

# 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. 55

Independence, Missouri, April, 1978

No. 4

## Hope

Hope,  
Sometimes faint;  
Sometimes lusty, strong,  
Lighting the darkest way  
Fitfully, or with luster bright;  
Chasing shadows from the night  
Like the gleaming star  
Or moonbeam's ray  
At ending  
Day.

Star  
Of hope,  
With celestial glow,  
Light my way till  
I shall know assurance sweet  
For my wayward, stumbling feet;  
Skirting failure's doubting path;  
Choosing wisdom's way  
To endless  
Day!

—Evalena Sills

## CONTENTS

Real Intent .....	50	The Endtime Generation .....	61
A Biographical Sketch of Apostle Leon A. Gould .....	52	Letters .....	62
Church History - Crow Creek Record .....	57	Pleadings For Help .....	63
Sin of Commission .....	59	Do You Love Him? .....	63
Be Patient Unto the Coming of the Lord .....	60	An Indian Prayer .....	64
		Ordinations and Baptisms .....	64

# Zion's Advocate

Official publication of the Church of Christ  
 Headquarters on the Temple Lot, Independence, Missouri  
 Phone: 833-3995

EDITOR

Elder Roland Sarratt, 15910 E. 36th Terr., Independence, Mo. 64055  
 Phone 373-6605

ASSOCIATE EDITORS

Donna Moser, 405 Arabian Dr., Raymore, Mo. 64083, Ph. 331-3141  
 Doris Ratterree, 926 So. Logan, Independence, Mo. 64050, Ph. 461-3779

BUSINESS MANAGER OF THE ADVOCATE

C. LeRoy Wheaton, P. O. Box 472, Independence, Missouri 64051  
 Subscriptions and changes of address

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

Second class postage paid at Independence, Missouri

SUBSCRIPTION RATES: Subscription rates to members paid from general funds. In bundles of twelve or more for missionary purposes, \$1.00. Non-member rates one year \$1.50. Canadian and all foreign rates, \$1.75.

Send all donations for the Temple Fund, the Storehouse, Consecrations, Tithes, Offerings, and Subscriptions for The Advocate to: Church of Christ (Temple Lot) P. O. Box 472, Independence, Mo. 64051

Att.: C. LeRoy Wheaton, Business Manager Church Secretary, Council of Apostles, William A. Sheldon, 1011 S. Cottage, Independence, Missouri 64050.

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

General Church Secretary, Robert W. Oldham, 13113 E. 44th, Independence, Missouri 64055.

ORIGINAL ARTICLES

All individual articles published in this paper are the opinions of the author and do not necessarily reflect the teachings of the Church or the opinions of the Editorial Staff.

All authorized declarations and notices coming from the General Conference, the Council of Apostles or the General Bishopric reflect the practices and beliefs of the General Church.

## CHURCH OF CHRIST PUBLICATIONS

Send all orders to: Church of Christ (Temple Lot)

P. O. Box 472, Independence, Missouri 64051 Price Each

Book of Mormon — Missionary Edition .....	\$2.25
Outline History of The Church of Christ .....	\$2.50
Book of Commandments (Hard Bound) .....	\$2.75
Book of Commandments (Paper Bound) .....	\$2.15
Book of Commandments Controversy Reviewed .....	\$2.20
The Marvelous Work and a Wonder .....	\$1.75
What the Restoration Teaches Concerning God .....	\$ .50
Zion's Hymnal .....	\$3.65
Historical Facts Concerning the Temple Lot .....	\$1.00
Temple Lot Deed .....	\$ .20
Changing of the Revelations .....	\$ .35
A Brief History of the Church of Christ .....	N/C
The Principles of the Gospel, Faith and Repentance .....	N/C
The Principles of the Gospel, The Laying on of Hands .....	N/C
The Principles of the Gospel, Baptism .....	N/C
The Latter Day Restoration .....	N/C
Apostacy 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
Articles of Faith and Practice, No. 1, 9, 20 .....	N/C
Sermonettes on the Teachings of Jesus .....	N/C
What the Church of Christ Teaches	
In Respect to Matrimony, (Spanish) .....	N/C
Mighty Acts of the Ages (Spanish) .....	N/C
What About Israel? .....	N/C
Priesthood, Divine Authority .....	N/C
"Is Any Sick Among You?" .....	N/C
"Why" .....	N/C
A Synopsis of the Church of Christ's Beliefs and Practices .....	N/C
The Sealed Book of Isaiah 29 .....	N/C
Are You Satisfied? .....	N/C
Gentiles - Weighed and Wanting .....	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, 30¢; 100, \$4.50

## Editorial . . .

### REAL INTENT

The Gospel of Christ was so designed to exact of us our most sincere efforts to qualify for the reward that the Lord has promised. Nothing is to be gained by speaking good words or performing good acts if our hearts are turned away from God. Neither can we expect a reward for good when we are not doing good.

The scriptures point us to the necessity of being consistent in our motivations. We cannot achieve an eternal reward of good if we continue to pollute our minds and hearts with things of the world. Mormon says, "A man being evil can not do that which is good; for if he offereth a gift, or prayeth unto God, except he shall do it with real intent, it profiteth him nothing." Being real intent in doing good is a requirement that cannot be ignored. We must search our hearts to determine our real desires even in the simplest and most common everyday tasks.

If we do a thing grudgingly we are told that we are "counted evil before God." A thought concerning this would be in the attitude of paying our tithing or making offerings. If we have any reservations when paying our tithing or making offerings, we may be forfeiting the blessings that would otherwise be ours. The more true attitude of giving would be that we offer a prayer that our tithing or offering be destined to a good purpose. In this way we are overcoming any reservations we might have and our motivation has become consistent with our act of giving.

Paying tithing is more of a temporal law which some may consider of much less importance than the spiritual ministrations of the gospel. But let us examine ourselves; if we are excusing ourselves in not paying tithing, are we not excusing ourselves in the keeping of some of the other commandments as well? And are we not also failing to give of ourselves to much of the work that the Lord has called us to do? If we are lacking in all these things, what is our hope for a reward of eternal life? Is the grace of God so great that He will excuse us of such failings and reward us the same as those who have given themselves unselfishly to the whole work that God has called us to do?

Let us not deceive ourselves. If we know that we are excusing ourselves in some of the commandments of God, then our keeping of His other commandments are likely to be done with certain reservations which consequently hinder their potential good.

To sum up the situation would be to ask, Are we hot or cold or luke warm? If we are luke warm we are serving God half-heartedly. Therefore we must develop a willingness within ourselves to go all the way in serving God.

How do we develop a genuine willingness to serve God when we seem so prone to go the other way? And

L 30 17

what constitutes a good motive in keeping God's commandments? Is this something that we generate in our own beings or does God, Himself, bring about a cause for such?

God has designed a simple plan for the salvation of mankind which in itself tends to create a desire in man to give of himself to the work and purposes of God. In every detail this plan retains its simplicity which if explained correctly even a child can understand.

The first thing that man must learn to do is to distinguish between good and evil, and he must learn to see things as they really are or in their correct perspective. In doing this he begins to know the greatness of God in comparison to his own nothingness. Although this is a very humbling experience and is not desirable to the natural man, it is necessary to bring about the change that must occur within oneself.

If we evaluate ourselves by comparing ourselves to certain ideals that we have created in our own minds as our goals, then we are to despair if we fall short of those goals. Or if we are able to reach our goals, then we are apt to become content within ourselves and take pride in our accomplishments. In either case we have not seen ourselves in the correct perspective because we have not compared ourselves to that true standard of righteousness that is in God.

If we realize the greatness of God and then see ourselves as we are and the awfulness of our sins, we will not resort to our own manufactured means of improving ourselves in our own eyes. Instead we will fall down before God and plead for His mercy. Our minds will then be opened to Him and we will be receptive to His Holy Spirit.

King Benjamin tells us to become as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon us, even as a child doth submit to his father. Some may reason that this makes it appear that God delights in our cast down condition and that His purpose is to destroy our natural means of reaching satisfaction in our goals. I believe that God does

not want us to seek the salvation of our souls through a natural, human ambition. Unless we experience the effect of the Holy Spirit upon us, we cannot know the reality of God. The greater the reality of God in our very existence, the greater will be our appreciation of Him and His Holiness. God must come first in our lives and therefore we must forfeit or overcome all selfish desires.

The very being of God, Himself, is our real motivation to serve Him. He is worthy of all our praise and honor. We can glorify His name continually and be assured that He will not take advantage of us as men sometimes do.

He extends His mercy to us and we are lifted up by His Spirit which condescends to man. His plan is for the benefit of mankind and he desires our well-being. The success of His plan is our salvation.

Our motivation is really based upon our appreciation of God which brings about our love for Him. We can say then that our real motivation is our love for God. In fact it is the only motivation that is acceptable to Him.

God predestined man to know and experience the effects of His opposite which is the devil. This came about through the fall of Adam which caused all mankind to forever be lost had it not been that God provided a way for man to overcome the fall. Through sending to earth His Only Begotten Son, Jesus Christ, as a mediator between Himself and man in the fallen state, God provided an atonement for man's sins in the death and resurrection of Christ. Man by nature is a sinner and cannot rid himself of his own sins except he believes and accepts Christ as his Savior.

God's plan does not stop there. The very life of Christ and his obedience to the Father is an example for all mankind to follow. He is the standard, a way of life, which no man's righteousness has been able to exceed. Our hope then is to develop in ourselves the "real intent" that was exemplified in the person of Jesus Christ and to strive for the eternal reward that God has promised us.

---

## GLEANINGS

Through the years I have gleaned from the sowing and fruiting of others. It is my intent to pass some of these morsels along if mayhap they might enliven some other sensitive soul as they have mine. Where it is known to me I will give you the author of each thought.

"Good actions enable us, and we are the sons of our own deeds"

Cervantes.

"Sad will be the day for any man when he becomes contented with the thoughts he is thinking and the deeds he is doing."

"Our actions put our character on exhibit."

"By the looks on our faces, by the word of our tongues, by our unmediated reactions under duress we betray ourselves and the hidden secrets of our hearts."

## A BIOGRAPHICAL SKETCH OF APOSTLE LEON A. GOULD

by

A Daughter

Father's traceable ancestry reaches back to the early days of the Church and beyond into England, Wales and Holland. The Gould's descend from one John Gole or Gold, who was one of the Crusaders of the 13th century, dispatched from the manor of Scarborough to Jerusalem and was present at the siege of Damietta in 1217; distinguishing himself in battle for which he received an Estate in said Scarborough (by deed still extant) in 1229, County of Somersetshire. The ancestry of Joseph Smith is traced to this same John Gole through his great-grandmother Pricilla Gould, married to Samuel Smith.

Father's great-grandfather, another John Gould and wife emigrated to America settling in Herkimer County, New York where a son George was born. This John Gould was called back to England to receive an inheritance, but never reached port; the ship was reportedly burned at sea. George became a shoemaker by trade and a Baptist by religion; and it was there in 'York State' as it was often called, that he first heard of Joseph Smith and the golden plates, also somewhat of the persecutions of the saints, and his heart empathized with them.

In the early 1850's George moved his family to the state of Wisconsin and it was there in Washington County that his son Winfield W. was born. Here also they came in first hand contact with the peoples of the Church, their beliefs and practices, particularly at one time when a neighbor's sick child, whom great-grandmother was helping to care for was healed through administration. Later they moved on into Minnesota, finally homesteading on West Silver Lake in Ottertail County in the spring of 1858. George and son Winfield, packs on their backs went ahead to erect shelter before moving the rest of the family; and so it was that they came walking into the Cutlerite settlement on Clitheral Lake, and Winfield saw Ella Jeanette Whiting, who was to later become his wife, our father's mother, for the first time.

Ella's people were the Whitings and the Burdicks, both of church membership from near Kirtland, Ohio before the prophets death. Our great-greatgrandfather Elisha Whiting coming from Wales married Sallie Hewlitt, part Indian of the New York Owlett nation or tribe. Ella's father, Francis Lewis was their third son. Carey Burdick and wife Mary coming from Holland also lived in Oswego County, New York, but the families did not meet until both had moved to the Ohio. There Francis Lewis was born in 1830, and there they heard the gospel preached and joined the church. Both families were among those going to Independence, and then fleeing to Caldwell County. They were also

among those starting west with Brigham Young, but at Council Bluffs where they wintered they became aware of some of the follies and false teachings being purported and withdrew from that number, returning with or to the Cutler settlement at Manti, Iowa. It was at Manti that Francis Lewis and Ann Jeanette were married and Ella born. And it was from here that they started north in the fall of 1864 to locate the place that Alpheus Cutler had seen in a dream, a beautiful expanse of land situated between two lakes. They had to winter in Redwing, arriving to the north shores of Lake Clitheral and that beautiful stretch of land lying between it and Battle Lake. In the spring of 1865 they were sure they had found the designated spot; but who knows? Alpheus Cutler was not with them, and in that land of ten thousand lakes there must be numerous such places. Nevertheless their hearts were sincere and they enjoyed the Lord's protection and many blessings.

There in Minnesota through the mission work of T. W. Smith, George Gould and his family including Winfield became members of the Reorganization of the Church or the New Organization as it then was called. It was some time later before Ella joined him, much to the dismay of her parents, who never left the Cutlerite group. Winfield and Ella were married July 7, 1875, and our father was born May 7, 1876, the first of eight children.

Theirs was a pioneer life. Formal schooling was limited. Still six of the eight became school teachers, Dad leading the way. However Dad was mostly self-educated. He taught himself to write shorthand, practicing while he rested the horses at the end of the rows as he cultivated corn; and later the typing skill, both which he used extensively in his work in the church, first as a secretary to Alexander H. Smith on two missions, one to the western United States and the other to Australia and the South Sea Islands; later in his work at the Herald Office in Lamoni, and much later when an Apostle in the Church of Christ in such capacities as secretary of the conference, church and quorum and Editor of the Advocate at various intervals.

Alexander Smith had this to say of Dad's secretarial skill, quoted from a letter written to his wife from that memorable mission to the Islands, "Leon and Gilbert? are at work on their system of shorthand for the native languages. Gould is a genius in that line and has already a system arranged and can write native shorthand and cannot speak it yet; can write shorthand and read it, in native but cannot understand what he reads. Elders Burton and Gilbert both say he reads aright."



Apostle Leon A. Gould



Apostle and Mrs. Leon A. Gould

Dad and Mother were married June 10, 1900. Later that summer Alexander Smith came to Minnesota on a mission taking them back to Lamoni with him. Dad had been baptized late in the fall of 1888 by his grandfather, George Gould, and was ordained to the Aaronic priesthood on June 24, 1900. On arrival in Lamoni with Alexander he became stenographer in the Patriarch's office and for the next few years was his almost constant companion whether at home or abroad. One of Alexander's daughters writes of this time, speaking of our Father, "Being tall, and in comparison with Father rather slender, he was often called in a jocular mood, the Patriarch's shadow." Together they went on a mission to the west, leaving in August of 1900 lasting through the fall and most of the winter months.

At the conference of 1901 the mission to Australia and the Society Islands was directed. Arrangements were made, another journey to the west and the little party of six or eight sailed from San Francisco on Sept.

10, at 10 A. M. They made stops for mission work on Tahiti, Island of Markime, Ravioa Island, Tonga, Kua-kura, Papeete, New Zealand, Pago Pago, Somoa, spending Christmas day aboard ship in a raging storm and arriving at Sydney, Australia on December 28.

Anyone who might think a mission to such exotic sounding places was covetable in that day would have been sadly disillusioned. Most of the boats in which they went from island to island were little better than open native row boats. Much of the food was strange and unpalatable. Dad never could appreciate the native 'poi' a sort of unbaked bread. Alexander writes this of the storm and Christmas at sea. "I have had all the storm at sea that I want for awhile. One wave broke over the ship, clear over the saloon, over the dining room and sent the water through the skylight into the cabin; broke three porthole windows, and flooded everything. What with the rain and the spray, our decks were not dry for two days. I shall never forget this



Christmas while the storm was howling. I sat in the dining cabin and read and thought, "what are they doing at home"? Of course I could think of a good many things you might be doing, but one thing I knew you were not doing is holding on to something with both hands to keep from being thrown down and rolled around under the tables or against the railing hard enough to break an arm or leg. Even while sitting in an arm chair fastened to the floor one had to hold on to keep from being thrown out." On the return trip they crossed the time Zone and had two May 19, and reached Honolulu, Hawaii on May 28, 1902.

During the first mission to the western United States, Mother stayed and boarded in Alexander's home. After Dad left for the Australian mission she returned to northern Minnesota and lived with her parents who had moved to a homestead at Bemidji, until Dad's return in mid-summer of 1902. There on Thanksgiving day of 1901 their first child, daughter Leona, was born; to be seven months old before her Daddy ever saw her.

Following the Australian mission our parents made their home in Lamoni, Dad working in the Herald Office until, I believe it was the spring of 1907, when they returned to Minnesota to farm on a homestead. In the Herald office his literary career began, through the pages of that publication. Here also he established a reputation for speaking up and out on his convictions including a strong voice against the errors he saw even then encroaching into the teachings and policies of the Church. Inevitably there were those who felt the sharpness of his voice and his pen, as evidenced by the following incident reported to him long after he had returned to Minnesota to homestead seven miles northwest of Bemidji. This individual having followed Dad's writings with interest and some admiration, and then missing them from the pages of the Herald asked another whatever had become of Leon Gould. The other replied with some asperity, "Oh, he is up in Minnesota, in the back woods, where he belongs." But being in the back woods did not hinder or lessen his opposition to what he believed were false and harmful innovations coming into the Church. He fought valiantly against the errors and preached the truths he believed and saw being misinterpreted and/or ignored just as valiantly until his efforts seemed futile and hope of being able to stem the tide failed him, and he transferred his membership to the Church of Christ, whose structure, in his view remained closer to that of the New Testament Churches and to the first pattern given in the early revelations of 1829 and 30.

Along with proving up the homestead, clearing and farming, Dad became employed with the Postal Department, first as a route carrier at a time when the mail was delivered by horse and buggy or cutter depending on the season, and later as a postal clerk. Of these years another daughter comments; "Leon Arthur Gould, my Father stands out in my memory for a very special God given ability. He was a very hard

working man putting in regular time at the Bemidji Post Office and even equal or more time at home on the 160 acre farm. Yet as he was frequently elected Pastor of the Bemidji Local (RLDS) he served there very well. I did not fully realize until I had grown and moved away, how fully original his preaching was. He entered the pulpit Sunday after Sunday and delivered a new and different sermon each time. I have come to realize that few are as able as he was in that respect." And yet another sister adds her opinion, "Perhaps Dad was more gifted in writing than in speaking, but nonetheless he delivered some powerful sermons. I remember one here, when one member went to him afterward and told him, he could have listened all night. When I was real little I used to prefer other's sermons to Dad because they were shorter, but as I grew older I began to detect which was the best speaker and learned to prefer Dad."

Father to a large family, occupied extensively in the work of his priesthood as well as in earning the living, still one sister writes, "He was a most busy man, but one thing I remember with pleasure were those times that he took time to socialize with the family, and sang many of the old time songs he had learned when young, Mother often joining in." One of my own memories of such times is of, as many of us children piled on his knees and the arms of his chair as could, while he read the 'funnies' to us. One always had the privilege of combing his hair and on occasion there was considerable argument over who got to do it.

Another sister recalls his sense of humor and wit. "He was a man who laughed easily, and as you likely remember too, when he got really tickled would laugh till the tears would run down his cheeks. He also was easily moved with that which was sentimental. Do you remember how he would read aloud choice bits that either were funny or touching, laughing or crying as the case would be?" How well I remember. As an example, he would read aloud Mark Twain's account of General William Booth's triumphant march into heaven with his army of rescued derelicts; the lame, the halt and the blind with their tin pan band, while the heavenly hosts lined the way and cheered them in; the tears flowing all the while until he laughed at himself for crying.

Another incident relative of his keen sense of the comical, is related by a sister of the Church, of once when staying at their house he was as usual asked to return thanks at the meal. Some times his thanks could get rather lengthy and apparently did on this occasion, at least to the mind of the then toddler of the family sitting in the highchair, who decided enough was enough and grabbing up her spoon began whacking on her table shouting with each whack, "amen, amen, amen." That prayer broke up in a helpless convulsion of laughter.

True, we see him through a daughter's eyes of love and awe. He was as quickly frustrated over injustice, in the world and in society as in the Church, as he was quick to laugh and cry, which he usually

relieved by verbal fuming. His sense of justice and his deep compassion was probably at the root of his temperamental reactions, his strength and weakness rising from the selfsame attribute. One sister recalls him gently holding her when as a child she suffered terribly with toothache. Another of waking in the watches of the night to find him by her bedside when she was ill with pneumonia, and for an easily irritated temperament he had the very soul of patience when half a dozen of us laboriously learned to pick out the hymns by the 'seek and find' method on the old pump organ, even during the times that he worked the night shift and had to sleep days.

He had a great sense of justice; he would champion whomever he felt was being unfairly treated though in disagreement with them, sometimes with a zeal that may have made himself more the 'underdog' as a favorite term was, than the one whose rights he was defending. Perhaps Dad's sense of fair is fair can be illustrated by this little account his sister tells of him when she was a scholar in a school he taught. By today's standards he kept a very tight discipline, no whispering during school hours. Once having laid down the rules he simply wrote on the board the names of anyone caught breaking them and these had to stay in at recess. On this day his sister saw him write the names of her two friends sitting behind her, and quickly turned around to alert them to the fact. Turning again to face the front of the room she saw him writing her name beside them. Little sister was treated no differently than any other.

He could accept misunderstanding or misinterpretation of his own conduct or motives with better grace than that directed toward his friends. He often seemed impervious to other's opinions if he felt he was doing right according to his understanding of the requirements of the gospel. A sister recalls the case of a widow woman who lived a couple miles or so from us when we were small; who could always depend on Dad for a ride to and from town although she was so literally unclean and unkempt in the care of her person as to make it difficult to be near her, and most others shrank from even having her seen in their company. A sister remembers an Uncle of ours commenting that, Dad would never turn away from anyone in need. And well he might know, for at least one long summer and fall about seven of their family were moved in with the ten of ours still at home while the parents crisscrossed the wheat belt with the threshing crews.

Dad's ordination to the Melchisedec priesthood was on June 18, 1905. The transfer to the Church of Christ came in 1931, coming in on his original baptism and retaining his priesthood. I believe he baptized most of his family, my own baptism being in June of 1928. At the 1936 conference he was called to be an Apostle; the ordination taking place August 2, of the same year, Brothers C. L. Wheaton, A. M. Smith, and James E. Yates officiating. The early part of his ministry in the Church of Christ was through the use of his pen. I

do not know how long he served as Editor to the Advocate, nor the number of his writings he and other Editors published. He also wrote and had published the 'Tracing the Sabbath' tract, a detailed explanation of the Hebrew seventh day Sabbath, and the 'Kingdom of Heaven' lesson tract.

Dad traveled spasmodically and then considerably in the later years of his active ministry. To my knowledge, whenever a call came for a service of his priesthood Dad went, whatever the circumstances. And at least on two occasions circumstances called upon him to exercise that faith to go without purse or script and allow the Lord to provide. With bag in hand he would start on foot the fifteen miles into town, without the price of a bus fare in his pocket. Coincidence? or the Lord, brought a neighbor along to give him a lift. On one of these times he was detained on the street by one of the men he had worked with in the Post Office, who asked him all about what he was doing now that he had quit the Post Office. Dad explained somewhat of his Church work saying he was on the way to catch a bus for a ministerial call, but not mentioning that he was broke. However this man asked if Dad would allow him to contribute to the work saying, he hadn't done much with his own life and he would like to help Dad in a good work, giving him sufficient to buy his fare. The other time Dad had gotten almost to the depot still without a dime when passing an empty lot overgrown with weeds a shiny object half buried in the dirt caught his eye. He kicked at it and up came an old coin purse. Opening it he found some bills and some change but no identification of ownership. There was enough money for the fare so with a thank you to the Lord he continued on his mission.

There was once his mission was not only to those at his intended destination. While traveling by train he was spending his time enroute in study. As he was reading a little voice spoke in his thoughts, 'study, what must I do to be saved'. He considered a moment and decided he wouldn't need that at his first stop, so went on with what he was involved in. A few minutes passed, and the words were repeated to him. He again passed it by thinking it would be some time yet before he would be speaking on that subject. Then a third time the admonition came, and he obeyed, spending some time in a thorough search of the matter and had no more than finished, and was starting to pack his books away when a young lady from a few seats behind him arose and coming to his seat said, "I perceive sir, that you are minister of the gospel. May I sit down and talk with you a moment?" to which he assented, and then she said, "Sir, what must I do to be saved?"

Probably Dad's greatest love and passion was for the 'Law of Consecration' and the equality he believed would result from obedience to it. He preached this law to the best of his understanding as long as I can remember until his mental functions failed. He hoped

the keeping of the commandment would produce the Spirit of the law in the hearts of those so subjecting themselves, and on this hope endeavored on several occasions to establish a few so governing themselves. These efforts failed, and only the Lord knows the cause of the failure, as He only, also knows how he measures both, the efforts and the 'weeping for Zion' in his heart that prompted them.

One of the earliest memories my mind holds of my Father is of him as he knelt by the bedside of one or the other of us children with his hands upon our heads in Administration. Although my mind holds no specific incident when it was myself, yet because of the recall of the feel of his hands upon my head I know there must have been those occasions. Others benefited from his administrations also, only a few of which I shall recount here. One of the earliest such incidents was when he was still a very young man. A cousin's son was in the hospital scheduled for surgery of a mastoid the following morning. The father of the boy called Dad at the Post Office asking him to come and administer to him when he got off work, which Dad did. The next morning when the Doctor came to do the surgery, after examination he sent the boy home declaring there was nothing wrong with him. Apparently he had inquired as to what had happened because for a long time after that, on the street, or in the stores, or at work in the Post Office Dad would suddenly look up and find that Doctor studying him intently.

Another blessing through administration was when a young sister had her foot crushed by a piano tipping over on it on the Gym floor. The Doctors said amputate; they wouldn't even try to rebuild the foot of skin, flesh and bone all mashed to a pulp, sensing no human skill could do so. The parents delayed, sending for Dad. Many years later her brother still couldn't repeat without tears a powerful portion of that prayer as Dad pled that God would knit bone to bone, flesh to flesh, nerve to nerve and sinew to sinew etc; and it was done. The Doctors never touched the foot to reconstruct it yet to this day it is whole with only a faint scar to bear witness of that accident.

Once returning home from a mission trip, Dad told me of two little boys stricken with polio, so severely that the little legs were being twisted and deformed, and that after administration the process of the straightening of those mishapen limbs was almost perceptible to the human eye. The fact that he never once connected himself to participation in the matter, in the telling of it, reveals a very basic quality of his character. It was later, when the mother of the boys bore her testimony of her own sick desperation at the bedside of her little ones, and of the overwhelming relief and assurance that help had come which flooded over her when she saw Dad walk through the door of that room, that I knew he had been participant.

Perhaps one of the most beautiful testimonies that has ever come of Dad is of one incident in the Bemidji

local. This was during the years that I was not there. The occasion was the baptism of two young girls, one in about her ninth year the other probably in her eleventh year. The baptism took place on a Sunday afternoon, and the confirmation was at the evening service.

As Dad was confirming the younger of the two girls, her mother glanced up, and then gazed in wonder, for she saw Dad all in white enveloped in a luminousness extending for about a foot all about his being. Fearing, at that time that people might think her imagination had taken leave of her senses, she told no one of her experience, not even her husband.

Shortly after, stopping on occasion at the home of the other girl, the girl's mother could scarcely wait to get her inside to have her daughter tell her of her experience during that service. That eleven year old girl had witnessed the same thing.

An older sister applies these verses from the Psalms to Dad, "O God, thou hast taught me from my youth, and hitherto have declared Thy wonderous works, Now also when I am old and gray-headed, oh God, forsake me not; until I have shewed Thy strength unto this generation, and Thy power to everyone that is to come." (71:17-18) thinking especially of one of the last mission trips he made, a wide swing throughout many states to once more teach the gospel to all of his children but especially to tell it to his grandchildren. This of course took him out of his appointed field for which he would not ask any elder's expense or assistance. But the Lord was with him in this last testimony to his own, providing sufficient funds so that he even had over, to turn into the Church.

But even the most devoted and noblest of endeavors must come to a close and the aging process brought his active service to an end. Finally at the age of ninety-five and one half years he walked with death into life.

It was my privilege to be at the bedside of my father when he loosened from the bondage of the dying flesh, and entered into the Life of the Spirit beyond. That afternoon which proved to be his last this side of the Veil, I was alone with him for a period of time. I sat at the side of his bed and sang to him the hymns which I knew to have been favorites of his. We knew, of course, that life had become a burden to him and that he longed for release, and I wanted to sing those songs of comfort and promise.

As I sang, a song presented itself to my mind, but which I passed over, it not seeming to be what I thought the most fitting. A few moments later it reentered my thoughts with a prompting I have learned not to ignore, so I sang it, and as I did, the meaning of the words transposed and I found myself telling my father through the strains of the hymn, "Jesus is calling you, today. He stands at the door, summoning you. Jesus is calling for you". This was followed by the chorus of another old hymn, "Look toward home, see



the heavenly mansions Jesus has prepared for you, in His Father's Kingdom". His eyes never left my face and most of this time we wept together.

Whenever we were together, Dad always wanted us girls to sing "The Old, Old Path" and I had already done so, but I felt to repeat the last verse with a slight alteration: "It's an old, old path, (death) but it's always new (strange and frightening to each when their turn comes.) But the Savior will walk every step with you."

As I sang, the breathing which had been struggled and difficult, gentled. I stayed at his side as much as possible as the evening drew around us and I held his hand, although he no longer seemed aware of me.

I was assured, however, that even if he were **not** aware of me, or aware of **Him**, yet the Savior stood holding his other hand while he crossed that span of "No Man's Land" — that land no longer here, but neither quite there, right up to the threshold of Eternity. There the Portals swung wide, and with one last little sigh of the abandoned house of flesh, he entered in — into the glory which was withheld from **my** eyes, but the breath of which, brushing over me, filled me with an awe and a wonder and a deep, deep unexpressible, unutterable gladness.

Ah death! Your sting is swallowed up in Glorious Victory!

## CHURCH HISTORY

### THE CROW CREEK RECORD

The Crow Creek Record has been mentioned many times in the past in discussions, in articles and from the pulpit. The question arises, "What is the Crow Creek Record and is it authentic?" Those who have been raised close to the history of the Church of Christ, usually understand what the Record is, and much of the history pertaining to it. Those who live at a distance from Independence, usually are not acquainted with the Record and consequently, wonder why it is referred to.

We will try to give some history on this subject at this time, giving a few yearly facts of happenings as they appear in the Record.

Following the death of Joseph Smith, several men, some of them well known, and some not so well known, felt that the Church should have a leader to succeed Joseph Smith. Most of them set out to try putting this thought into effect. This no doubt, caused a great deal of confusion, because some of these men had personal ambitions and tried to convince others of their qualifications.

We will give a list of fifteen names of these men: 1. Sidney Rigdon; 2. William Smith; 3. Lyman Wight; 4. James J. Strang; 5. William Marks; 6. Charles B. Thompson; 7. James C. Brewster; 8. Austin Cowles; 9. William Bickerton; 10. Alpheus Cutler; 11. George M. Hinkle; 12. James Emmitt; 13. David Whitmer; 14. Jason W. Briggs; 15. Zenos H. Gurley.

It can be seen, in view of the above list, that those who were concerned about the Restored Gospel, would feel a great need to think about the teaching contained in the Gospel, rather than of supporting any one of the tentative leaders.

The Crow Creek Record is a record of the Crow Creek Branch of the Church of Jesus Christ (Of Latter Day Saints) which was organized April 6, 1830. They held their first meeting recorded in their record book, in the home of Granville Hedrick on Half Moon Prairie,

Illinois in the winter of 1852. There were three present. There followed in this record, an account of many meetings held during the years of 1852, 1853, (1854 and 1855 are missing) 1856, 1857, (1858 is missing), 1859, 1860, 1861, 1862, 1863, 1864, (1865 and 1866 are missing).

The time during the first meeting was spent in discussing those who had emigrated to California and to Utah. They were very much concerned about the report they had heard concerning those who had gone west. "It concluded upon those Elders assembled in said meeting to withdraw their fellowship from all such as departed from the principles of righteousness and truth, and to maintain a firm position upon God's own revealed plan of salvation."

In the spring of 1853, several of the Brethren and members met at the home of Adna C. Haldeman in Bloomington, Illinois and reaffirmed their position taken in 1852. Minutes were kept at this meeting by Reuben Parkhurst who was their clerk. Those present besides Reuben Parkhurst, were David Judy, Granville Hedrick, A. C. Haldeman and Jackson Downing.

October, 1853. Another conference was held at the home of David Judy. The Standards of Faith were discussed. Those present were Jedediah Owen, A. C. Haldeman, Granville Hedrick, David Judy, Charles Reynolds May Judy, Malissa Haldeman and Eliza Ann Hedrick.

June 7 and 8, 1856. A meeting was held in Marshall County, Illinois at the home of John Hedrick. There is not any account of what they did.

September, 1856. A meeting was held in the home of John Adams. Later another meeting was held at the home of Zebulan Adams on Sugar River near Atlanta, Logan County, Illinois. No account is given of their activities at these two meetings.

April, 1857. A meeting was held at John Hedrick's home. Following the regular business activities,

Granville Hedrick was set apart to preside over the Branch as Presiding Elder.

June, 1857. A meeting was held at the home of David Judy. John E. Page was in attendance investigating the doctrine taught by the Crow Creek Branch. William Blair was accompanying John E. Page.

August, 1857. A meeting was held at the home of Granville Hedrick at which time the two Eatons and J. F. Clark united with the Church.

September, 1857. A meeting was held at the home of John Hedrick at which time several more were united with the Church. During one of the meetings held in 1857, the following declaration was adopted:

"That this record which is the true and faithful history of the Branch of the Church of Jesus Christ in the State of Illinois, known as the Crow Creek Branch, in an organized state as far as practicable under jurisdiction of Elders and by faithful adherence to the principles of doctrine as laid down in those three Books. This Branch of the Church has been preserved (through the mercy and goodness of God) from that great train of evil which has befallen those who have departed from the principles of faith and doctrine, first delivered to the saints of latter days."

September 10 and 11, 1859. A conference was held at the home of Granville Hedrick, on Crow Creek, Woodford County, Illinois. There were eighteen members present besides three High Priests and five Elders. Their Standards of Faith were adopted.

December 24 and 25, 1859. A conference met in the home of Granville Hedrick. The subject of Church organization and upbuilding of the Kingdom was generally discussed, and certain resolutions were adopted that were held in copy with the Brethren.

David Judy and Jedediah Owen were ordained High Priests. Granville was ordained Presiding High Priest of the Crow Creek Branch of the Church. One resolution was carried concerning Standards of Faith. One Resolution was carried opposing six points of doctrine.

December 24, 1860. A conference was held at the home of A. C. Haldeman. The name the Church was to be called was discussed.

1861. Missionary efforts were begun by David Judy and G. M. Hinkle. Later G. M. Hinkle withdrew his name from membership in the Church.

November 8, 1862. A conference was held at the

home of James Bradley. John E. Page united with the Crow Creek Church during this conference. He had been an Apostle in the Church in the time of Joseph Smith.

March, 1863. A conference was held at the home of Granville Hedrick. The subject of church funds for the support of the ministry was brought before the conference and was discussed for some length of time. A tax system was adopted of from one to five per cent advalorem as the Bishop may decide or direct, on all assessed property for a term of one year, beginning April 6, 1863 and ending April 6, 1864.

May, 1863. A conference was held in the home of William Eaton; John E. Page was in the chair. John E. Page spoke at length on church ordinances and the necessity of Apostles and Elders in the church.

By consent of the Church, John E. Page proceeded to ordain Granville Hedrick, David Judy, Jedediah Owen, and A. C. Haldeman to be Apostles in the Church of Jesus Christ (Of Latter Day Saints). They declared these five to be a quorum of Apostles.

July 19, 1863. A conference was held at the home of William Eaton. It was determined that one should be ordained to the office of President of the Church to preside over the High Priesthood. John E. Page nominated Granville Hedrick to that office. All present agreed. John E. Page then ordained Granville Hedrick to the office of First President to be a prophet, seer, revelator, and translator to the Church of Christ. Those present were, including John E. Page and Granville Hedrick, David Judy, Jedediah Owen, Adna C. Haldeman, Zebulan Adams, James Bradley, William Eaton.

April 23-24, 1864. A conference was held at the home of William Eaton. Resolutions were carried instructing the members to hold themselves free and separate from all political parties, private associations and secret leagues, believing that the Scriptures and holy religion strictly forbid it.

At this conference, the revelation was given instructing the saints to prepare for returning to Missouri in the year 1867.

This covers all of the Crow Creek Record.

**Questions related to church history are welcome; please direct them to the General Church Historian, Apostle Archie F. Bell, 802 South McCoy, Independence, Missouri 64050.**

False friends are like our shadows, keeping close to us while we walk in the sunshine, but leaving us the instant we cross into the shade.

It is He alone who knoweth the heart, the strength of the temptation, and the means of resisting it, that can determine the measure of guilt.

W. H. Prescott

## SIN OF COMMISSION

People who willfully or knowingly commit sin are spoken of by King Benjamin, ". . . O my people, beware lest there shall arise contentions among you, and ye list to obey the evil spirit, which was spoken of by my father Mosiah. For behold, there is a wo pronounced upon him who listeth to obey that spirit: for if he listeth to obey him, and remaineth and dieth in his sins, the same drinketh damnation to his own soul; for he receiveth for his wages an everlasting punishment, having transgressed the law of God, **contrary to his own knowledge.**" (Mosiah 1:73-75).

The word "list" by interpretation means to "desire, will, like." If any man desires to obey the evil one, and wills to do so, "contrary to his own knowledge," no power can prevent it without destroying his free will agency that is God given. If he persists in that course, and "remaineth and dieth in his sins," the blood of Christ does not and will not atone for his sins. King Benjamin goes on to say: "And now, I say unto you, my brethren, that after ye have known and have been taught all these things, if ye should transgress, and go contrary to that which has been spoken, that ye do withdraw yourselves from the Spirit of the Lord, that it may have no place in you to guide you in wisdom's paths, that ye may be blessed, prospered, and preserved. I say unto you that the man that doeth this, the same cometh out in open rebellion against God; therefore he listeth to obey the evil spirit, and becometh an enemy to all righteousness; therefore, the Lord has no place for him, for he dwelleth not in unholy temples" (Mosiah 1:79-82).

Those who "have known" the truth (baptized into Christ and members of the Kingdom of God) and have then completely withdrawn themselves from the Spirit of God and seek to oppose the work of His Kingdom (church), are in grave danger of coming under this classification of being in rebellion against God and being enemies to all righteousness. They knew the will of God concerning themselves, and yet they desired to live under the dogmas and wilful ways of men in sin.

King Benjamin says of such: "Therefore, if that man repenteth not, and remaineth and dieth an enemy to God, the demands of divine justice doth awaken his immortal soul to a lively sense of his own guilt, which doth cause him to shrink from the presence of the Lord, and doth fill his breast with guilt and pain, and anguish, which is like an unquenchable fire, whose flames ascendeth up forever and ever. And now I say unto you, that mercy hath no claim on that man; therefore, his final doom is to endure a never ending torment" (Mosiah 1:83-85).

Verse 75 like verse 85 limits his probation to this earth life; for, after death "mercy hath no claim on that man."

The great teacher goes on to say: "For behold, and also his blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died not knowing the will of God concerning them, **or who have ignorantly sinned**" (verse 107). Then he adds: "But wo, wo unto him who **knoweth** that he rebelleth against God; for salvation cometh to none such, except it be through repentance and faith on the Lord Jesus Christ" (verse 108).

King Benjamin draws the line very skillfully between those "who have ignorantly sinned" and those who have come out in "open rebellion against God"; the blood of Christ "atoneth for the sins" of the first, but "mercy hath no claim" on the latter. His teachings and Apostle Paul's are the same. Paul says that God "will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2:4). He also says that "if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins" (Heb. 10:26).

Turning again to the Book of Mormon, we shall call your attention to the testimony of Abinadi. After telling his hearers that little children and those who died before Christ came, "not having salvation declared unto them," are to "have part in the first resurrection," he says: "But behold, and fear, and tremble before God; for ye ought to tremble: for the Lord redeemeth none such that rebel against him, and die in their sins; yea, even all those that have perished in their sins ever since the world began, that have wilfully rebelled against God, and that have **known the commandments of God, and would not keep them; these are they that have no part in the first resurrection.** Therefore had ye not ought to tremble? For salvation cometh to none such; for the Lord hath **redeemed none such; yea, neither can the Lord redeem such:** for he cannot deny himself; for he cannot deny justice when it has claim" (Mosiah 8:61-65).

The prophet is here speaking of those who "rebel against him, and die in their sins," of those who have "known the commandments of God" and "wilfully rebelled"; these are to have "no part in the first resurrection"; "salvation cometh to none such"; "the Lord hath redeemed none such" and "neither can the Lord redeem such." He cannot "redeem such" because they have been redeemed once, and having forfeited all claim to the benefits of that redemption, "there remaineth no more sacrifice for sins," and hence "mercy hath no claim on that man."

In verses 72-75 he speaks of the wicked being cast out at the final judgment, and says, "the Lord redeemeth them not"; they are carnal, sensual and devilish, "knowing good from evil, subjecting themselves to the devil." The same class of men of whom he is speaking in verses 62-65, he also says in verse 77 and 78 that

they are they who are in "rebellion against God." They shall remain in their "fallen state" and be as though there was never redemption made. The devil shall have all power over them.

Reading those two verses in connection with verses 62 to 65, there should be no trouble understanding them. Verse 84, however, may require something more than a passing notice, and yet, it is quite clear if examined closely in connection with what has already been quoted. Abinadi is speaking of the resurrection, and of people being brought to stand before the bar of God to be judged according to their works. He says: "If they be good, to the resurrection of endless life and happiness, and if they be evil to the resurrection of endless damnation, being delivered up to the devil, who hath subjected them which is damnation; having gone according to their own carnal wills and desires; having never called upon the Lord while the arms of mercy were extended towards them; for the arms of mercy were extended towards them, and they would not; they being warned of their iniquities, and yet they would not depart from them; and they were commanded to repent and yet they would not repent" (Mosiah 8:84-88).

Therefore we note in the plainness of the language, those who came forth "to the resurrection of endless damnation" have not been deceived nor blinded, so far as their knowledge of the truth is concerned, but

have "gone according to their own carnal wills and desires." Remember that the word "list" means to "desire, will, like," and that the man who "listeth to obey the evil spirit," the same "cometh out in open rebellion against God."

There are many men walking the earth today with vicious spirits seeking to serve the devil in all that he seeks to accomplish. If they have not had the opportunity to receive the message of Jesus Christ and turn from their evil ways, they may yet escape the classification placed upon those who refuse to do good but rather list to partake of the evil spirit and follow their own wilful ways. Rebellion is to revolt from allegiance to authority or open resistance to constituted authority. Therefore if we have never known or partaken of the benefits of the constituted authority it is unlikely we are in rebellion. But if we have accepted the message of the Gospel of Jesus Christ and have come into the kingdom and partaken of the benefits of that condition and then turn away and follow after the precepts of men seeking the destruction and overthrow of the church even as the son of Alma and the sons of King Mosiah, we should listen carefully to the warnings of the great prophet King Benjamin and Abinadi and repent before it is too late.

Submitted by

Elder Kenneth J. Smith

## BE PATIENT UNTO THE COMING OF THE LORD

by

Harvey E. Seibel

In James the 5th chapter we have a description given of a certain class of people who will have, in a sense, gained the whole world and who are now about to lose their souls. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. YE HAVE HEAPED TREASURE TOGETHER FOR THE LAST DAYS" (James 5:1-3).

The reason for God's displeasure against these rich men is given in the three verses following. These rich men are today among the elite of the world and are able through high finance to control governments and the destinies of nations. The fact that they have heaped together treasures for the last days shows that some little time has been utilized in the gathering of these riches. The foundation for the present economic empire was laid in Europe 200 years ago. Today they

constitute the most powerful group in the world. It is through them that Satan plans to gain full control of the world. It is because of them that the greatest confrontation of all time will be fought. Nevertheless they know not the thoughts of God nor His great power. Therefore their plan for world dominion must pass away as a dream of a night vision.

James, in speaking of them says, "Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you" (James 4-6).

To those who know not the Lord such times can only be frustrating and perplexing. We are today living in the very time spoken of here. We see their operations on every hand. Living conditions are stead-

ily deteriorating; this is beginning to be felt even in our land. It is no accident. Such shortages are planned along with corresponding price increases. The destruction of our economy and the demise of our free enterprise system is one which these hidden masters have long sought and worked for. Nevertheless the word of hope is, **"Be patient therefore, brethren, unto the coming of the Lord"** (James 5:7).

How comforting to realize that such will be done away in our own life time. "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain" (James 5:7). This is but a short time, relatively speaking, to wait for such a glorious event. So **"Be ye also patient; stablish your hearts: FOR THE COMING OF THE LORD DRAWETH NIGH"** (James 5:8). What can these words mean but that His coming will be in our lifetime? For when we see the things begin to come to pass which we are now witnessing we may know with perfect certainty that His coming is near, yes, even at the door. For are not the rich men and

their treasures heaped together for the last days now present with us? Moreover they are now very close to accomplishing their goal of world dominion.

Again the word to us is, "Grudge not one against another, brethren, lest ye be condemned: **BEHOLD, THE JUDGE STANDETH BEFORE THE DOOR**" (James 5:9).

All is not lost, for the Lord is about to bring about a glorious salvation to His people. Nevertheless we are constrained to be patient. **"Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.** Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy" (James 5:10-11).

"But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea; and your nay, nay; lest ye fall into condemnation" (James 5:12).

## THE ENDTIME GENERATION

By Anonymous

Our Lord indicates in Matthew 24:34, Mark 13:30, and Luke 21:32 that the endtime generation would not pass away, until all things are accomplished. In Matthew 24:32, Christ indicates that we should watch the fig tree nation, Israel; and when it puts forth leaves then you know that He is near, even at the doors (verse 33).

According to the dictionary, a generation is the time from the birth of one generation to the birth of the next generation — about 30 years. Israel became a nation on May 14, 1948. Since a generation is 30 years, a generation would expire by May of 1978. However, we find that according to the verses quoted above, that all would be fulfilled **prior** to the end of a generation.

It is interesting to note that the Jews will start to celebrate their 30th anniversary as a nation on September 15, 1977. They will continue their celebration for an entire year until September of 1978. (It is also interesting to note that there will be a new moon on September 15, 1977, which is the Scriptural date for the Feast of Trumpets.)

The Feast of Trumpets is a Hebrew Holy Day. It is the first day of the seventh month (Tishri) and points forward to the day when the last trumpet will sound and the dead in Christ will rise to meet Him at His second coming. Our Lord will then put down Satan's rule and will set up His Kingdom.

One wonders if the communists will set an offensive against the country on this Holy Day according to the book of Joel. (It speaks of the blowing of the trumpet in Zion.) However, we have the assurance in Joel 2:20 that the northern army will be driven off.

In any event, let us lift up our heads for our redemption may be drawing nigh. We may be the latter part of the last generation before our Lord returns!

Struggling mortal, do not despair. If you think that you have no faith, consider for one moment that inasmuch as you pray sometimes in secret this is evidence that you have a degree of genuine faith, else you would not do so; and you only need to continue and pray often and you will receive spiritual strength to enable you to progress and endure and ere long every foolish fear, desponding thought, and gloomy doubt will flee away like clouds of mist before the morning sun and the bright rays of hope will illuminate your mind and your heart will be filled with that love, joy, and peace that surpasses human understanding.

He that is down need fear no fall,

He that is low not pride;

He that is humble ever shall

Have God to be his guide.

Bunyan



## A PERSONAL LETTER SHARED

Dear Sister Anderson,

I hope this letter finds you well and in high Spirits.

You don't know me and I am thousands of miles away from you. I am the in the Republic of Korea serving in the U. S. Air Force.

I receive the "Zion's Advocate" because I am a member of the Church of Christ. I read the article of Sister Edna Smith and I was touched. Inside, my heart cried. Something directed me to write you. I believe it to be the Spirit of God.

I am fumbling with my words so please bear with me.

You have reached the time that all mankind must soon face. But you have that assurance that God will be with you and waiting to receive you when you pass into that spiritual existence. Now is the time to ask God, "Is there yet another thing that You require of me before You take me, Lord?" Asked in faith, you know He will answer you.

We, as brothers and sisters in Christ, have that special bond that no one can imagine until they have joined that family themselves. It is God's family, with

His love within each and every one of us who has entered into the waters of baptism. We became one with Him. So it is this love that compels me to write this letter as well as the Spirit of God.

Be happy because your probation is almost at end. You are on that eve of everlasting joy. Rejoice, your time has come to rest your bones from all the miseries of this world.

Dear Sister Anderson, all your brothers and sisters in Christ love you in a very special way. Remember this always as each day passes. We may never see each other in this world, but there will be a time we will all be united to live in peace and to glorify our God. These words are not of me but of the Spirit which is in me guiding my thoughts. But that warmth and love is in my heart which I am thankful for.

Goodbye for now and I am looking forward to meeting you now or in the next world to come. May God bless and watch over you always.

With love, your brother in Christ,  
Gordon McCann

## A LETTER

Dear Advocate Readers:

For over fourteen years, my wife and I have been members of one of the other restoration churches. Several years went by before we noticed the departure from the faith (1 Tim. 4:1). I will not speak much of the paths some had taken, because I know of myself that I have many sins. If God is willing, I will be reinstated in the Church of Christ (Temple Lot) soon.

Let me assure every reader that I left for a few years because of personal reasons, not because of church doctrine. By the grace of God, I will always contend for the faith which was once delivered to the Saints (Jude 1:3).

Here are my expressions of the only true church, a theme of 23rd Psalms:

The Church of Christ, I earnestly will seek.  
The Lord strengthens me to trust and obey. He leadeth me to dwell on his mercies.  
He restoreth my faith. He leadeth me in the narrow path for his name's sake.  
Yea, though corruption and death surround me, I will fear no man for thou art my guide.  
Pure doctrine and truth has made me free.  
Thou enlightened my mind and my soul in the presence of mine enemies.  
Thou anointest my head with oil; my life is fulfilled.  
Surely, kindness and mercy always will be with me and I will dwell in the Church of Christ forever.

Your brother in Christ,  
Anthony J. Calvarese

"A cup filled to the brim with pure sweet water cannot spill one drop of bitter no matter how badly jostled" Carmicheal.

"It requires greater virtues to support good fortune than bad."

"Righteousness is simply the fulfillment of God's purpose in one's life."

"Difficulty and trouble is to make us - not break us. Life is always difficult in proportion to it's intensity and reality" Griggs.

"Life's burden is only one day at a time. We increase the weight of it by refusing to lay yesterday down, and by trying to carry tomorrow, today". John Newton.

## PLEADINGS FOR HELP

by Mina A. Perkins

Almighty God, who reigns above  
 And rules o'er us with boundless love,  
 Thou holy one, help me be pure,  
 Teach me to struggle and endure  
 When trials bitter cross my way  
 And turn to darkest night the day.

My Father, I would fain arise  
 And reach a home beyond the skies.  
 Help me to cast each idol down  
 That lies between me and the crown  
 Which Thou hast said awaits the tried,  
 The wounded, burdened, crucified,

Who to the end endure their lot  
 With patience sweet and murmur not.  
 Cleanse Thou my heart from every sin;

Teach me to let naught enter in,  
 Which might defile the citadel  
 Where Thou my God alone should dwell.

Almighty One, hear Thou my prayer;  
 Forgive my sins, they many are.  
 In deep contrition here I kneel;  
 Thy searching glance in me I feel.  
 Search long and deep and purge my heart  
 From idols clay which thrust apart

My soul from thee. Within Thine arm  
 My refuge be, secure from harm.  
 Blind have I been, but now I see  
 Thou shouldest be all in all to me.  
 Let angels in my heart peace sing  
 And Jesus reign there Lord and King.

## DO YOU LOVE HIM?

Have you tasted the love of the Lord?  
 Does it not fill your mind with wonder  
 That there are no great, and none that are least  
 Among all His numberless children?  
 To Him each is special, with each He shares His  
 fulness.

Have you tasted the Love of the Lord?

Have you felt the delicate touch of His hand?  
 Does it not fill your soul with awe -  
 That with power and strength to shape the universe,  
 His great hands yet caress with more tenderness  
 Than any other, a parent or lover?

Have you felt the delicate touch of His hand?

Have you caught the blurred vision of His beauty?  
 Does it not fill the heart with adoration?  
 Were ever there eyes filled with deeper love  
 Or a face more radiant with compassion?  
 What can compare with the joy given by His smile?

Have you caught the blurred vision of His beauty?

Have you felt the exquisite sense of His presence?  
 Did you note the breathless suspense of the air,  
 That time itself seemed to halt in attention  
 With all the creatures of His making  
 While the whole universe worshipped its author?  
 Have you felt the exquisite sense of His presence?

Are you aware of His majesty and magnificent humility?  
 Though Sovereign of all, He comes down to serve,  
 To succor and suffer, with and for -  
 And not the least problem escapes His concern.  
 To all He is Savior, Companion and Friend.  
 Are you aware of His majesty and magnificent humility?

Have you met Him? Do you know Him?  
 The very eternal Son of the Almighty God  
 Who, clothed in flesh, dwelt in the man Jesus,  
 Who promised, "Lo I am with you always  
 Even unto the end of the World."  
 Have you met Him? Do you know Him? Do you love Him?

"We never have more than we can bear. The present hour we are always able to endure. If the trials of many years were gathered into one, they would overwhelm us; therefore in pity to our little strength, He sends first one and then another, then removes both and lays on a third, heavier perhaps than either; but all is so wisely measured to our strength that the bruised reed is never broken. Each trial is sent to teach us something and altogether they have a lesson which is beyond the power of any to teach alone". Manning.

"Life is the soul's nursery — it's training place for the destinies of Eternity" Thackery.

All truth is one.

And in all lands beneath the sun,  
 Whoso hath eyes to see may see  
 The tokens of its unity.

## AN INDIAN PRAYER

Oh Father, whose voice I hear in the winds and whose breath gives life to all the world, hear me. I am a man before you, one of your many children. I am small and weak. I need your strength and wisdom. Let me walk in beauty, and make my eyes ever behold the red and purple sunsets. Make my hands respect the things you have made, my ears sharp to hear your voice. Make me wise so that I may know the things you have taught my people - the lessons you have hidden in every leaf and rock. I seek strength, Father, not to be superior to my brothers, but to be able to fight my greatest enemy, myself. Make me every ready to come to you with clean hands and straight eyes, so that when life fades as the setting sunet, my spirit may come to you without shame.

WHITE CLOUD

(Found in a pamphlet printed by the St. Regis Mohawk Reservation, Hogsburg, New York.)

## ORDINATIONS

**Alvin Joseph Moser III** of the Phoenix Local Church was ordained a priest December 4, 1977 by Elders Hubert E. Yates and Donald E. McIndoo.

**William C. Malone** of the Phoenix Local Church was ordained a priest December 11, 1977 by Elders Donald E. McIndoo and James Lacy.

## BAPTISMS

**Sherri Kay Leighton-Floyd** was baptized by her father, Elder Albert Leighton-Floyd, November 20, 1977 at Anderson, Mo. and she received the laying on of hands by Elders Howard Leighton-Floyd and Donald O. Hitt.

**Shawna Lauren Wyles** was baptized November 27, 1977 at Anderson, Mo. by Elder Howard Leighton-Floyd and received the laying on of hands by Elders Howard Leighton-Floyd and Donald O. Hitt.

**Barry Lee Gill** was baptized by his father, Priest Harold Gill, December 4, 1977 at Phoenix, Ariz. and received the laying on of hands by Elders Hubert E. Yates and Donald E. McIndoo.

**Jodine Sue Wallace** was baptized December 4, 1977 at Phoenix, Ariz. by Elder Hubert E. Yates and received the laying on of hands by Elders H. E. Yates and Donald E. McIndoo.

**David Henry Holler** of Corvallis, Oregon was baptized and received the laying on of hands by Apostle Marvin E. Ely February 2, 1978.

**Kimberly Sue Oldham**, the daughter of Robert and Jennifer Oldham, was baptized by Elder Frank Fann February 26, 1978 at the East Independence, Mo. Local and received the laying on of hands by Elders Roland Sarratt and Frank Fann.

## CHANGING YOUR ADDRESS?

Speed delivery of your "ADVOCATE" by sending us your new address immediately. Mail to:

ZION'S ADVOCATE  
P. O. Box 472  
Independence, Mo. 64051

Each undeliverable "Advocate" is now costing the church 25 cents. We would rather spend this on delivering your paper than its return to us.

### ZION'S ADVOCATE

Second Class Postage Paid Second Class Postage Paid  
at Independence, Mo. 64050 Independence, Missouri 64051

MRS. ANNETTE LUBBE M  
644 FRANKLIN AVE.  
COUNCIL BLUFFS, IA. 51501

## AUDIO VISUAL MATERIALS

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

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

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

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

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

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

## SUNDAY SCHOOL SUPPLIES

Send all orders to:

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

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

	Price Each
Primary, Volume 1, No. 1, Childhood of Jesus .....	N/C
Primary, Volume 1, No. 2, Jesus' Ministry (Out of Print)	N/C
Primary, Volume 1, No. 3, Jesus' Ministry con't. ....	N/C
Primary, Volume 1, No. 4, Life of Jesus .....	N/C
Church History for Juniors (34 pages) plus separate Teacher's Guide by Donna Moser .....	N/C
The Book in the Stone Box (7 pages) by Viola Henning ....	N/C
The Bible Game, "Who Am I?" by Doris Housknecht ....	\$1.50
(No charge for single box to a Local Sunday School)	