were his own ideas, that it would be coming right out of the books we call scripture. He pointed out that much of what he read was going to be repetitious, as that is the way we learn. He read considerable scripture from both the Bible and the Book of Mormon to remind us that:

1. God is an unchanging God.
2. We must take upon us the name of Christ and that the Church should be called in his name and be built upon his gospel.
3. If this is the true church, it will be set up today the same as it was in Christ's time, with 12 apostles, because he is an unchangeable God.
4. The ministry is to labor with their own hands for their support and not depend on the people.
5. There's more to being saved than just believing, that we must be baptized. If not necessary, why did Christ set the example by being baptized himself.
6. We are to be judged by our works.
7. In doing good works, we must incorporate into our lives: long suffering, truthfulness, love, mercy, hope, charity, repentance, faith, pray continually, humility, meekness, lowliness of heart.

We closed the service with the singing of "The Angel Message," followed by prayer by Brother Oldham.

Business Meeting

After lunch, we reconvened for the annual business meeting, chaired by Brother Norman Trudgen. Following are the items of interest from that meeting:

Gale Brantner was elected to the Reunion Committee for a 3-year term.

Debbie Vogel was elected Secretary-Reporter for the 1988-89 year.

Ravenna was selected as the site for the 1989 Michigan State Reunion. It was voted to extend the reunion to three days.

Song Service and Special Music

The service opened with the singing of "Glorious Things are Sung of Zion," followed by prayer by Brother Aaron Heath.

In addition to the song service, participated in by the entire congregation, special music was presented by Ken and June Haines, LaVerne Lussenden, and Robert Oldham and Smith Brickhouse.

Closing prayer by Brother Aaron Heath.

We opened the afternoon preaching service with the singing of "With Joy We Lift Our Eyes," followed by prayer by Brother Merlin Eddy. For our second song we sang "Work, for the Night is Coming."

Brother Eddy then introduced Elder Smith Brickhouse as the speaker, who began by reminding us that we cannot possibly comprehend all the wonderful blessings God has in store for those who love and serve him. He read the 23rd Psalm and pointed out that if we want these promises to be

fulfilled we have to allow ourselves to be led by the Lord, to allow him to be our shepherd. He came to earth to show us what we are expected to do.

Brother Brickhouse then quoted from Luke 8:5-18, which is the parable of the sower.

He further read from Mosiah 1:38-39, 49-59, and 70-91. Commenting on this scripture, Brother Brickhouse pointed out that all he requires of us is to keep his commandments, that if we keep his commandments we will prosper in the land. He has promised us also that if we go to him he will be available and there is nothing that we cannot accomplish. Without God we are nothing, and without him we can do nothing. We need to humble ourselves before him.

Commenting further, we were warned that if we allow ourselves some of the things of the world it becomes easier and easier as time goes on, and it doesn't happen in an instant. It happens slowly over a long period of time. He suggested that we reflect on where we are and what we have done. Are we putting God first? Are we believing what he has told us, that we might bring forth good fruit? The Lord has allowed us to make our choice, that we may reap the reward if we make the good choice. The thing that he requires of us is that we keep his commandments, that we follow the example that Jesus Christ set while he was on earth.

Brother Brickhouse also used the following scripture, which we urge you to read: Mosiah 2:7-23; Alma 17:71-80; Hebrews 2:1-3.

We were warned to be careful with the things we have heard, with the scriptures that have been preserved, the things we know to be true - give heed to them and try to decipher where we are in our lives. We have been extremely blessed with the restored gospel, and it is up to us to do something with it, to nurture it.

Brother Brickhouse ended his sermon with the reading of the 149th and 150th Psalms.

For closing, we sang "Is Your All on the Altar?" followed by prayer by Brother Eddy.

The 6:00 o'clock service opened with the singing of "The Child of a King," followed by prayer by Brother LaVerne Lussenden. For our second song we sang, "He Lives."

Elder Robert Oldham was then introduced as the speaker of the hour. He reaffirmed his belief that Jesus Christ lives and that this is the only true Church of Christ on earth. He did point out, however, that we are not perfect and spoke at length on the importance of obedient submission to and not allowing modification of the true and living word of God. It was further pointed out that Satan uses the smallest, most deceitful, most insignificant conditions to take away our defense mechanism. He doesn't hit us head-on. He pecks away and takes away our defenses, and all of a sudden we are condoning the modification of the word of God.

Brother Oldham used the following scriptures in his sermon, which we urge you to read in its entirety: 2nd Nephi 11:91-95; 1 Kings 3:1-15; Deuteronomy 17:1-5; 1 Kings 11:1-4; Matthew 5:19-20; 1 Corinthians 15:19.

We were warned that we cannot allow compromise to come within the realms of the body of Christ. It is time we got busy and started living this gospel. He reminded us that this is Christ's church and urged that we not apologize for it, but that we proclaim it from the house tops.

Brother Oldham continued with the use of the following scriptures: Helaman 5:6-10; Matthew 9:10-13; Alma 5:20-22; Alma 16:219-229.

We were finally admonished that it is time we entered into mighty fasting and prayer, it is time that we hear and obey the word of our master.

We closed the service with the singing of "The Old, Old Path," followed by prayer by Brother Lussenden.

After dinner, quite a number stayed and were well rewarded for the effort by a beautiful slide program of further proof of the authenticity of the Book of Mormon by Brothers Hubert and James Yates.

Sunday

Sunday morning dawned bright and beautiful as we gathered one by one for what proved to be a truly inspiring sacrament service. Elder Charles Brantner welcomed us and read a few passages of scripture from Deuteronomy 21:22-23 and 3rd Nephi 2:75-76.

The service was opened with the singing of "The Church's One Foundation," followed by prayer by Brother Merlin Eddy.

Brother Brantner then quoted from Acts 4:12; Philipians 2:10; Isaiah 64:4; and 3rd Nephi 9:34-45.

Following the serving of the emblems, we entered into a season of prayer and testimony. Many took part, giving testimonies truly inspiring to the congregation. We reluctantly closed the service with the singing of "My Hope is Built," followed by prayer by Brother Merlin Eddy.

Following a delicious lunch served by the ladies of the Ravenna Local, we had a short song service, opening with the singing of "Standing on the Promises," followed by prayer by Brother Charles Brantner. We enjoyed some special music by Sister Amy Schrader and Brother Stephan Gould, as well as singing of some old favorites by the congregation. Closing prayer was offered by Brother Aaron Heath.

We reconvened at 2:30 for the final service of the reunion, preaching by Elder Hubert Yates. The service was opened with the singing of "How Great Thou Art," followed by prayer by Brother Gale Brantner. Second song: "My God, Thou See'st Me."

Early in his sermon, Brother Yates pointed out that in all things we do, we find we have a measuring system to measure different things in our lives, and we also have a measuring stick in the Lord and that measuring stick does not change. He reminded us that Jesus Christ is the same yesterday, today, and forever.

It was pointed out that each and every one of us is a sinner and fall short of the glory of God but that there isn't one of us that he doesn't love. It is his desire that we might have life and have it more abundantly. We must be willing to submit our will to the will of God and recognize that we are the clay and that it is God the Father who is the potter.

Brother Yates read from Matthew 4:1-10, which tells the story of Christ coming out of the wilderness after having fasted and prayed for 40 days and 40 nights and how he was tempted of the Devil but rejected him to the extent that the Devil left him.

Reference was again made to God's measuring stick and the fact that it still has 36 inches to the yard, that it has not changed. God is an unchangeable being. If he changed, he would cease to be God. It is important that we recognize that.

We were also warned that the world is full of that deceiving power which would destroy the souls of the children of men. It is in the world teaching false doctrine, things that are teachings of men and not of God, and has deceived many. Reference was made to Matthew 24:11, 21-25, which tells us that "there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." The power of the adversary is strong, and the adversary is a deceiver.

2 Corinthians 10:3-5 tells us that the "weapons of our warfare are not carnal, but mighty through God to the pull-

ing down of strongholds;" We can be assured that he has given us the proper weapons to fight and subdue the enemy of the soul. He hasn't left out one thing that's necessary for us to be able to conquer the adversary.

Brother Yates used as his last scripture 2nd Timothy 2:1-6.

In closing, he reminded us of the measuring stick that God has given us and urged us to put it to use in our lives, know that he's there and cares.

Once again we reluctantly closed the service with the singing of verses 1 and 4 of "Let Us Pray for One Another" and verses 1 and 3 of "God Be With You," followed by prayer by Brother Lussenden.

We praise God for the wonderful spirit that prevailed throughout the entire reunion. We really missed our dear Brother Jensen, but were grateful for all of the others who made the long journey to be with us - Elders Charles Brantner, James Yates, Sr., Hubert Yates, Robert Oldham, and Smith Brickhouse - and all of the other ministry in attendance. As always, our prayers go with them in their desire to "spread the gospel throughout the world."

A special thanks to the Ravenna Local, who worked so hard and did such a wonderful job of hosting a truly great reunion, and especially to the sisters for all the work in preparing and serving the delicious meals for us. We are looking forward to seeing you all again next year.

God bless.

Reported by June Haines

MISSOURI REUNION

We would like to invite everyone to attend our Missouri Reunion with us.

Date: Friday, Saturday and Sunday, August 12-13-14, 1988. First meeting to begin at 9:00 A.M., August 12.

Place: Warrensburg, Missouri, at East Hudson Conference Center (the same building as the past few years).

Location: East Anderson St., east off Highway 13 in Warrensburg.

Lodging: Rooms are \$16.00 for a single room and \$20.00 for a double room per night. Pay as you enter. Linens are furnished.

Food: Meals will be furnished, desserts included. Donations will be accepted from those who dine with us.

We would like to know approximately how many plan on attending so the menu can be prepared. As soon as possible notify Jeanette Cunningham, Rt. 5, Warrensburg, Missouri 64093. 816-747-5024

There is plenty of room for all. Arrangements can be made for disabled persons if we know ahead of time.

Let us all try to attend and worship and associate together to make this the best Missouri Reunion ever.

BOOK OF MORMON NOTICE

Because of the passing of James Hedrick, who had undertaken the responsibility of preparing the Book of Mormon for publication, this project was virtually at a standstill for nearly a year. However, due to the continued interest of Alma and Daniel Hedrick, there is a renewed effort being made. The services of these men were and are without cost to the Church, and we are deeply indebted to them for their kindness and dedication. We understand that at least one other, a fellow-employee with Brother James Hedrick, is also offering valuable assistance.

With previous publication of the original notice in the course of a couple of years, many donations are on hand, held in reserve for the time of publication, which we anticipate may be in the fall or early winter months. That notice offered the Book of Mormon with a cheaper binding for a donation of \$10, and the book with a better binding for a donation of \$25. We may offer a limited number of these with better binding also with thumb-indexing; this would cost a few dollars more. These are only initiatory prices, which may be changed after actual publication costs have been determined; but these pre-publication prices are good for any who will donate until those prices have been fixed. If it is desirable to obtain more than one copy at these initial figures, it will be honored.

Please send your contribution with an expres-

sion of your desires to: Business Manager, Church of Christ (Temple Lot), P.O. Box 472, Independence, MO 64051. It will be credited to the Board of Publications fund. In the unlikely event that, for reasons beyond our control, the Church would be unable to complete the publication of the Book of Mormon, your money will be refunded upon request; otherwise, it would remain in the fund for other publications, most of which are given free of charge.

Considerable effort has been made to prepare this book even more nearly in accord with original manuscripts than the present 1908 authorized edition of the RLDS Church. The preface goes into historical detail not previously given, and answers some notable criticisms against the book. Reference text material has been revised and expanded, and study helps have been included at the back.

This project being a conference action, we would like to emphasize the importance of supporting this worthy cause to its completion. It is hoped that you will generously donate even above your anticipated order of new books, and if feasible, you will raise funds at the Local church level for the publishing of our own Book of Mormon. We pray that this precious record may always be available to us and our posterity.

The Council of Apostles
Church of Christ (Temple Lot)

CHURCH OF CHRIST CONFERENCES

The 1989 Ministers' Conference (general membership) for the Church of Christ will commence Sunday, April 2. The business sessions will start at 9:00 A.M. Monday, April 3. A Solemn Assembly will be held prior to the conference, March 31 and April 1.

The 1988 Ministers' Conference (priesthood membership) of the Church of Christ will be held Wednesday, Thursday and Friday, August 17 through 19 at Independence, Missouri.

CHURCH OF CHRIST PUBLICATIONS

Send all orders to: Church of Christ (Temple Lot)
P.O. Box 472, Independence, Missouri 64051-0472

	Price Each
Zion's Advocate Subscription Rate: Non-Members	\$4.00
Foreign	4.50
Book of Mormon (Missionary Edition)	7.00
Outline History of Church of Christ	4.00
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Book of Commandments Controversy Reviewed	2.90
The Marvelous Work and a Wonder	2.30
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The Principles of the Gospel, Baptism	N/C
The Latter Day Restoration	N/C
Apostasy or Succession, Which?	N/C
The Book of Mormon (Tract)	N/C
Articles of Faith and Practice of the Church of Christ	N/C
Articles of Faith and Practice (Spanish)	N/C
Article No. 9 (Bible and Book of Mormon)	N/C
Article No. 20 (Marriage)	N/C
Sermonettes on the Teachings of Jesus	N/C
What the Church teaches in Respect to Matrimony	
(Spanish)	N/C
Mighty Acts of the Ages (Spanish)	N/C
Priesthood, Divine Authority	N/C
"Why"	N/C
A Synopsis of the Church of Christ's Beliefs and Practices ..	N/C
First Presidency or First Apostles	N/C
Marriage For Time and Eternity?	N/C
Baptism For The Dead?	N/C
Zion and the Temple of the Lord	N/C

NOTE: Donations accepted to cover postage and printing costs. Lot prices of tracts exclusive of postage are in packs of 6-50¢, 100-\$5.85.

SUNDAY SCHOOL MATERIALS

Send all orders to the General Sunday School Association c/o Becky Sheldon, Rt. 1, Box 315, Grain Valley, MO 64029. All materials are free of charge to members of the Church of Christ, except as indicated. Write for more information, or see Synopsis in June, 1985, Zion's Advocate.

CHURCH HISTORY for JUNIORS—34 page booklet includes a teachers guide.

THE BOOK IN THE STONE BOX—7 page booklet

BIBLE STORIES TO GROW BY — 52 lessons in 12 themes about God and Jesus (ages 5-7). (Free to local Sunday Schools)

JESUS' LIFE and TEACHINGS—Series of 4 quarterlies (ages 8-10)

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WHO AM I?—A Bible game (cards) with multiple uses (Free to any local Sunday School, but \$1.30 for individuals)

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AUDIO VISUAL MATERIALS

The following materials are available on loan to members of the Church of Christ from the Audio, Video, Visual-Aid and Archeology Committee. Send all requests (unless stated otherwise) to Elder Gary Housknecht, 2901 S. Norwood, Independence, MO 64052

Slide Programs with Taped Narration

Specify program(s) wanted, anticipated dates of use, and the make of your projector. Slide projectors and tape players are not provided except in the Independence area.

Allow adequate advance time for handling and shipping, and for your own preview of the programs. For more information on these slide/tape programs, see the March 1984 issue of the Zion's Advocate, page 47.

"Mexico, Land of Contrast" (39 minutes) — Illustrates how modern archeological finds in North and Central America lend credence to the Book of Mormon and the story it tells of the continent's former inhabitants.

"Out of the Dust" (45 minutes) — Tells the story found within the Book of Mormon. Also available is a 35 minute version directed toward Indian viewers and entitled "A Lamp Unto My Feet."

"Light at Evening" (27 minutes) — Story of the bringing forth of the Book of Mormon and the restoration of the Church of Christ in the 1820's and 1830.

"The Return" (12 minutes) — Reveals the significance of the return to the "land of Zion" in 1867 by the members of the Church of Christ especially as holders of Title to the dedicated Temple Lot.

Holy Scriptures on Cassette Tapes

Complete sets narrating the King James Version of the Bible New Testament and the entire Book of Mormon.

Sermons on Cassette and Video Tape

For "regular" cassette tapes write to Mike Kelley, 1949 E. Libby St., Phoenix, AZ 85022, or Ron Temple, 5621 Logan Rd., K.C., MO 64136.

For video tapes, write only to Ron Temple as listed above.