

# Zion's Advocate

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

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## Time To Pray

I got up early one morning, and rushed  
right into the day,  
I had so much to accomplish that I did not  
take time to pray.  
Problems just tumbled about me, and heavier  
came each task,  
"Why doesn't God help me?" I wondered,  
He answered, "You did not take time to ask."  
I wanted to see joy and beauty but the  
day toiled on grey and bleak.  
I wondered, "Why God didn't show me?"  
He said, "But you didn't seek."  
I tried to come into God's presence; I used  
all my keys to the lock.  
God gently and lovingly chided, "My child  
you didn't knock."  
I work up early this morning and paused  
before entering the day,  
I had to much to accomplish, that I HAD to  
take time *To Pray*.

Author Unknown

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# Zion's Advocate

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Headquarters on the Temple Lot, 200 S. River Blvd.  
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Phone: (816) 833-3995 - 833-3914

EDITOR

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

ASSOCIATE EDITORS

Elder Kenneth J. Smith, 2908 Claremont Ave., 64052, 461-6208  
Doris Ratterree, 926 S. Logan, Independence, Mo. 64050, Ph. 461-3779

BUSINESS MANAGER OF THE ADVOCATE

C. LeRoy Wheaton, P. O. Box 472, Independence, Missouri 64051

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Church of Christ (Temple Lot)  
200 S. River Blvd.  
P. O. Box 472

Independence, Missouri 64051

Att.: C. LeRoy Wheaton, Business Manager, General 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 Representative in the Office, James M. Case, 1106 E. Gudsell, Independence, Missouri 64055.

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

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## Editorial . . .

### OUR GREATEST HOPE IN ZION

From the time of Joseph Smith, Jr. to the present, there has been much said about the coming of Zion. Although the hope that has been generated has been generally inspirational, yet there has been a certain vanity in some respects due to man's imagination. Being caught up in the speculation of physical protection and idealistic conditions that a literal Zion promises, can lead one away from the very core of the true appeal for Zion.

The hope for an actual Zion is still the property of the Restoration peoples. Other religions have duplicated many of the peculiar teachings and practices that were introduced during the early days of the church. Their duplications have taken from the true effect and sacredness of some of the things that were unique in the Restoration. The hope of Zion, however, still retains its original appeal, contrasting the so-called "Rapture" of Protestantism.

Zion was of significant importance even before the church was organized in 1830. The particular instructions were, ". . . keep my commandments, and seek to bring forth and establish the cause of Zion." (B. of C. 5:3) That which is given of the Lord is consistent; keeping His commandments is a prerequisite to the bringing forth and establishing the cause of Zion.

The fruits born through keeping His commandments, or following His instructions, are necessary to the establishment of Zion.

Being consistent in even a greater sense is the attaining to the required quality that Christ's people must reach before taking part in the establishment of Zion. Isaiah informs us that "Zion shall be redeemed with judgment, and her converts with righteousness." As a result, "he that is left in Zion . . . shall be called holy." (Isa. 1:27 & 4:3) Although the physical and material aspects of Zion will undoubtedly be miraculously accomplished, the real concentration will be on the preparation of a people worthy to dwell in Zion. In fact, this has been the main theme of most latterday revelations, but that goal of righteousness and holiness has not yet been reached.

A great promise is held out to us as revealed to Nephi: "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 N 3:187) Conversely, Nephi issues warnings concerning our day: "The laborer in Zion shall labor for Zion; for if they labor for money, they shall perish . . . wo be unto him that is at ease in Zion." (2 N 11:109 & 12:30)

As we review the last 150 years, we are compelled

to express regret in our failure as a people to heed the warnings and the instructions in producing the quality of people that is required in bringing forth and establishing the cause of Zion. Today, apathy, aided by false security, has reached almost to the point of disbelief. False precepts have led many into avenues of continuous error while the few who try to retain the truth stumble in their own lack of faith.

All is not lost, however; the promises are still extended to us. Preparation is still the order of the day although there be little time left. It behooves us to gird up our minds in an awareness of the day in which we live, and search out the prophesies that identify this time. Most importantly, we should look positively toward the greatest aspect in the establishment of Zion — the return of Christ.

Isaiah asks the question: "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" He answers, "He that walketh righteously, and speaketh uprightly." With this requirement fulfilled, he holds out this promise: "Thine eyes shall see the king in his beauty." (Isa. 33:14, 15, 18)

All other aspects of Zion seem to be of lesser importance when we think of a people being prepared in the clean, white linen of righteousness as a bride is prepared for the bridegroom. Our righteousness must be compatible with the righteousness of Christ, himself, to endure his presence.

Little else can be said at this point; the decision to take part in the preparation for Zion depends upon us individually. Do we want to be a part of Zion? Do we have hope that we can be a part of Zion? If we say that we believe that there will be a Zion, but that we don't think we will be worthy to be there, then we have already excluded ourselves.

Our hope for Zion must include ourselves — if for no other reason, we must include ourselves because Christ wants us there. Do you understand? Christ wants you to be there in Zion prepared in the fine linen of righteousness when he returns in his glory. If he wants you there then you don't need any other reason — you have reason enough. Christ is the foundation of all good causes and he is our cause for the hope of Zion.

RLS

## THE BUILDER AND THE PLAN

Text.

Matthew 25:14-30. The Parable of the Talents.

There was a Builder who desired to build an edifice to be a blessing to many people. A place of peace, beauty, and honor to his name.

Time to build was getting short and late in the day he found a young man who was desirous of assisting him. The young man had many talents and to him the Builder entrusted the plans, careful to point out that there should be no deviation in the construction that the edifice might be good and acceptable.

The young man hastened to gather about him others who were needed in the work of the great Builder. In due time these were chosen and assigned some tasks. Soon there were those who sought to change the plans, who thought it would be better to alter the structure to their own understanding. This led to some disputations and disagreements so that they could not work in harmony together. Some were so enthused that they forgot the Builder was in charge, they gave all the credit to the young man for bringing the plan to them and choosing them as workers. The young man let pride enter his heart and he agreed to some changes in the plan, seeing himself in high esteem in the eyes of his fellow workers and his name honored.

Jealousy and selfish thoughts entered their minds and some became discouraged. They were those outside who were bitter enemies and sought to destroy the plan. The young man lost his life and was not al-

lowed to see the edifice completed to the plan that would please the Builder.

Time passed and the workers now were scattered and disputed among themselves who was to take the young mans place in charge of the plans. Some left to build a structure here and some built structures far away, but none were careful to build by the original plan, but they copied their structures somewhat to the appearance and yet the Builder was not pleased. There were serious errors and some brought on themselves an evil name.

There came a time when the Builder wanted to see the edifice completed. He found a few who were willing to agree to the need of following the original plans. To these the Builder entrusted the spot of ground that had been dedicated to be the site of the edifice. He gathered these workers from out of the scattered peoples, and called them together to work in harmony.

It was not many days till these men found fault with one another and many became angry and separated themselves, some became discouraged and disappointment spread. The few that were left found themselves without enough workers to proceed with the work that was needed to be done. Some said, "we must wait till the Builder tells us what to do." They ceased to seek other talented workers and let the plans lie idle. As time passed they became even weaker and fewer in numbers and the Builder who was unhappy with their quarreling and lack of effort left them to

their own rewards. The Builder was not to be con-founded in his work he had set to do.

The Builder would have to find some other workers for the time to build was very short. These who were now at the site would have to be removed and they would be rejected as workmen when the edifice was constructed. This was the cause of much sorrow to the Builder, that so many had failed the task as men under his direction, even with such a perfect plan.

After many days the edifice was completed and those who entered to worship found peace and beauty unmatched, and enjoyed the blessings of the Builder, for it pleased him that his name was honored above all names.

"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.

"And blessed are the Gentiles, because of their belief in me, in and of the Holy Ghost, which witness unto them of me and of the Father. Behold, because of their belief in me, saith the Father, and because of the unbelief of you, O house of Israel, in the latter day shall the truth come unto the Gentiles, that the fullness of these things shall be made known unto them."

"And thus commandeth the Father that I should say unto you, At that day when the Gentiles shall sin

against my gospel, and shall reject the fullness of my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all these things, and shall reject the fullness of my gospel, behold, saith the Father, I will bring the fullness of my gospel from among them;"

"But if the Gentiles will repent, and return unto me, saith the Father, behold they shall be numbered among my people, O house of Israel; and I will not suffer my people, who are of the house of Israel, to go through among them, and tread them down, saith the Father.

"But if they will not turn unto me, and hearken unto my voice, I will suffer them, yea, I will suffer my people, O house of Israel, that they shall go through among them, and shall tread them down, and they shall be as salt that hath lost its savor, which is thenceforth good for nothing, but to be cast out, and to be trodden under the foot of my people, O house of Israel." Book of Nephi 7:30, 31, 34, 35, 38, 39, 40, and 41. Page 646, 647.

Elder Arthur G. Smith

## A LOVING TRIBUTE IN MEMORY OF APOSTLE B. C. FLINT

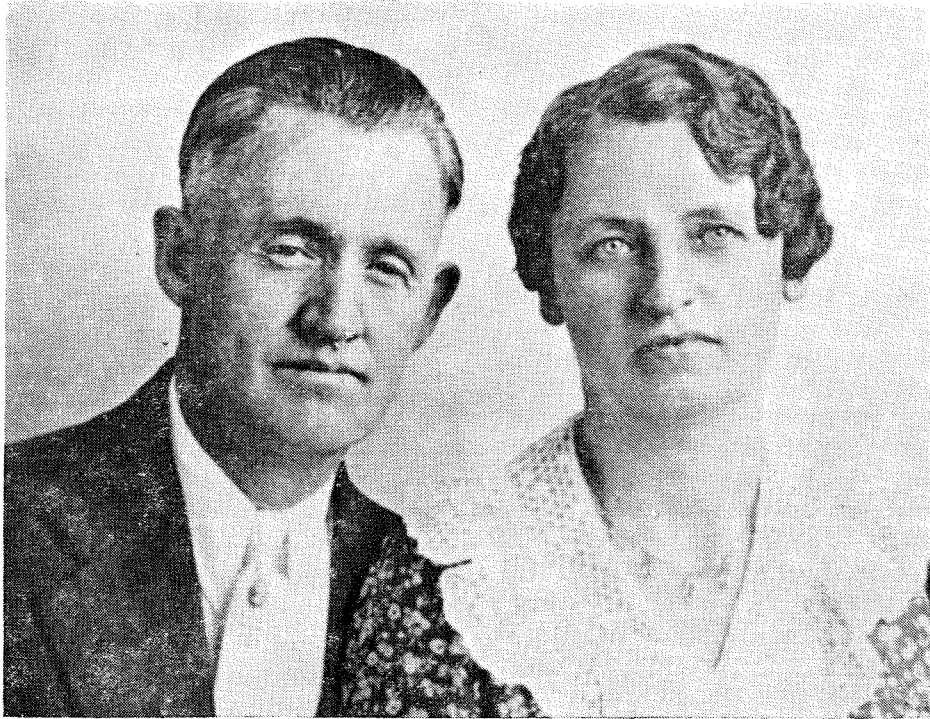
by his daughter, Edna R. Smith

The influence our lives wield we never really know, and I'm very certain that Bert C. Flint was not quite aware how far his reached. He was dearly loved by all those that knew him and respected by those that only knew of him. He was affectionately known and referred to as "Uncle Bert". This kinship held a deep feeling of love and Bert returned that love a hundred fold. Those dear people were his family and no blood ties were any stronger.

Bert was born February 16, 1880 on a farm in western Iowa near where the village of Manilla now stands. He was the second son of William A. Flint and Karen (Olson) Flint. He was of English descent on his father's side. His grandparents, the Flints, came to America at an early age. He was Norwegian on his mother's side. His mother was born in Nissadahl, Norway. Bert's parents were hard working, humble farmer folk with little or no opportunity for formal education. There was no time in their busy lives for that kind of education. It was for this reason they encouraged their children to seek all the knowledge and schooling they possibly could.

It was from his grandparents, Flints, that Bert received his deep love for the high ideals of America. They had suffered the direst type of privation as children in England, they became Americans, a fact that filled them with pride and deep love for their new country. This deep love they instilled in their children and grandchildren until Bert always said he lived and breathed Americanism from his earliest recollection of anything at all. This love of America and its history enabled Bert to recite in school the whole story of the Revolutionary war; recalling the causes and dates of events leading up to that great struggle, to the surrender at Yorktown without a hitch. He placed the events and dates so accurately that the teacher complimented him on his recitation and gave him a beautiful prize. This feat showed his early training and love that his grandparents, Flints, had instilled in his boyish mind. History and the delving into historical records was a favorite study to Bert and remained so all his life.

The William A. Flints stayed in Iowa until Bert's mother's health began to fail. The Iowa climate seemed to disagree with her, and she developed an asthmatic



Bert and Freda Flint

condition which troubled her all the rest of her life. They moved into southern Wisconsin which had been the birthplace of William, and settled on a farm in the community or township of Middlebury, with their three boys, Alfred, Bert, Clarence and adopted daughter, Amanda. This farm was home for quite a few years. Bert's father was a good farmer and he made every place he lived prosper and grow. He was able to turn the farm into a well producing and money making venture.

It was in this locality that the birthplace of the early Reorganized Church had its beginning with such early leaders as Zenas Gurley, Reuben Newkirk, H. H. Deem and others of that early day. The unwise acts perpetrated by these early settlers of Mormonism bred a deep hatred for the very name of Mormonism among the prosperous farmers of that locale, and of course, Bert's family was a part of that group. The town of Blanchardville had been known as Zarahemlia, but, was changed to help wipe out some of the intense feeling to Blanchardville. It was to this community that the Flints came from Iowa to live. So, almost from babyhood, Bert was taught to despise everything connected with Mormonism and Joseph Smith:

The old Middlebury church, Primitive Methodist, was where Bert attended as a boy. Everyone went and if someone was absent it was because he or she was ill. Only meager tasks were done on Sunday such as caring for the live stock and such, for the day was given over to things of a spiritual nature. The church was no amusement place as strictly religious matters

were allowed. To his dying day, Bert always felt an abiding love for that old church building, and, those things taught him in childhood had a deep and abiding influence on his life.

As there was no rural mail delivery in that community, Bert and his pal were chosen to go for the mail on mail days. The Postmaster for Middlebury people was Bert's Uncle Ted Theobald, so going for the mail meant a holiday from farm tasks. His many cousins were his playmates so going for the mail meant fun as well as duty for Bert. They not only brought home their mail, but also their close neighbors who also were relatives.

There were two remarkable incidents that happened to Bert. They show God had a hand in his early life for the protection God threw around about him. The school house where Bert attended was set upon a high hill with a large virgin forest at its back. Here Bert and his school chums played Indian, more than any other games.

During the long winters, coasting, skiing and sleigh riding were their winter play time occupations. One incident in a coasting episode which could have cost Bert his life was, in flying swiftly down the hill from the school house, Bert's sled hit a deep hole near the bottom of the hill. The sled was traveling very fast when it struck the opposite side of that deep hole. The impact threw his younger brother clear, it struck so hard. But, Bert struck the hard frozen bank along with the sled. That was the last Bert knew, until he came to to find himself being helped home by his

playmates using their sleds as an ambulance. That ended the coasting for that night.

Another time Bert was skiing down the hill with what he knew to be the finest skis of the neighborhood. These skis had come from Norway and had been given Bert by a workman on his father's farm. The hill he was going down had been a corn field and had been harvested the old fashioned way, by hand, leaving the frozen corn stumps lurking just under the snow. Bert was traveling at a good rate of speed when his right foot struck one of those frozen corn stumps which deflected his leg at a right angle from his body at the hip joint. The pain was excruciating and there he lay in the snow. The rest of the group saw what had happened to Bert and ran to his aid. A couple of the larger boys took hold of the upper part of Bert's body while two others yanked that leg back into place. A drastic and heroic measure, but the right medicine, for they hadn't let the limb have time to swell. It was sore for a few days but no lasting harm came of that incident. God truly was watching over Bert even in these early periods of his life.

When Bert was about 13 years old his father took him and his brother Alfred to the World's Columbian Exposition in Chicago. At this fair Bert saw many wonderful things. The great archaeological exhibit deeply interested Bert and here was born his love and interest in the ancient Americas. Here too was the great conference of churches held. The purpose was to unite and dissolve the many divisions among Christians, but instead three more churches or denominations came out of that World's Conference of Religions.

Following the close of the World's Fair a great depression hit America. The year 1894 made history in America and also in Bert's life. Chicago, endeavoring to care for unemployment, asked churches and other such institutions to furnish housing for their unemployed people. These became known at this time as the famous "soup houses", where for a few hours work on the streets or places of public interest, workers were entitled to food, which was mostly soup, and also a place to sleep.

Bert's father's farm was large and always required hired help. So grandfather Flint conceived the idea of going to Chicago and bringing back as many of those "Soup Workers" as he could place on the farms in their neighborhood. He brought out eight the first trip, and some readily took to their new environment while others soon drifted back to the cities. Among those determined to stick it out was a young Norwegian by the name of Peter Olson. He had hired out to a neighbor and when the season ended, he came to grandfather Flint and asked if he could do chores for his board and room and go to school to brush up on the English language. This grandfather was happy to do thus enabling Bert's brother Alfred to enter high school in Dodgeville, Wisconsin. Peter and Bert became

fast friends. While Peter Olson was with the Flints' he took out his naturalization papers. Due to so many Norwegian Olson families in the locality, Peter had his name changed to Peter Musceus and was known by that name thereafter.

During the winter of 1894-1895, while Peter Musceus was living in the Flint home, an old fashioned revival meeting was held in the Middlebury church. Everyone attended and this preacher knew how to work upon the youth. He was able to tell death bed stories and cry at the right times. Bert said this might be hard criticism but years later this same man was found to be as big a hypocrite as could ever be imagined.

Well, the upshot of these meetings was the whole group of young people became converted and joined the church. A young people's society of the Christian Endeavor organization was formed with Peter Musceus as president and Bert Flint as secretary. Bert was only fifteen at the time. This society met weekly and Bible study was instituted after the form prescribed by the Christian Endeavors. Peter made a splendid presiding officer.

Bert's father, desiring to take a vacation from farming, rented the farm to Peter Musceus and Bert's brother, Alfred Flint. Back in those days such an arrangement would have given these young men a good start in life but this was not to be the case. Wisconsin suffered the worst drouth in the history that year. There were no crops nor any feed for stock for the coming winter. Peter and Alfred had to admit that their venture as farmers was a complete failure. Bert wasn't at home at this time as his help wasn't need so he had hired out to a Norwegian uncle of his during this period.

It was this condition of affairs that grandfather found upon arriving home. There was nothing to feed the stock through the winter. So grandfather Flint decided to return to Iowa and buy up corn, hay and grain to ship back to Wisconsin. Iowa had had a bumper crop and everything was plentiful. Bert's father was a man that looked and planned ahead. Instead of buying just what was needed for the present, he decided he would stay in Iowa, to buy up corn and store it in large cribs there on the grounds as an investment. This he did along with his brother, Bert's uncle George. They became regular corn buyers. They bought and stored thousands of bushels of corn in big cribs like barns right there in Iowa. This buying project kept Bert's father in Iowa until almost spring of the following year or about January of 1896. These circumstances had a direct bearing on Bert's life and lead eventually to his ministry in life.

It was during this winter of 1895-1896, while Bert's father was in Iowa, that Elder J. W. Peterson and wife came to Blanchardville. Elder Peterson was a seventy in the Reorganized Church and when he went into a locality he stayed until he had practically exhausted the possibilities there before moving on. Brother Peter-



son moved to Adamsville and stayed with Alex McKenzie while he held forth his meetings in the church. Brother Peterson's move created quite a stir amongst the hot headed Englishmen and Bert's relatives. Nothing of a serious nature happened and the meetings, for all the hatred expressed, were well attended. It was during these Adamsville meetings, one of Bert's cousins arose in the Sunday School and told the folks assembled, "you folks up here don't know what good preaching is. That fellow down in Adamsville sure knows the Bible." Bert was just a kid of 15 yet he could have strangled that Theobald cousin for making such a statement. The worst part to him was that his home people, those of Middlebury, were as well represented at Elder Peterson's meetings as was Adamsville itself.

There was a young woman working as a hired girl for grandmother Flint whose sister worked for Bert's Uncle Ted Theobald. Grandmother's hired girl asked Bert to take her down to see her sister. Bert had no objections so did so, but upon arriving at Bert's Uncle's they found the sister had gone to the meetings in Adamsville. The young lady with Bert insisted she had to see her sister and here he balked. No thanks! No Mormonism for him. Well, she coaxed and said it would be too late to hear the sermon, and anyway, they could leave as soon as her errand with her sister was over. Well they weren't very late for the service had just nicely begun. When Bert looked over the crowd who should be sitting there but Peter Musceus and his own brother Alfred. Bert had not known they had attended the meetings. Bert heard that sermon and in it Brother Peterson talked of prophets and the need to beware of false prophets. To Bert's understanding there were no more prophets after John, but Brother Peterson found a good many in the New Testament. Although Bert was well read in the Bible, these were new to him. Brother Peterson made it plain that Jesus didn't say, "Beware of prophets but beware of false prophets." At the service Bert had gotten so worked up he forgot about the young lady who was with him and he didn't know if her errand with her sister was completed or not. The sight of his pal, Peter Musceus and his brother Alfred, there took everything else from his mind. When they all got home, Bert went for Peter saying he should be ashamed to be in a Mormon meeting. And as he, Peter, was the presiding officer of the Christian Endeavor Society he should apologize to the Society at the next meeting. Well Peter just laughed and said he would go hear the devil preach if he thought he could learn anything from him. The up shot of it was they got their Bibles and it was two o'clock in the morning before their session broke up. They got to the place where Peter said the preacher said one thing and Bert denied it. You would have thought Peter was being converted, naturally Peter had the Bible on his side, just as Peterson did. They finally agreed they would have to go back and find

out what the preacher had said. Another sermon was heard, one that knocked Bert and his Methodist ideas clear out of bounds. Brother Peterson was well able to defend the Restored Gospel, all phases of it. At this sermon he talked from a chart that showed what the Bible taught with reference to the spirits of the human race after death, that there were two places, Paradise and Hell, and that the spirits were conscious and able to be taught in either place. In order for all to have an equal chance, those never having heard the Gospel must hear it in order that they might be judged according to men in the flesh. Brother Peterson emphasized that ALL must have a chance to hear and not be saved in man's ignorance. This was not God's plan; His was that ALL might hear and obey the Gospel either in this life or after death. All must have one chance to hear and obey. Then too, Elder Peterson showed the story of the judgment in Matthew 25: 31-46. This showed the three classes, Sheep, Goats, and Brethren. The Brethren were the saints of God, the sheep the righteous people of the world and the goats the wicked and that in the resurrection ALL mankind will come forth and will receive the reward according to their works.

This doctrine was so strange to Bert that at the close of the meeting he went to the preacher and landed on him like a hawk on a chicken. Bert was only a lad of 15, yet he was well versed in the Bible and here this man was finding things in the Bible that up to this time no one had been successful in explaining to him. Brother Peterson had no difficulty in, logically from the Bible, explaining the Gospel and having the Bible back him up. This very fact in Bert's young mind made him more dangerous. Truly he was a wolf in sheep's clothing. Truly he was a base deceiver and after that Bert never missed a meeting. It wasn't because he was being converted, but he felt sometime, somehow that Mormon preacher would give his case away and Bert would be able to see the cloven hoof. The debates Bert and Peter had went on, for Bert was fighting for his very life. In his young mind Brother Peterson was violating the Bible and all his life it had been an anchor to him. He just couldn't let that happen.

Well, after a time Bert's side of the argument was pretty much the same as Brother Peterson's, not because Peterson had said it was so, but that is the way the Bible told it. Peter and Bert were now discussing baptism and had switched sides, Peter was again a good Methodist. Grandfather Flint having returned, the boys couldn't be quite as open in their argument as they had been. Grandfather would have put a stop to it for his hatred of Mormonism had not cooled. Well in their discussion, Bert was affirming the necessity of Baptism as a saving ordinance. Peter became very impatient, for naturally the Bible verified the stand Bert was making. He snapped at Bert, "Well if I believed as you do I'd be baptized. Supposing you

were to die, where would you go?" Well that was something Bert hadn't reckoned with. There had been no thought of doing anything about it at all. Elder Peterson had used frequently that text in James: "If any of you lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not." Bert was a child and he believed that statement meant just what it said. Bert firmly believed that if anyone went to God, asking for light, that He surely would give it to them. When Peter had put the matter so bluntly to Bert, Bert felt he must do something at once. He must get by himself, where in Prayer to God, he might receive an answer to the question crowding his thoughts.

Donning his cap and coat, it was nine o'clock on a February night and 20 below zero, Bert went out to his father's barn. He climbed up in the hay mow to pray for light. The idea of authority to perform such ordinance of the Gospel had not reached his understanding. He was praying this wise, that if maybe the Baptist preacher or Methodist preacher baptized him, it would be alright. Suddenly some power which he couldn't explain seemed to be crushing out his life. Forgotten was his childish plea about who could baptize him and he sought God in earnest prayer for his very life. When he did that, Bert relates in his autobiography, that power left and upon opening his eyes he was surrounded by a pure white light, lighter than the sun at noon day for the hay was transparent in this beautiful light. He saw no personage, but a voice as audible and literal as any he had ever heard told him the Gospel he had heard preached was true; if he would accept and obey he would be blessed. That was enough for him. He went back to the house and went to bed. The next morning he asked his father if he could be baptized and surprising enough grandfather granted that request. Had he known of the experience Bert had the night before he might not have given his consent, but Bert being only a lad grandfather thought in time that sooner or later he would see his mistake and renounce Mormonism and all it stood for. That same evening Bert drove to Barneveld where Brother Peterson was and asked for Baptism. Bert was baptized on his sixteenth birthday February 16, 1896, in his father's stock watering tank in 22 below zero weather. All the rivers and creeks were frozen clear to the bottom so this was the only place possible as this was kept open with a tank heater. He was confirmed at Adamsville in the afternoon as it was Sunday and Brother Peterson was to preach there that afternoon.

The step Bert had taken made him an outcast from all his relatives' homes. Those homes which had been so open to him were closed. His cousins were not allowed to associate with him. I guess they thought he was of an evil spirit and although these actions hurt, what he had received while in prayer in the barn was too precious and sacred for him to deny. To him these experiences as told in the Bible had become real to him, for hadn't God so richly blessed him a mere farm lad,

and light had been given.

Bert was just such a young boy it is a great wonder to me, his daughter, would I have been able to remain firm and not waver were I called upon to take the persecution heaped upon his head. Never in all the years of his life did he ever go back on or renounce that testimony. To him it was always a rock of strength for it proved beyond a shadow of doubt that God literally answers prayer when that prayer is sincere and from the heart.

This tribute has become quite lengthy but in order that the events that happened later in Bert's life be understood his conversion to the Gospel had to be completely told.

That fall of 1896 Bert attended the high school in Dodgeville and while there read the Book of Mormon three times. His old prejudice made it hard to accept. His vision told him the Gospel he heard was true and the Book of Mormon was a part of it, therefore it must be true. Bert read everything he could get his hands on trying to convert himself to the Book of Mormon. The part Joseph Smith played in the restoring of the Gospel as yet he couldn't quite swallow. So deep were the prejudices built up in his mind that even his vision hadn't completely dispelled them. At Christmas, a cousin of Bert's that was attending Platteville Academy, and who was not quite as prejudiced as others, advised Bert he would be better off there than returning to Dodgeville. This Bert did for as I told in the beginning, my grandparents encouraged their children to seek all the schooling possible, going on to branches of higher learning wherever possible.

In April of 1897 Bert was taking a team of horses up to Barron. His father had purchased land up there and had gone on ahead on the train leaving Bert to bring up the team when he got home from Platteville. The country was new and raw so that the roads were mere tracks through the country. Rough elements were on all sides and thievery was rampant so Bert was advised not to pick up strangers and give them rides. It was raining hard and Bert was wet, yet very cautious, was hailed by a man, running out of one of the little shack like homes, asking for a lift to town. Well Bert thought this man ought to be all right. He had come out of the house he was passing, then too the man had an umbrella and that looked good to poor wet Bert there in the wagon. It wasn't very far from the town of Valley Junction, and Bert knew that an Elder A. L. Whitaker lived there and meant to stop and see him. He asked the man if there were any Latter Day Saints in town, "Yes, we have a good branch here and Elder Whitaker is a missionary and lives here too. Say, are you a Latter Day Saint?" Bert replied, yes. "Well, shake hands with another for I'm one also." It was George Hancock a relative of Silas Hancock here in Independence, Mo. He had a little grocery store in the village.

It was nearly noon when Brother Hancock and Bert drove into Valley Junction so Brother Hancock took



Bert to Brother Whitaker's home. Brother Whitaker himself answered the door and before any introduction could be made, Brother Whitaker called Bert by name and called him into the ministry. Here again was more evidence to Bert of God's working as He did in Bible times. A mere lad of 17 had found favor with God. Brother Whitaker knew nothing about Bert nor even knew that such a person even lived. Bert knew of Brother Whitaker, but he had never met him.

Bert had left home April 5 and arrived in Barron April 11th after a very hard trip over new ground from Valley Junction, the roads were almost impassible, and mud so deep the horses could hardly get through.

It was while Bert was attending the District Conference at Chetak, Wisconsin that a very great miracle was witnessed by him and one that made a lasting impression on him. It was June and a wagon load of saints were being taken home to Brother Barnes for dinner. Several families that lived near the conference hall took the visitors home with them to be fed. There wasn't facilities at the hall to care for the meals to feed the people. Just as the wagon pulled into Brother Barnes yard the storm that had been brewing struck and a dash was made for the house. Brother Barnes, Brother Warren, and Brother Cook went to the barn with the horses to get them under cover. There had been some terrible crashes of thunder and lightning and right during the worst of it, here comes Brother Warren, who was a big man, carrying Brother Cook in his arms. Brother Warren laid him on the settee and then they saw that Brother Cook had been struck by lightning. His eyes were clear out of their sockets, his clothing torn from his back and his back was as black as coal. Brother Wm. A. McDowell put the eyes back into their sockets and tried his best to tell Sister Cook her husband was dead. She refused to listen and begged the Elders to administer to him. They did so and in a short time Brother Cook was restored to life. Here indeed was Bert seeing for himself that God's promises to His children were true. The following spring as Bert was helping Brother Cook with his spring work, Bert asked him what he thought about the experience he had gone through at the conference the year before; if he thought himself he really was dead. Brother Cook replied "all I can say is that I seemed to be up near the ceiling of the room. I saw my body on the settee, and my wife weeping and I saw the Elders lay their hands upon my head and that Bert, is about all I can tell you."

While in Barron Bert attended high school wishing to get all the education he could and it was here that he met, converted and baptized his first wife, Edna. As Bert didn't have the authority to lay on hands for the reception of the Holy Ghost, he with his mother and a neighbor lady as chaperone, took Edna to Twin Lakes, Wisconsin on Saturday staying over night so that Edna might receive through Elders Whitaker and Closson the laying on of Hands for the Reception of the Holy Ghost.

This activity on Berts' part and his seemingly ableness to defend the Gospel work further infuriated grandfather Flint. When he could no longer stand it, seeing Bert would not renounce it, he ordered him to pack up his belongings and leave and never come back. This Bert did for he could not renounce the Gospel nor go back on the experiences in his father's barn. Here was a lad of only 17, turned out of his father's home all because the Gospel was too precious to deny. I've often wondered if I could have stood so firm, yet Bert did.

Because of the way Bert's father had ordered him out of his home and Bert's close association with Edna McNurlin, this young girl only 15, was being talked about. She wrote Bert telling him all about it. He in turn wrote her, if she was willing to share his exile and could get her parents consent, he would come for her and they would be married. This was done and on November 6, 1898 Elder A. V. Closson married them at the farm home of Brother James Mair. Here were two mere babes starting out upon life's sea yet they never lived to regret that step.

To this union were born four children, two girls and two boys. The youngest was a boy who died shortly after birth as did Bert's wife, Edna. Now he was alone with three children to rear. He now held the office of Elder, and although he had made one trip with Brother J. O. Dutton as an associate, he hadn't done much in the missionary line. The death of his wife was almost the death of him also. He didn't care much what became of himself. They were living in Evansville, Wisconsin at this time, Bert collapsed making it impossible even to attend his wife's funeral. Bert writes of this time in his autobiography as the most desolate period of his life and only through God's help was he able to come through the ordeal. The thought came to him he had his children and the Gospel and with God he would try, if God could use one so broken in health as he, to what he and Edna had so hopefully planned to do together. He gave himself to God telling Him to do as He would with him so he threw his whole heart into his ministry.

Bert's health was so bad that even his father relented and told him to come home to recuperate until he was strong enough to resume his work. The treatment Bert had received at the hands of the Evansville saints made a deep impression on Grandfather Flint. Uncle George Flint had just lost his wife and Bert's parents had no sooner arrived home from that funeral when they were called to that of Bert's wife. Bert's father wrote his brother George, "We may say what we please about Bert and his religion, these folks are like one big family." Here was Bert, down and out, completely broken, yet his brethren and sisters came there and took over, showing they were thus accustomed to caring for each other. I never saw anything like it. Certainly they manifested the spirit of Christ." Quite an about face from his former statements concerning

Bert's religion. George Flint and those in Iowa were Holiness people.

From that time in 1910-1911 Bert's ministry flourished. He was a gifted speaker and the Gospel was so dear to his heart. He baptized great numbers of people. While in the field, word reached him that his baby, Verna, was not getting the care she should. The family in Beloit caring for the children were good people but seemingly were unable to cope with so young a child. Bert received this word while at Sister Dora Tuckers and she seeing how worried he was asked the reason. Bert told her and, big hearted woman that she was, she told him to send for the baby and she would care for her as long as Bert was in that locality. This was up near Sparta where Brother Robert Davis and Bert had done such extensive work. Bert sent for the baby, Verna, telling his son Orville to bring the baby on the train and he would meet him. Sister Tucker had planned to go to the train with Bert, but for some reason she asked Freda Grasshoff to go in her place. This was a young woman just baptized, who had not been in the church very long. When Verna saw Freda, she clung to her and wouldn't let her leave, so Verna was taken to the Grasshoff home instead of the Tucker home to be cared for. Their hearts went out to her and she returned that love, yet it was Freda she clung to even having to sleep with her.

Bert saw the love and care his daughter was receiving at Freda's hands also the sterling character Freda had. He learned to care deeply for her. She was a young girl only four years his daughter Virgie's senior, and he was in his early thirties. The thought of marriage to Bert wasn't even in her thoughts. Bert finally was able to woo her into marrying him. Bert laughingly said that Freda just had to marry him in order to keep the baby, Verna, whom she had come to love very much. When Bert finally had won the fair Freda, and she agreed to marry him, she made the suggestion that her family move into Bert's home in Evansville, Wisconsin; as work would be easier for her father and her brother Richard to get, in Evansville. Also her sister, Erna and brother, Albert, would have a better chance to go to school. Virgie and Orville could be in their home once more.

This idea suited Bert fine so it was done and on June 4, 1912, Elder J. O. Dutton united Bert and Freda in holy marriage. After they were married, Freda and Verna traveled with Bert in his field of labor, which was northern Wisconsin.

From that day forward Bert's ministry flourished and he was kept very very busy. Freda was indeed a true help mate to Bert. I've heard him say many times she was the greatest blessing of his life. When I was born, Bert almost had his home broken by death again, and only through God's mercy through administration both Freda and I were saved.

The events of Bert's ministry went forward and the old time blessings were received under his ministry

until after Joseph Smith III died and his son, Frederick M. Smith became President. It was then that Bert saw a great change, new innovations were creeping in, old war horses of the Gospel were dropped to make room for college bred men that would promulgate the new order of things. Bert watched all these changes, but went right ahead preaching the old Gospel as Restored in the Latter Days. Because he wouldn't knuckle under and preach the new church program, pressure was brought to bear and his field of endeavor changed to one that was honey combed with this new order of things. In 1923 he refused his appointment to the Des Moines, Iowa district. He told the powers that be if God was back of such a move, he would go to the islands of the sea, but he wouldn't go across the street with such political tactics. He was out of the active mission field so he must find work where he could support his family.

Through fasting and prayer, and after about killing himself off working in the Evansville Creamery making boxes with a box machine, Bert finally secured a position in the Motor Vehicle Department where he climbed from clerk, to Junior Clerk, and finally to Senior Clerk and head of the department. All the while he was thus employed, both he and Freda were searching and searching for a church home in which they could work. The answer to their prayers was always to be patient and wait. Supreme Directional Control became a full blown flower in 1925 and many stalwart men, giants in defense of the Gospel, left the Reorganized Church and threw their support with the protest movement. A Zion's Advocate came into Freda and Bert's hands around the first part of January 1926. When Freda was reading this, she was told this is what she was to wait for. She fell to her knees and thanked God, but how could this be, for it was another church. A voice spoke to her and asked what those people were baptized into before the church was organized? She answered out loud, "I don't know." Then she was shown that we aren't baptized into a church but into Christ and become the body of Christ here on earth, in the church.

Eight names were presented for membership in the Church of Christ, (Temple Lot) on March 26, 1926 they being Brother and Sister Milton Funk, Sister Grasshoff, Verna and Edna Flint, Alfred M. Flint and Bert and Freda Flint. All these present signed a letter requesting their names to be removed from Reorganized records.

In April of 1928 Bert was ordained an Apostle and given a field of activity. He was now a full fledged representative of the Church of Christ (Temple Lot). That year Bert didn't go out full time because he felt he should get his financial status in better order before doing so, as the financial status of the Church of Christ was pretty poor. He did use every week end and his three week vacation in missionary work. In the spring of 1929 he resigned from the state house to give his

life anew and full time to the Master's work. There he worked until God called him home.

He worked among the Indians in Canada from 1931 to 1934 along with the rest of his field of Wisconsin, Iowa, Indiana, Ohio and Michigan. In 1936 his mission was changed and he was sent to the British Isles, where he labored ten months, only coming home when the war clouds began to cover Europe and Hitler marched into the Rhineland in 1936. When he returned from the British Isles, he was again asked to labor in his old field of the states above mentioned.

Bert was elected Editor in Chief of the Zion's Advocate in 1943 and served in this capacity through October 1946 the first time and again from June 1948 through April 1949. He was gifted in writing, so devoted the winter months to writing and printing of Gospel tracts. Bert was also asked to compile the Outline History of the Church of Christ.

The reunions in Wisconsin he helped to organize with the able assistance of Elder Rollo Addie. These reunions were held for ten years in Brother Addie's home, before they were moved to Sparta, Wisconsin. These reunions were a joy to Bert's heart for here would gather his family, the dear members of the church.

Bert had been very active in the state government, championing causes for right and writing documents to present phases of good clean government to the Legislature.

Bert took to his bed in November of 1965 and lingered until February 7, 1966. Just a few days before he was called home, he prayed so earnestly for each member of his family naming them one by one down to the youngest, his great grandson, Stephen Andrew Sarratt. He then prayed for the saints that they would be faithful to their trust made in the waters of baptism. He closed that prayer like this, "You know Lord, I don't want to leave my loved ones here. I want to work for you but not my will thine be done."

Bert was a humble man, small of stature but a veritable giant in defense of the Gospel, which was his whole life. May this tribute acquaint you a little better with Bert C. Flint, to me a wonderful Dad.

If there be errors I'm sorry for I have tried to give as true a picture as possible using, Zion's Advocate, his autobiography and my memory as I lived through these events.

Bert C. Flint was indeed one of God's noblemen yet he never thought himself great.

Phoenix, Arizona  
April, 1979

Dear Brothers and Sisters in the Church of Christ,

"And now I ask, What great blessings  
has He bestowed upon us? Can ye tell?"

Alma 14:80

Our intention is to compile a record of blessings and miraculous spiritual experiences of our people.

The purpose of this venture is to preserve an account of God's blessings to us and to testify to everyone of His goodness.

"Whosoever, therefore, shall confess me  
before men, him will I confess also before  
my Father, which is in heaven."

Matt. 10:32

Please send us your testimonies and encourage others to do the same.

No blessing is insignificant.

We would welcome all, including the testimonies of the little children and those who have gone on to their reward.

Please send your reply to:

Karin Malone  
18840 N. 30th St.  
Phoenix, Arizona  
85024

Respectfully,  
Karin Malone  
Committee Secretary

## Bell's 25th Anniversary

The friends and relatives of John and Enid Bell gathered to celebrate the happy couple's 25th anniversary, the evening of April 21. Actually, the Bell's anniversary was April 17, but their son Jack wasn't home from college until that weekend. Their son Russell is a student at Palisade High School, and daughter Jane is employed in Grand Junction. Filled to the brim, the home of Allen and Becky Downs rang with merriment as we played party games relating to romance and matrimony (which really do go hand in hand). After laughing till our sides ached, we jostled our plates of goodies and cups of punch. The cake, decorated and served by Becky Downs, was trimmed with daffodills and lilacs. Vases of fresh garden and wild flowers echoed the spring theme. Helping serve refreshments was John and Enid's daughter Jane. After much well-wishing and playful speculation about the Bell's next 25 years together, the party was over, and we left feeling that happiness is truly sharing. It's especially good to share each other's happiness. May God richly bless your lives together in the years ahead, Johnny and Enid, and may we find you still smiling and young at your golden wedding anniversary.

## HOUSTON MISSOURI RALLY

### MAY 26, 27, 1979

I believe everyone agreed that it was a beautiful Rally or Reunion, which ever term you wish to use. The Lord's spirit was with us in great abundance, in answer to prayer which seemed to be the theme throughout. "The Power of Prayer" I have pages of notes here and I feel very unworthy to try to put them all into one small package. So much was packed into the sermons I can't do justice to them in compiling them. I think I'll just concentrate on some of the testimonies which are often mini sermons, to me.

"God is a God of miracles, He is the same today, yesterday, and tomorrow. We can ask, expect and receive a miracle in our lives IF we believe it possible."

A special prayer service was held just for our dear Sister Verna Jones who was in the hospital. More touching prayers I've never heard. Later she told me she could "Feel" the Power of our Prayers, and received a blessing.

"The Lord is good to me, I don't know what I'd do if I couldn't go to the Lord in time of distress."

"The Lord answered our prayer in the attendance of all you at our rally. I prayed the same prayer 35 years and it was answered. God directed us here; took care of every detail, providing the means, transportation, housing, work and his watchcare is with us every day. Thank you Lord. We've been well blessed. God provides for us every day. What few troubles we actually have. Just stop and look around you. We have so many things to be thankful for. We need to rely on Him."

"I believe in a God of miracles. Many years I've had bronchitis and had to take medication for it, almost couldn't get along with it and couldn't get along without it. I had been administered to many times, and received relief, then feeling especially bad and having a cold. I was administered to again and am happy to report I've not had any symptoms return. I can sleep well, don't need the medication and I don't wheeze anymore. We thanked the Lord in advance for the blessing we expected. One of my most memorable spiritual experiences happened a few years ago. One day my wife called me at work, reminding me of the absence at church of an older couple who were normally in regular attendance. She felt concern over them and said we needed to go check up on them. The same thoughts had also been in my mind all that day. When we got there the Lady came running out saying, "Oh, I'm so glad to see you; you are the answer to my prayer" And she had indeed been praying for someone to come. What a beautiful feeling to have God use you to answer some one's prayers."

"When I had my heart attack I was administered to several times and each time I could just feel the Spirit

at work in my body, like a strength building up. I had a strong assurance that I would be well and come home. I know it was in answer to your prayers in my behalf. There was also a great blessing in the knowledge of that and in the personal wishes and notes sent to me. I received a great lift from knowing I was loved and needed."

Another told of sustaining a broken back when the car he was working on fell on him, pinning him beneath it. "I couldn't move I could only speak and hear. But the wonder to me was, I had no fear throughout the whole ordeal. Positive no one could help me, I visualized death and felt how hard it would be for my family. Then I felt the car lifted off me by my father. No man could lift that much alone; his help came from above. Somehow I crawled out using only my arms. Later in the hospital when the doctor tried to tell me I'd never walk again, his distress showed in his face. "I don't believe that" I said and I had no doubt whatsoever that would and could walk again. I don't know why the Lord was so merciful to me, performing a miracle in my heart to give me confidence that all would be well. Eight months later I was back at work at a very strenuous job. Later the Doctor told me, I did all I could possibly do, but I want you to know, I didn't heal you. The Lord took over and healed me. If we could abolish all doubts, what miracles we could have. Lord, heal my unbelief."

"For years I used to worry, about anything and everything. Now I don't worry, I pray and let the Lord do the worrying."

"Pray earnestly and quit worrying. Say that prayer for rain and bring your umbrella, for it will rain."

"I have felt that wonderful, close feeling here. God blessed me and my family through your prayers for me. I've felt your love in my life always. I pray that this voice God returned to me, may always be lifted in his praise, to point the way to his greatness."

"Thank you Lord for blessing our family, in so many ways. I'm thankful for the love we have for each other may we let our love shine forth to each, and thus preach a sermon to others."

"The Lord answers all types of prayers. We need to pray over all types of things. God will smooth the way if we let Him."

"I need patience. When things go wrong I try to think it out. Then do it right and I won't have to do it a second time."

Another told of a young 14 year old who had to quit school to take care of her bedridden mother. And she did it with good will. She was patient and still is after many years. The mother still runs the home

from her bed and all are so cheerful and happy. What a beautiful show of patience. God has blessed them.

"Patience comes from God. Anger from the Devil. I pray for that pure love of Christ, to love all, even those who hurt me, that I'd have a sweet and gentle spirit."

"Joy! Only in association with the Saints and with God do I feel this joy. We can have it in our homes."

"How powerful and necessary prayer is! I have developed the habit of talking to God and over the years realized that God is vitally interested in every aspect of our lives, in the big and also the little things."

"Patience isn't one of my virtues. I felt I had a lot of faith. I have been administered to many times and received many blessings. Sometimes, though, A

delay was involved, was God testing me? Helping others will someday return to you."

Though I haven't stressed it here, many expressed the relief they had found from fear through prayer in times of great trials and troubles. The Lord had just wiped it away. One of my favorite hymns stated, "Jesus took my burden I could no longer bear. Yes, Jesus took my burden in answer to my prayer." This only cites a few of the many beautiful testimonies; I could not possibly express or have room for them all, much to my regret. Sorry you all weren't with us to take part personally. And thanks to all who were there in answer to our prayers. Mostly, Thank you Lord.

Your reporter  
Mary Addie

## HOUSTON, MO. LOCAL REPORT

Our family being absent a Sunday and our Pastor being gone one, we don't have so much that I have notes on but a separate report of our Rally last weekend will more than make up for it. We continue to have Sunday School and weekly prayer meetings. One man testified he often saw the Lord's handiwork in the simple things of nature, the flash of a bright birds wing, the song of the whipperwill, the wild flowers along the roadside, in the beauty of the sunset and the rainbow.

Verna Jones told us of the peace that came to her, replacing her fears in answer to our prayers in her behalf when she went to Wisconsin for medical diagnosis and treatment recently. Even more so when she was hospitalized here during our rally. We had a special prayer service just for her; she said she could "feel" the prayers.

Another spoke of God's wonderful watchcare and protection, mentioning an incident, (an almost accident) when just a second or two either way and they would have been in a three car collision. Some small delay deterred them just enough to avoid it and allow them safe passage. Thank you, Lord, for these and many other blessings received among our local people.

On May 20th Brother Maynard Case spoke to us quoting Matt. 11:28-30. "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, learn of me; for I am meek and lowly in heart, and ye shall find rest for your souls. For my yoke is easy, and my burden is light."

If we apply the doctrines of Jesus Christ to our lives He will plant thoughts in our minds to lead us that we might be a "light" to those around us. In our very hour of need, at our limit's end, if we go to Him, He will open our understanding to help others. He will put words in our mouths to "Light" us up.

Satan contrives to overcome us as individuals and as a nation. The Book of Mormon tells us that this nation must serve God, or be swept off. We need to practice what we preach — to those watching us, our actions prove of more value than words.

God will draw us away from the things of the world and toward Him, if we let Him. Matt. 6 gives us direction and great promises. In applying the teachings of Christ to our lives there will come a time in our eagerness to live and serve God, He will remove any and all doubts and fears and put them aside. Our love for God will change our countenance to mirror that love. (I've seen it and know how beautiful those faces are.)

Brother Maynard said he'd tried to reflect that spirit of the Church of Christ to all visitors at the Independence General Office and that he'd prayed for it. After talking with several visitors, who had been told not to pass up a visit to our little church there, that they'd find "the Spirit" there, he was told, "We've felt it here this day." (My thought, doesn't everyone)

God is working with us and with all mankind IF we let Him.

God's richest blessing to each,  
Your Houston reporter.

A minority, like a crowd, is always to be feared, when it takes to reasoning.

To have what we want is riches but to be able to do without is power.  
—George MacDonald.

## GREETINGS FROM EAST INDEPENDENCE LOCAL

At our annual business meeting May 14, 1979 I was put in as Advocate Reporter so I'll try to send you tid bits every once in a while of the progress and doings in our little local church group.

The list of officers for the coming year are as follows:

Pastor	Elder Isaac Brockman
Assistant Pastor	Elder Roland Sarratt
Secretary	Brother Robert Oldham
Treasurer	Brother Smith Brickhouse
Chorister	Sister Darl Temple
Pianist	Sister Jennifer Oldham
Auditor	Brother Robert Oldham
Advocate Reporter	Sister Edna R. Smith

Social Committee:

Sister Carolyn Fann  
Sister Cheryl Pennington  
Sister Diane Brockman

Dinner Sunday Committee:

Sister Jewell Beem  
Sister Sharon Liekness  
Sister Betty Olson

Reunion Kitchen Committee: Sister Ruth Brockman  
Inside Custodian: Sister Belinda Smith  
Outside Custodian: Brother Isaac Brockman, Jr.  
Sunshine Committee: Sister Doris Hutchison  
Flower Arranger: Sister Darl Hunholz

Librarian:

Brother Ron Temple

Maintenance Committee:

Brother Ray Hunholz  
Brother Jim Pennington  
Brother Smith Brickhouse  
Brother Isaac Brockman Jr.  
Brother John Davies

Everyone present at our meeting felt that renewed strength was needed, and an all out effort be put forth that the work of the Lord should go forth with more vigor than before.

We are living in the last days and we all must be willing to give our very best to the Master. Everyone who held these offices last year did a wonderful job and some were returned to those same tasks.

We pray God's blessing up us all that we might be worthy stewards in God's vineyard here in the East Independence Local and all over the land. We need to pray for one another because the powers of evil are on every hand seeking our overthrow. It seemed the harder we work for right the harder satan pushes against us; so we need to be strong and the only way that can be done is through God's help. Remember us in your prayers and I assure you that we shall do the same for all God's children.

Edna R. Smith  
Advocate Reporter

### OBITUARY

#### Fannie E. (Burlingame) McDonald

Fannie E. McDonald, daughter of Herman F. and Margaret L. Burlingame Sr., was born July 30, 1888 in Pontiac, Rhode Island. She married Allen J. McDonald, who died in 1967 in his 90th year.

To this union were born three sons: Allan of West Haven, Conn.; Daniel of Norwalk, Ohio; and Albert of Kirkland, Washington.

Fannie passed from this life June 23, 1978 in Roseville, California, in her 90th year. She had been in the Sierra Convalescent Hospital in Roseville, California for several years prior to her death.

Fannie was a member of the Providence, Rhode Island, Church of Christ (Temple Lot) for a few years, before transferring to the Cranston Church of Christ (Temple Lot). Fannie was baptized on June 1, 1927 by Elder Herbert B. Johnson becoming a member of the Church of Christ (Temple Lot) at Warwick Downs,

Rhode Island and was confirmed by Herbert B. Johnson.

A small service was held at Cochrane's Chapel of the Roses in Roseville, California at which local friends and relatives were in attendance. She was buried in the Sylvan District Cemetery in Citrus Heights, California.

Sister Fannie was a valuable member of the Church of Christ. (Temple Lot) in Cranston, Rhode Island for many years. She served as Secretary and Pianist for several years. Her three sons grew up in the Gospel here in Cranston, Rhode Island.

Besides her sons, she also leaves four grand children and several great grand children. A faithful member of the Church of Christ (Temple Lot) has passed on to her reward.

Rose I. Burlingame  
Cranston, Rhode Island



## A DREAM FOR EDUCATION

by Basilla E. Neilan

(contributed by V. J. W.)

My hope and prayer is that someday again little children will be able to search and find adult leaders to emulate and follow. They need to believe.

My hope and prayer is that within our lifetime we will see bigotry replaced with brotherhood, resentment replaced with respect, and humanity emerge intact.

My hope and prayer is that teachers will restore the words "dedication" and "selflessness" to their lives, thus giving to the world a fifty-fifty chance at survival through the generations they will teach to be leaders, innovators, and contributors.

My hope and prayer is that those NOT blessed to teach will seek other avenues of employment rather than eventually inflict their frustration and frenzy on the young minds least capable of dealing with such destruction.

And finally, I hope and pray that both God and Country will find their way back to the classroom, for only with profound belief in both can there be a future for anyone anywhere.

(Ed. Note: Our hope and prayer, too, is for all this and more! Our faith is: when (not if) Jesus Christ is the physical ruler of this dear country and His will is law (because it is also the will of the people), then this dream will be reality. In the meantime, cherish the dream — and keep on praying!)

## RULES FOR THOUGHT

Many people are illogical, unreasonable and self-centered. Love and trust them anyway.

If you do good, people will accuse you of having selfish, ulterior motives. Do good anyway.

If you are successful, you will win false friends and true enemies. Succeed anyway.

The good you do today will be forgotten by most people tomorrow. Do good anyway.

Honesty and frankness make you vulnerable. Be honest and frank anyway.

The biggest men with the biggest ideas can be shot down by the smallest men with the smallest minds. Think big anyway.

Most people favor underdogs, but follow only top dogs. Fight for underdogs anyway.

What you spend years building may be destroyed overnight. Build anyway.

People that really need help may attack you if you help them. Help people anyway.

Give the world the best you have and you'll get kicked in the teeth. Give the world the best you have anyway.

## PRAYER

Prayer is the soul's sincere desire  
Uttered or unexpressed;  
The motion of a hidden fire  
That trembles in the breast.

Prayer is the burden of a sigh,  
The falling of a tear,  
The upward glancing of an eye  
When none but God is near.

Prayer is the simplest form of speech  
That infant lips can try;  
Prayers the sublimest strains that reach  
The majesty on high.

Prayer the Christian's vital breath,  
The Christian's native air;  
His watchword at the gates of death,  
He enters Heaven by prayer.

Prayer is the contrite sinner's voice  
Returning from his ways;  
While angels in their songs rejoice,  
And say, "Behold, he prays!"

The Saints in prayer appear as one,  
In word, and deed, and mind,  
When with the Father and his Son  
Their fellowship they find.

Nor is prayer made on earth alone;  
The Holy Spirit pleads;  
And Jesus on the eternal throne,  
For sinners intercedes.

Oh thou, by whom we come to God,  
The life, the truth, the way.  
The path of prayer thyself hath trod;  
Lord teach us how to pray.

by James Montgomery

## TRI-STATE REUNION

A Tir-State Reunion for Iowa, Minnesota and Wisconsin will be held at the Whitewater State Park, Altura, Minnesota on August 31, September 1 and 2, 1979. The facility will be for our use beginning at 2:00 p. m. August 30 and until 10:00 a. m. September 3, 1979. Bring bedrolls and blankets. Campers and tents are also welcome. The Minneapolis, Minnesota Branch will meet all park use fees.

Contact Thomas S. Maley, pastor, 615 Sheriden Ave. N., Minneapolis, Minn. 55411.

**CHURCH OF CHRIST CONFERENCES**

The 1980 Ministers' Conference (general membership) for the Church of Christ (Temple Lot) will commence Sunday, April 6, 1980. The business sessions will start at 10:00 A. M. Monday, April 7. A Solemn Assembly will be held prior to the conference, April 4 and 5, 1980.

The 1979 August Ministers' Conference (priesthood membership) of the Church of Christ (Temple Lot) will be held Wednesday, Thursday and Friday, August 15th, 16th and 17th at the Independence, Missouri, East Local Church.

**WRITTEN MATERIAL FOR "ZION'S ADVOCATE"**

Articles, sermons, poems, news items, letters, notices, etc. which are appropriate to be printed in this paper are requested by the editorial staff. If possible they should be typewritten on one side of sheet only, double spaced and grammatically corrected. If this is not possible, please send your material anyway. Send all material to one of the members of the editorial staff or to the general church (see title page). The deadline for each month is the 7th of the previous month.

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