

# 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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**O Give Thanks** unto the Lord, for he is good: for his mercy endureth for ever.

O give thanks unto the God of gods: . . . O give thanks to the Lord of lords: . . . to him who alone doeth great wonders: . . . to him that by wisdom made the heavens: . . . to him that stretched out the earth above the waters: . . . to him that made great lights: . . . the sun to rule by day: . . . the moon and stars to rule by night: . . .

To him that smote Egypt in their firstborn: . . . and brought out Israel from among them: . . . with a strong hand, and with a stretched out arm: . . .

To him which divided the Red sea into parts: . . . and made Israel to pass through the midst of it: . . . but overthrew Pharaoh and his host in the Red sea: . . .

To him which led his people through the wilderness: . . . to him which smote great kings: . . . and slew famous kings: . . . and gave their land for an heritage: . . . even an heritage unto Israel his servant: . . .

Who remembered us in our low estate: . . . and hath redeemed us from our enemies: . . . who giveth food to all flesh: . . .

O give thanks unto the God of heaven: for his mercy endureth for ever.

Psalm 136

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Headquarters on the Temple Lot, 200 S. River Blvd.  
Independence, Missouri 64050  
Phone: (816) 833-3995 - 833-3914

### EDITOR

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

### ASSOCIATE EDITORS

Harvey E. Seibel, 9800 E. 32nd St., Independence, Mo. 64052, 461-1762  
Becky L. Fann, 4117 S. River Blvd., Independence, Mo. 64055, 373-8846

### 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. Gudgeon, Independence, Missouri 64055.

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

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### Editorial . . .

## GIVE THANKS FOR OUR BLESSINGS

We are admonished in Ephesians that we should be thankful for everything that happens to us.

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

Ephesians 5:20

When we are handed a gift by someone, we automatically say thank you out of respect for that other person, but when God sends us a gift, do we do the same? What about when we are sick and receive a blessing. Did we automatically thank him?

Sometimes I don't think we realize all that God does for us. The trials we go through sometimes might seem like an awful burden, but have you ever thought that God puts us through these trials just so we can clearly see how wonderful his blessings really are?

Since this is Thanksgiving time, it really brings out thoughts of all the blessings received. The Pilgrims really received a blessing, even though they went through many trials to get it.

First, they were persecuted for practicing a religion other than that of the Church of England. So, in order to keep doing what they truly believed in, they had to go somewhere else.

Imagine being put on a crowded boat, cold and damp, while you could be home in front of a warm fire. They also had to give up all their worldly possessions. I really don't know if I would be willing to do this or not.

What faith! Not knowing what they were getting themselves into. Many were sick, and some even died. They went through all these hardships just to worship their heavenly Father.

They had to give up a lot, without even knowing what their reward would be.

But God did not forget his children. He rewarded them greatly. They made new friends with the dark inhabitants of this land, and the crops prospered greatly. I guess you could compare their lives with crops. They had to sow it in new ground, pray for it, then reap the harvest!

BLF

We will have learned to really pray when we have learned to pray about things instead of for them.

Care needs be taken that at no time one comes before the Lord in the spirit of the pharisee; "I thank thee God that I am not as other men." Jesus had neither sympathy or acceptance of this attitude.

Granting of prayer perhaps hangs on simple obedience more than on any other thing. God has said, "I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise."

## WHY MOST JEWS ARE NOT CHRISTIANS

As I remember your question, you said, "Christ was a Jew, He came to the Jews, His disciples and converts were Jews. Why then, are the majority of the Jews not Christians?"

God is eternal, without beginning or end. He therefore, knows the end from the beginning and being unlimited in time, sees the past, present and future as an open book. I Tim. 1:17; I Pet. 5:10; Deut. 33:27; Gen. 21:33; Isa. 9:6 - 40:28; Jer. 10:10; Ps. 47:13; - 106:48.

Through His prophets, God revealed that the Messiah would be rejected by "His own". Zech. 7:14; - 8:13, 14; Deut. 28:25, 26; Jer. 24:9, 10; Jer. 34:17; I Kings 9:7; Luke 21:21-24. The consequent dispersion and suffering of the Jews, as well as their eventual return to Palestine, were foretold and have been fulfilled.

I mention this, for although prophecy foretells the future, it in no way negates man's free agency. Everyone since Adam has been free to accept or reject God's word. All, however, were not of God's chosen people to receive His word, as were the Jews. But, "Unto whosoever much is given, of him shall be much required: and to whom men have committed much, of him will they ask the more." Luke 12:48.

It is clear from the Scriptures that the religious leaders at the time of Jesus lived on earth were determined to destroy Him, and they sought every means to do so. When they succeeded, they managed to fulfill the very words of the prophets in whom they professed to believe!

Now the Sanhedrin was made up of Jews; Chief Priests, Scribes, Pharisees and Sadducees. This body was very powerful, having criminal and civil jurisdiction. The members held office for life and were the final authority on matters of Mosiac law. Josephus says that even Herod did not dare ignore their summons. To the time of Christ, they had the right of capital punishment. Under the Roman rule they had to maneuver (illegally - Mar. 14:55) to find Jesus guilty and have Him crucified.

The penalty for following Jesus was expulsion; any Jew who believed in Jesus was put out of the Synagogue. Having such prestige, it is not difficult to understand why these renowned leaders opposed Jesus. Jesus' mission was a challenge that threatened to upset their authority and their customs. Ritual and tradition appear to have replaced the words of the prophets to a large extent.

They were so opposed to Jesus that He did not even go to Judea until toward the end of His ministry. It was at that time that He brought Lazarus forth from the tomb. (John 11:1-8).

Later we find Paul, a Jew and a Pharisee intensely occupied in persecuting the Christians. Sometime after his conversion on the road to Damascus, accompanied by Silas, he went to a Synagogue in Thessalonica.

There they met so much opposition that went by night to a Synagogue in Berea. They found the situation somewhat different there, "These were more noble than those in Thessalonica in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so. Therefore many believed; also of honourable women which were Greeks and men not a few.

"But when the Jews if Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither and stirred up the people." Acts 17:1, 13.

I remember your telling me of one of your instructors in medical school who said, "Ninety nine per cent of the Doctor's mistakes are made just because they do not check." There are certainly many areas other than medicine in which failure to check can result in error! For the Jews at that time it would have been well for them to have examined the words of their prophets more carefully.

Jesus instructed them to "Search the scriptures for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39).

Even those closest to Jesus did not understand Him clearly until after His resurrection. After He had risen and was walking with two of His disciples, He said to them. "O fools and slow of heart to believe all the prophets have spoken.

"Ought not Christ have suffered all these things, and enter into his glory?

"And beginning at Moses and all the prophets, he expounded unto them in all scriptures concerning himself." (Luke 24:25-27).

When relating the parable of the Rich Man who died and went to Hell and the Poor Man, Lazarus, who went to heaven after death, Jesus said, "If they hear not the prophets, neither will they be persuaded, though one rose from the dead." (Luke 16:19-31).

When Jesus called His followers "Sheep" he was illustrating a basic human tendency, for most people are inclined to follow rather than to lead. The direction taken depends on what or whom one chooses to follow. A leader therefore has a great responsibility. Greater condemnation rests with "False shepherds." (Jas. 3:1).

Speaking of the Pharisees, Jesus said, "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." (Matt. 15:14; Luke 6:39).

Speaking to the Pharisees Jesus said, "Ye blind guides that strain at a gnat and swallow a camel." (Matt. 23:24).

"But woe unto you scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." (Matt. 23:13). One

can conclude that pride, self sufficiency and the love of position more than the love of the truth kept these leaders from "Searching the Scriptures to find if these things were so."

Isaiah says, "For the leaders of this people cause them to err; and they that are led of them are destroyed." (Isa. 9:16).

It is evident that those who checked, who searched the scriptures found the right answers for they accepted Jesus as their Messiah. However, many had their minds set and didn't care to be confused by facts. Others stopped short of a thorough research which resulted in misinterpretation. Consequently, as a people, the Jews rejected Jesus. Converts among the ruling class and religious leaders were few.

Paul said, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called.

"But God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things that are mighty;

"And base things of the world, and things that are despised, hath God chosen, Yea, and things which are not to bring to naught things that are.

"That no flesh should glory in His presence." (I Cor. 1:26-29).

The following is taken from "Studies in Zechariah" by A. C. Gabelein, published in 1911.

"Rabbi F. Des la Mendes, of New York, brings in a little book, 'A Hebrew's Reply to the Missionaries,' the following argument, 'We reject Jesus of Nazareth as our Messiah on account of his deeds. He says of himself: 'Think not I am come to send peace on the earth; I come not send peace but a sword.' etc. Zechariah says (Zech 10) 'He shall speak peace to the nations.' Jesus says he came to send a sword on the earth: whereas Isaiah says of the true Messianic time. 'They shall beat their swords into ploughshares and their spears into pruning hooks; nation shall not lift up sword against nation; neither shall they learn war any more' "

The Jews were not wrong to expect their Messiah to come and deliver them from their oppressors and to establish peace, but because they considered only part of the prophecies concerning His coming, their timing was wrong. They failed to comprehend the purpose of the first advent; the spiritual deliverance that must precede the reign of peace.

Had they listened closely when Jesus stood in the Synagogue at Nazareth to read from the prophet, Isaiah, they might have discerned the twofold nature of His predicted "Coming". Jesus read, "The Spirit of the Lord is upon me, because He hath annointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

"To preach the acceptable year of the Lord . . . "

(Luke 4:17-19).

Jesus stopped reading in the middle of a sentence (Isa. 61:2) and closed the book and sat down. The rest referred to His second coming!

Had the Jews examined more of what Zechariah had to say, they would have found, "And I will pour out upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplication: and they shall look upon me whom they have pierced, and they shall mourn for him, as one that is in bitterness for his first born." (Zech. 12:10)

"And one shall say unto him, Whence are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends." (Zech. 13:6).

Coming down to our time, we find that Judiasm follows very much the same pattern, with but few changes. The following excerpt is from The Oakland Press of March 8, 1980.

"The Jewish Reform movement, trying to break the monopoly of Orthodox Jews on religious ceremonies in Israel, has scored some recent victories and is preparing a legal battle for legal recognition.

"But the more liberal branch of Judiasm, while strong in the United States, faces determined opposition from the orthodox, who have clout in Israel. (I had some friends who were missionaries in Israel, who could surely attest to the fact that strict laws there made it very difficult to talk of Jesus to a Jew.)

"Orthodox political parties control 17 seats in the 120 member Knesset the Israeli Parliament, and traditionally hold the balance of power between the two large secular parties.

"The orthodox use their political leverage to grant the official Rabbinate a monopoly over Jewish affairs. Today these parties control the key ministries of interior, education and religious affairs.

"Despite the tight grip of the orthodox, the Reform movement, which spread to Israel from the U. S. A. about 10 years ago, has made modest gains. In February it ordained its first Israeli born Rabbi . . . In December a Reform Rabbi performed a marriage ceremony witnessed and registered by an authorized Orthodox Rabbi. Following an outcry from the Rabbinate, the Orthodox Rabbi agreed not to repeat his action. The movement has not attracted any large following. . . . The Reform movement has modified the strict laws of orthodox Judiasm, men are not required to keep their heads covered at all times, men and women may pray together, conversions are less stringent, and the Reform allows some marriages that are banned by the Orthodox."

The following is taken from a recent edition of a publication put out by a group of Christian Jews who are endeavoring to share their faith with their people. Used by permission.

"Everywhere on the face of the earth my people were always foreigners. Yet my people were proud to

be a special people, a distinct people. They did not seek to blend in. They taught their children very carefully that we were sojourners in a strange land. They taught us that we were chosen. They taught us to stick together. And they taught us to watch out for Christians. . . . Bringing the gospel to the Jews is a tough job, but I have never found myself angry with the Jews for resisting the gospel.

"You see, I myself was indoctrinated to think that even considering the case for Christianity was ethnic treason, and I knew that if I allowed myself to believe that Christ is the Messiah, I would be disowned and despised as an idolator and apostate. How can I now be angry with my fellow Jews who have been similarly indoctrinated? I too had been hostile toward Christianity before I accepted Christ as my Savior. Anyone attempting to witness to me received a dose of wrath to cure him of his presumption.

"Before I accepted my Savior and was divested of my comfortable prejudices, life was simple. I had it all worked out in my mind: we Jews had been victimized and persecuted by 'Christians' - idolators who worshipped a dead Jew. No one had ever come back from the dead, nor could anyone prove there was life after death. All religion was just a convenient superstition to threaten children and the weak minded into acceptable social behavior. Religion in general was good for old people who needed a crutch with which to face infirmity and death.

"All religion was created by man, and Judiasm, like all the others, was a purposeful set of myths. Judiasm was comfortable for me and sanctioned by my family, friends and people who mattered most to me. Judiasm was the 'Approved Religion' of my people and like most of my friends, if I ever became religious, I would practice Judiasm. Anyone who would try to tell me about Christ was insulting me and my people."

One can readily understand from the foregoing, why the majority of the Jews are still not Christian!

As Christians we have no occasion for feeling smug or at all superior to those Jews who failed to recognize Jesus as their Messiah. It is far easier to see with mighty hindsight, truths that would be most difficult to understand had we been caught in the middle of the action. Today, with current events rapidly fulfilling prophecy, we may find it increasingly difficult to "See the woods for the trees."

What Paul had to say should put it in perspective. "For I would not have you ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part has happened to Israel, until the fullness of the Gentiles be come in. (By the way, this has just about been accomplished)

"And so all Israel shall be saved: as it is written, there shall come out of Sion a deliverer and shall turn away ungodliness from Jacob;

"For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the Fathers' sakes.

"For the gifts and calling of God are without repentance.

"For as ye in times past have not believed God, yet have now obtained mercy through their unbelief;

"Even so have these also now not believed, that through your mercy they may also obtain mercy.

"For God hath concluded them all in unbelief that He might have mercy upon all.

"O depth of the riches both of wisdom and knowledge of God! How unsearchable are His judgements, and His ways past finding out." (Rom. 11:25-33. Read John 8:31-32.)

Vida Filley

## TRAVEL THE OLD PATHS

Edna R. Smith

In the 6th chapter of Jeremiah and the 16th verse we find these words "Stand ye in the ways, and see, and ask for the old paths where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." That is exactly what we see and hear happening today. The old war horses that cried for the children of men to repent even in our day, are now being belittled and their good works undermined; also the true restored gospel they preached, regardless of whose toes were stepped on, must now be set aside for the charismatic chatter filling the airways. It has not lasting quality or comfort for anyone. All one must do now is show a lot of love and they call that the restored gospel. Let me say right here, the wonderful love Christ spoke of in the Bible and Book of Mormon was the result of complete obedience to all the Restored Gospel and applying it in our lives so that love would Shine forth. We seem

to want to put the cart before the horse and it just doesn't work that way. One is the natural outgrowth of the other and they must be adhered to as God set forth or only chaos will result.

One of the commandments of God also when He told His ministry to feed His sheep, was cry nothing but repentance unto this people. Why? Because early in the restoration movement they had already forgotten His instructions at the time His authority to function again on earth had been returned to them. Man seems to think he can improve on Christ's plan for the redemption of our souls and, oh, how wrong this is. God's plan is perfect and completely workable without one flaw.

You dressmaker's try doctoring up a pattern for a garment you would wear. If you don't put together the pattern the way the designer's intended, oh, what a mess you will have and so it is with God's plan. We

can not add or take from it and expect to have our lives fashioned beautifully as He had intended they should be. He is a jealous God and very insistent that we use His pattern, and all of it, not bits and pieces.

In the 23rd chapter of Jeremiah verses 1 thru 4 God also tells what He will do to pastors that scatter and destroy His sheep. He is going to visit their own evils upon them and He will set up shepherds over His sheep that will feed them and care for them as He wishes them to be cared for. I'm confident that means those who call that which God calls good, bad, and urge the children of God to set it aside, come under this condemnation as stated in Jeremiah. The prophecies fortold in this book pertain to our day and time as well as during Bible times.

Each one of us is given a mind to think and reason with. We don't need anyone here telling us their own ideas of what is right or wrong. When we are in doubt we have a loving Heavenly Father to go to in prayer and He gives to all men equally. If any man lack wisdom let him ask of God not some preachers.

I can hear my Dad still say, "To the law and the testimony if they speak not according to these things or preach any other Gospel it is because there is no light in them." He also said, "I want no man to follow Bert Flint. Here are the books, so study them prayerfully to see if what I'm preaching is according to God's laws and His Gospel or not." He preached the same Gospel as was delivered by the Angel to Joseph Smith for over seventy years. He never had to change with every wind of doctrine that blew for the Books verified and supported that which he taught. He was never ashamed of the Gospel of Christ for he had proved its truthfulness time and time again. He knew, not guessed, it to be the power of God for the very salvation of our souls.

I have become so deeply concerned these past few years about our young people. This charismatic movement seems to have a strong pull for them and it is of the evil power. It has donned a cloak of seeming righteousness and is deceiving so many, but we who have accepted the Restored Gospel have a measuring stick by which we can prove all things. Let us prayerfully use these books God has given us to prove all things, and I mean all of them, not just the ones we feel like using, so we aren't deceived. That we will be able to see the Satanic forces behind these movements, and avoid the pitfalls they have. Let us not try to just lean on any man or set of men, but go to the very source, God, and prove for ourselves through earnest prayer those things we see and hear that seem so right yet are a cover-up for wrong.

The scriptures tell us there is a way that seemeth right unto man yet leadeth our souls down into the depths of hell. Oh, dear people, that would be so terrible for I don't wish to see one soul lost.

In our local we had two fine young women accept the Gospel and have already fallen away. I asked myself why, but after I read that passage in the 23rd

chapter of Jeremiah I began to understand: they had not been fed the proper food which Christ said they must have to live. We must be so very, very careful these days for the end is close at hand and we are told if we preach any other Gospel than that which Christ Himself delivered to us let us be accursed. To me that means God has **one** and **only one** message or instruction for this people not a half dozen or so and not one I would think up on my own. When we follow His laws to the letter as near as we can, the gifts and blessings we saw in former years will be ours also. We have to live for those things; in other words, earn them through obedience. There just is no other way. We are told also if we try to climb up any other way we are as a thief and a robber in the night and that is spiritual darkness.

Let us study more prayerfully all that God has given us. If we have the wrong attitude, we can push ourselves right out of God's sheepfold and go hungry not being fed that wonderful food He has for those in the fold, shepherded by good shepherds. These shepherds are fearless in defending and teaching God's whole Gospel to those entrusted to their care. It is indeed a glorious Gospel.

God has warned us that if we won't do His bidding, but rather follow after our own ways, He will raise up another people who will. He has said that the Gospel would never be taken from the earth again. It has been restored for the last time.

I for one want to live and keep His laws so that I might be among those whom Christ will come to when He returns, we hope that we will be the people He will talk to and give instruction to, so we can be cared for in His sheepfold when destruction covers the earth, for it surely is coming. We can see the signs everyday of the final windup before Christ comes again and he said, "Will I find faith on the earth." Let us earnestly pray that we become His people, the scales removed from our eyes, so that we may truly see and be prepared.

We must pray for one another more earnestly so that we stand as one united family ready to meet our Saviour when He comes. Then the joyous chorus will sing, "I've Found The Glorious Gospel," and also, "It Is Well With My Soul."

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The likeness of God is the aim of holiness, and we unconsciously imitate that which is a frequent subject of our meditations. F. W. Faber.

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Health food enthusiasts proclaim, "we are what we eat." It is far more true that the real us is the sum total of how we think.

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To think well, is to think God's own thoughts after Him; it is the only way God's truths ever become our own belief.



## MIGRATIONS

Robert H. Jensen  
General Church Historian

Many times from Genesis to the present, beginning with Adam and Eve, divine direction has been given for the people of God to move from one place of habitation to another. Always, it was necessary for provision of sustaining life and safety from starvation, disaster, persecution, or evil, or for a land of inheritance; even at times it was necessary for punishment.

Sometimes it was necessary for people to be moved because of existing or impending "natural" disasters - droughts, floods, pestilences, etc. Other times it was because of the disobedience and many evils by surrounding or intermingled people. Still other times, for a promised land for the righteous - a place of safety from enemies, establishment of a Church headquarters, colonies; yes, even that which has been designated as Zion.

Sad were the times it was because of disobedience by the Lord's people, themselves. Through the ages they have not always lived worthily of God's promises by sufficient adherence to His commandments; thereby nullifying His promises to them. Sometimes they have accepted deception from the hearts of men and wandered off the path pointed to by God. Sometimes they have been persuaded by Satan. Often-times they have been delayed as a test of their faith (e. g., 40 years in the wilderness - 70 years in Jeremiah 29: — ), to help them grow in faith and to learn to seek God.

The Apostle Paul identified the manner of God's working with His people - His help, His teaching, and His strengthening: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Roms. 5:1-5).

History has often been observed to repeat itself - "The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun. Is there anything whereof it may be said, See, this is new? It hath been already of old time, which was before us." (Eccl. 1:9-10). The basic nature of mankind has remained unchanged; and certainly, God does not change - "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (James 1:17). Yes, there also is nothing new under the Son. And through it all, it shall only be by the grace of God that we shall be saved in His kingdom.

Much has been written about the State of Missouri in Church History regarding the early gathering of the saints of God upon this land in these latter-times. Having been born and raised in Council Bluffs, Iowa, my

interest in the role of that State also has been considerable as it relates to the early people of the Restoration. My sister, Helen Dewaele of Crescent, Iowa is an avid student of history. The following notes on Iowa have been greatly condensed from her studies.

The name "Iowa" comes from an Indian word meaning "beautiful land", and Iowa's nickname "the Hawkeye State", is in honor of the famous Indian Chief Blackhawk. Iowa was recently determined to be 26th in area of all the States and 24th in population. The many migrations across Iowa have left many intriguing structures, indentures, and artifacts. As a matter of interest, it seems quite significant that so many of the States are named after Indian tribes - the people to whom the land was originally promised and given.

In the earliest days the Iowa region was the home of prehistoric Indians (prior to the white man's recording of its history, that is), called by historians "Mound Builders". They left over 10,000 mounds containing tools and weapons. Some are called effigy mounds, and are in the shape of birds and animals. An excellent example of these near McGregor, Iowa is now designated as a National Monument.

The mound builders had a well-developed culture - hunting game, raising crops, and carrying on an extensive trade with other Indians in remote parts of the land. Their wood and stone carvings were realistic, and the copper work was of skilled craftsmanship. They disappeared long before the white peoples first arrived in Iowa in 1673. It is considered likely that they were descendants of the Jaredites who migrated to the Americas at the time of the Tower of Babel.

The first white men to see the Iowa area were the French explorers Louis Joliet and Jacques Marquette, when they paddled their canoes down the Wisconsin River into the Mississippi River and landed on the Iowa side. In 1660 Robert LaSalle sent two men to explore the upper Mississippi River, while LaSalle went downstream and reached the mouth of the Mississippi in 1682. He claimed for France the entire area drained by the river and named the region Louisiana in honor of King Louis XIV. For quite some time only a few missionaries, soldiers, and explorers visited Iowa, and no permanent settlements were made.

Early explorers found both woodlands and plains Indians living throughout what is now Iowa. The Illinois, Iowa, Miami, Ottawa and Sioux lived along the Mississippi River, while the Omaha, Oto and Missouri tribes lived in the western section. Sustenance existed plentiful everywhere. They wandered after the great buffalo herds that provided most of their needs. Sauk and Fox Indians were forced into Iowa from Wisconsin by the French in 1732. Today there is yet a settlement of Mesquakie Indians at Tama, Iowa, - a remnant of the Sauk and Fox tribes. That tribe at one

time was being removed by the Government from Iowa to a reservation to the South; however, rather than leave Iowa they sold their ponies and bought the land near Tama where they settled.

In 1788 a French-Canadian, Julian Dubuque, received permission from the Fox Indians to mine lead near present-day Dubuque. He became Iowa's first settler, remaining until his death in 1880. Soon after Dubuque, several other trappers and hunters came to Iowa. France had given Spain control of the Louisiana region west of the Mississippi. In 1800 Spain agreed to return its part of Louisiana, including the Iowa region, to France. Iowa became part of the United States in 1803 as part of the Louisiana Purchase.

In 1805 the Federal Government created the territory of Louisiana, which included the Iowa region. Lewis and Clark explored the Louisiana territory, and a member of this expedition, Charles Floyd, died and was buried at what is now Sioux City - the first white man known to be buried in Iowa. The tall pillar marking his grave is visible from Interstate 29, as is the memorial marking the council with the Indians by Lewis and Clark in the Council Bluffs area. The famous explorer, Zebulon Pike also visited Iowa about this time, and Iowa's first fort, Madison, was built in 1808. Fur companies established trading sites at several points, but the region remained Indian land and closed to permanent settlement until the first narrow strip near the Mississippi was opened to settlement as a result of the Black Hawk Indian War.

In 1837 about 500 Pottawattamie Indians moved to the Council Bluffs area from their reservation in Missouri. They built their wickiups and the log cabins on the valley floor and into the hills overlooking the main thoroughfare from the East that would some day be named "Broadway". To protect these peaceful Pottawattamie from the war-like Sioux of the North, the U. S. Army built a blockhouse on a hill overlooking present-day Broadway near State Street. A Catholic missionary, DeSmet, came up the Missouri River later and established a mission and school for the Indians using the blockhouse as a Church. After only a few years the mission was abandoned and the Pottawattamie were moved to the Kansas River. The Pottawattamie land was sold back to the Government.

Perhaps the reader now wonders what correlative relevance this recitation might share with the history of the Church. Was the final take-over of the Midwest by the white man prevented until the last possible time, in order to give the Indians time to repent and return to their God?

It becomes evident from study that God's plan was being expedited all the while through the explorations of those early men, the opening up of territories hitherto unknown to the white man, and the migrations of many peoples. It was a continuity of God's Holy Spirit working upon the hearts and minds of men and women to accomplish His great purposes, just as it had wrought upon Christopher Columbus and those who

followed him to venture forth across the vast uncharted expanses of wild frightening ocean in ships as frail as a leaf compared to the huge vessels of our day. (I Nephi 3:145-154).

The State of Iowa served many of the early saints as a place of refuge and safety, sustenance and strengthening. The first large group of white people to cross Iowa were the early saints of the Restored Church who followed the lead the early men of the ministry. They left settlements called stakes along the trail to help care for more of their number to come later. At Garden Grove, Hebron, and Mount Pisgah they stopped to rest and plant crops and gardens to be harvested by those following; then they marched on, leaving 15 "camps of Israel" strewn across Southern Iowa. In June 1846 an advance group of the people led by Orson Hyde (by then known by some as "Mormons" simply because of their belief in the Book of Mormon) reached the Missouri River just South of Council Bluffs. They decided to build shelters and plant crops there for the support of the main body of those to follow. They organized a municipal government and called the place Council Point. Almost immediately a group of "Dragoons" from Fort Leavenworth, Kansas arrived to recruit a force of 500 men to fight in the Mexican War. About 520 men enlisted in the defense of their country; the survivors did not see their families again until two years later in Utah.

With so many of their strongest young men gone, the saints decided not to try to cross the plains that season. About 5,000 of the mainbody established a settlement on the wooded hills of Florence, Nebraska, now the Northern section of Omaha and just across the Missouri River from Crescent, Iowa, to avoid difficulty in fording the treacherous river next Spring. They built hundreds of homes on a plateau overlooking the river. It became known as "Winter Quarters". The first winter was terribly severe, and the Omaha Indians became quite hostile because of the number of trees cut and the quantity of game taken for food. At the insistence of the Government Indian Agent, many of the saints went back to the Iowa side where Council Bluffs site was then known as "Miller's Hollow".

During the Winter of 1846-1847 about 600 died from the cold, snow and lack of food. Hundreds are buried at the site of Winter Quarters; the cemetery is still maintained as a peaceful memorial to the dead and their dedication to the cause in which they believed so strongly. In addition, the trail across Iowa was marked with many graves of those who fell by the wayside. Today there is a modern Interstate bridge and highway (I-680) linking Florence and Crescent, and bear plaques with the names "Mormon Bridge" and Mormon Highway".

At that time Brigham Young was influential among some. In 1848 he petitioned Congress for a Post Office which they called "Kane"; the village was known as Kaneshville, and later became Council Bluffs. Young was also instrumental in organizing Pottawattamie



County, the largest in Iowa. The "Frontier Guardian" was published in Kaneshville by Orson Hyde, and accredited as the first newspaper printed West of the Mississippi River. Micro-film copies of it are on file in the Council Bluffs Library. The name Council Bluffs was adopted in 1853. Abraham Lincoln visited the city in its early history, and in 1863 issued an executive order establishing Council Bluffs as the mid-continent point of terminus to link the train rails coming from the Eastern Seaboard with the Western Coast.

It is interesting to note that the first public school in Iowa was opened the same year as the organization of the Church - 1830. Tuition-free high schools were initiated in 1911, and recently it was established that 99.3% of Iowa's population can read and write - more than any other State at the time of the survey.

Many who started West from the Council Bluffs and Winter Quarters region returned after they learned of some of the new teachings being propounded by the leaders of that movement. Many others never left.

Indeed, in many of the lives of the latter day saints was fulfilled again 'under the sun' the persecutions of those gone long before as told of by the Apostle Paul: "And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment; They were stoned, they were sawn asunder, were tempted, were slain with sword, they wandered in sheepskins and goatskins; being destituted, afflicted, tormented; Of whom the world was not worthy; they wandered in deserts, and in mountains, and in dens and caves of the earth." (Heb. 11:36-39) All that for the sake of their sacred covenant with their God who had promised them ". . . that whosoever believeth in Him (the Son) should not perish, but have everlasting life." (John 3:16)

The final "gathering" in the latter times may well require of many of the Lord's people a supreme effort and sacrifice not too dissimilar from that experienced by Lehi's family of old: "And it came to pass that the

Lord commanded my (Nephi's) father, even in a dream that he should take his family and depart into the wilderness. And it came to pass that he was obedient unto the word of the Lord, wherefore he did as the Lord commanded him . . . "And he left his house, and the land of his inheritance, and his gold and his silver, and his precious things, and took nothing with him, save it were his family, and provisions, and tents, and he departed into the wilderness;" (1 Nephi 1:26-27, 29)

Such journeying by command of the Lord in the latter-times may be required without the benefit and comfort of modern-day commercial transportation and utility facilities. It was so experienced by the early saints of the Restored Church in their moves to Ohio, Illinois, Missouri; and, after all that, they were scattered again because of a lack of strict adherence to the instructions which had been given them - hearkening to voices of men and the voices of deceptive spirits. The years close ahead will witness whether it shall happen again. It is up to the Lord's people.

May the example of ultimate perseverance by many of the early people serve as a monument to their faith and an inspiration in our lives in the difficult times ahead.

We have a goal set before us that is of at least equal importance to any given the Lord's people since the inception of time as measured unto man, for He has said:

"And in them (the Holy Scriptures - rj) shall be written my gospel, saith the Lamb, and my rock and my salvation; 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; And if they endure unto the end, they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb; And whoso shall publish peace, yea, tidings of great joy, how beautiful upon the mountains shall they be." (2 Nephi 3:186-189)

## FOOTPRINTS IN THE SAND

One night I had a dream -  
I dreamed I was walking along the beach  
with the Lord and  
Across the sky flashed scenes from my  
life.  
For each scene I noticed two sets of  
footprints in the sand,  
One belonged to me and the other to the  
Lord.  
When the last scene of my life flashed  
before us,  
I looked back at the footprints in the  
sand.  
I noticed, that many times along the  
path of my life,  
There was only one set of footprints.  
I also noticed that it happened at the  
very lowest and saddest times in my

life.  
This really bothered me and I questioned  
the Lord about it.  
"Lord, you said that once I decided to  
follow you,  
You would walk with me all the way,  
But I noticed that during the most  
troublesome times in my life  
There is only one set of footprints.  
I don't understand why in times when I  
needed you most, you should leave me."  
The Lord replied, "My precious, precious  
child, I love you and I would never  
never leave you during your times of  
trial and suffering.  
When you saw only one set of footprints,  
It was then that I carried you."

Author Unknown

## LETTERS OF OLIVER COWDERY NO. 6

To: W. W. Phelps:

Dear Brother:

Yours of the 24th of February is received and inserted in this number of the Advocate. When reviewing my letter No. 3, I am led to conclude that some expressions contained in it are calculated to call up past scenes, and perhaps paint them to the mind, in a manner differently than otherwise were it not that you can speak from experience of their correctness.

There is a something breathed in this, not known to the world. The great, as many are called may profess friendship, and covenant to share in each other's toils, for the honors and riches of this life; but it is not like the sacrifice offered by Ruth. She forsook her friends, she left her nation, she longed not for the altars of her former gods; and why? Because Israel's God was God indeed? And by joining herself to HIM a reward was offered, and inheritance promised with him when the earth was sanctified, and people, nations and tongues served him acceptably.

I gave, in my last, a few words, on the subject of a few items, as spoken by the angel at the time the knowledge of the record of the Nephites was communicated to our brother, and in consequence of the subject of the gospel and that of the gathering of Israel's being so connected, I found it difficult to speak of one without mentioning the other; and this may not be improper, as it is evident that the Lord has decreed to bring forth the fullness of the gospel in the last days, previous to gathering Jacob, but a preparatory work, and the other is to follow in quick succession.

This being of so much importance, and of so deep interest to the Saints, I have thought best to give a further detail of the heavenly message, and if I do not give it in the precise words, shall strictly confine myself to the facts in substance.

Most clearly was it shown to the prophet, that the righteous should be gathered from all the earth. He knew that the children of Israel were led from Egypt, by the right hand of the Lord, and permitted to possess the land of Canaan, though they were rebellious in the desert; but he further knew that they were not gathered from the east, the west, the north, and the south, at that time; for it was clearly manifested that the Lord would prepare a habitation, even as he said, when he would lead them to a city of refuge. In that, David saw a promise for the righteous (see 144 Psalm), when they should be delivered from those who oppressed them, and from the hand of strange children, or the enemies of the Lord; that their sons should be like plants grown up in their youth, and their daughters like corner stones, polished after the similitude of a beautiful palace. It is then that the sons and daughters shall prophecy, old men dream dreams, and young men see visions. "The Lord shall reign forever, even thy God, O Zion, unto all generations. Praise ye the Lord."

Isaiah, who was on the earth at the time the ten tribes of Israel were led away captive from the land of Canaan, was shown not only their calamity and afflictions, but the time when they were to be delivered. After reproving them for their corruption and blindness, he prophesies of their dispersion. He says: "Your country is desolate, your cities are burnt with fire. Your land, strangers devour it in your presence, and it is thus made desolate, being overthrown by strangers."

In consequence of the transgression of the Jews at the coming of the Lord, the Gentiles were called into the kingdom, and for this obedience are to be favored with the gospel in its fullness first, in the last days; for it is written: "The first shall be last, and the last first." Therefore, when the fullness of the gospel, as was preached by the righteous, upon this land, shall come forth, it shall be declared to the Gentiles, first, and whoso will repent shall be delivered, for they shall understand the plan of salvation and restoration for Israel, as the Lord manifested to the ancient. They shall be baptized with water and with the Spirit — they shall lift up their hearts with joy and gladness, for the time of their redemption shall also roll on, and for their obedience to the faith they shall see the house of Jacob come with great glory, even with songs of everlasting joy, and with him partake of salvation.

I have now given you a rehearsal of what was communicated to our brother, when he was directed to go and obtain the record of the Nephites. I may have missed in arrangement in some instances, but the principle is preserved, and you will be able to bring forward abundance of corroborating scripture upon the subject of the gospel and of the gathering. You are aware of the fact, that to give a minute rehearsal of a lengthy interview with a heavenly messenger is very difficult, unless one is assisted immediately with the gift of inspiration.

There is another item I wish to notice on the subject of visions. The Spirit, you know, searches all things, even the deep things of God. When God manifests to his servants those things that are to come, or those which have been, he does it by unfolding them by the power of that Spirit which comprehends all things, always; and so much may be shown and made perfectly plain to the understanding in a short time, that to the world, who are occupied all their life to learn a little, look at the relation of it, and are disposed to call it false.

You will understand then, by this, that while those glorious things were being rehearsed, the vision was also opened, so that our brother was permitted to see and understand much more full and perfect than I am able to communicate in writing. I know much may be conveyed to the understanding in writing, and many marvelous truths set forth with the pen, but after all it is but a shadow, compared to an open vision of see-

ing, hearing and realizing eternal things. I believe that the angel Moroni, whose words I have been rehearsing, who communicated the knowledge of the record of the Nephites, in this age, saw also, before he hid up the same unto the Lord, great and marvelous things, which were to transpire when the same should come forth; and I also believe that God will give line upon line, precept upon precept, to his Saints, until all these things will be unfolded to them, and they finally sanctified and brought into the Celestial glory, where tears

will be wiped from all faces, and sighing and sorrowing flee away!

~ May the Lord preserve you from evil and reward you richly for all your afflictions, and crown you in his kingdom. Amen.

Accept, as ever, assurances of the fellowship and esteem of your unworthy brother in the gospel.

O. Cowdery

## TO SCATTERED MEMBERS AND FRIENDS

In the beginning of my articles I called attention to the work of the prophets. God has used these men to preserve knowledge down through the ages. I now call attention to the work of men who had the privilege to minister under the direct supervision of our Lord Jesus Christ. More especially, these were given the direct help of the outpouring of the Holy Ghost. They spread the gospel throughout Asia and even as far as to the west as the British Isles. To every Bible scholar they are known as the apostles. They were to the work of God in the New Testament era what the prophets were to the Old Testament era. They were God's witnesses for the truth. To them we are in great debt, for without their writings we would know little of the life and ministry of Jesus and the message of the gospel as we have it today.

Paul was a well informed and capable scholar of the Hebrew people and their culture. It is with great skill that he wrote to these people in the epistle to the Hebrews of the ministry Christ was given by His Father and how it related to the Law as given to Moses. He understood the ministry of the high priesthood; and those who looked to the Levitical priesthood for leadership. So it was that Paul understood the change that had taken place, that under the inspiration of God the church was to have apostles as well as prophets; evangelists as well as elders; teachers as well as priests; and pastors, bishops and deacons.

In none of these positions was delegated any right to offer sacrifices for sins. This was now and forever changed by the death of our Lord, who died for our sins. He was the last of the High Priests, and now sits at the right hand of God.

The church needed instruction in their government. Under the Spirit Paul wrote in 1 Cor. 12:28 of the offices of apostles, prophets and teachers. In Eph. 4:11, he added to apostles and prophets the offices of evangelists, pastors, and teachers. In his epistle to Titus we read in chapter one, verse five of the ordaining of elders in the church. It would seem that this office was also known as bishop. This is gathered from the reading of verse seven as relating to the qualifications. We read in James 5:14, 15, that the office of elders was needed. These were to be called upon for the anointing with oil and prayers for the sick.

In Paul's epistle to Timothy, (3:1-13), we find him giving the qualifications of both bishops and deacons without specific details as to the particular duties assigned. The sixth chapter of Acts relates an instance where seven men were set apart to look after certain matters in the church for a season. No one can tell us the true nature of the circumstances, nor can we draw proper conclusion that these men held anything more than a pastoral office - call them elders or bishops if you will. Stephen, as one of these men was soon after accused of blasphemy and stoned to death for his defense of Jesus. Another was Phillip, whom we find in Acts 8:26-40, working as an evangelist.

Of the thousands of people who came into the church at Jerusalem and in Asia under the ministry of these first apostles, were drawn the men to fill the needs of the church. There must have been hundreds who occupied as elders, priests, teachers, deacons, bishops, pastors and evangelists. Some were apostles and prophets too. But change came quickly as the opposition mounted to the new faith. With increasing pressure of persecution, the church was put to a terrible test. It was not safe to be a Christian as it is today. Within the first hundred years the church was scattered and the apostles who first had guided the spiritual affairs were gone from the scene. By the fourth century, the church had been raped by the political powers of Rome. The end of the fifth century finds some of the church historians observing that the church was in deep trouble. "Apostacy has been universal. The worship offered in these churches has for ages been little better than idolatry; the morality practiced and doctrines inculcated at fundamental variance with those of Christ." (Guiness, *End of the Age*, vol. 10, p. 338.)

History leaves us with evidence that this church prospered and grew and changed. There were changes in doctrine and in the offices of the church. We only have to look around us with casual interest to see the many differences found in the Christian faiths that abound in our time. Long lists could be drawn of the many offices and titles used for men in the churches today, and we can find nothing mentioned in the Scriptures with which we can compare them. The same can be said of the doctrines and traditional beliefs that surround us in the teachings of some of these same

churches. It is no wonder that we find a concern at this late date towards unity of the faith, for the Satan who masterminded the overthrow of the primitive church that Paul so mightily tried to keep in the faith, is the same Satan who has divided us. If there was corruption in the world, there is no wonder that the church did not escape, for the church is peopled with human frailties.

For a Scripture study I suggest that you review the prophetic testimony of the early departure from the faith that we find recorded in the following: II Thess. 2:1-2, I Tim. 4:1-3, II Tim. 3:1-7, Jude, the entire chapter, and Rev. 12:1-6.

The eternal promises of God are still in force and valid. There will be a vindication of His will and purpose for us. Perhaps you have caught enough of this hope to hold you steady and patiently waiting for the times and seasons to pass. It is like waiting for spring to come. The cold and snows of winter are hard to bear, but we have faith that we will see the warmth of the sun melt away all of this and the life cycle will be renewed.

Even so, we see the day of the Lord coming nearer, when evil shall be overthrown and we shall dwell in His presence forever in peace and contentment. God bless each one and help us to be true to the Word of God, trusting always in Him for our every need.

Your brother in Christ,  
Elder Arthur G. Smith

## LIVE NOW

The past is dead,  
The future belongs to God.  
Live NOW in submission.

WE can not change the past so we must forget the pain it held for us. If we dwell on it, it will rule our present state of mind and we'll not see real life for what it is. Give thanks for what we have no matter how little, Look forward for God's will and be glad.

Perhaps our past was glorious and the present is painful. Even so we must not be looking back wistfully, but look forward, leave the past and endure the present as God would have us do. There are many rewards waiting us in the future.

Our mistakes will be many, but in admitting them we'll learn their lesson and move towards a better self.

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### To Whom It May Concern:

I would like to express my feelings on the naming of a church. There is but one church of "Christ" though it has many branches, each having it's own branch name, each one is of the church of "Christ". Through the doors of these many branch churches flows the people of all walks of life. Some will be saved and some will be blind to the word and will not be saved. Each

individual will be judged on his or her works, not their denomination or the name of it. Call our church what you will but teach the word of the Lord and it will be a church of "Christ".

## TO ALL

I want to tell you about a dream I had last night before time fades the details. I was in a community building (this represented all churches) in which there was a restroom (a place where sinners dwell). From the main part of the building one could see right into the restroom. I went in this restroom and was amazed that those inside couldn't see out, for the windows were one way. (those who choose to sin cannot see the harm in what they do) When I left the restroom those inside followed me out. (I represent leaders in Christ, when sinners have someone to follow out they may choose to leave their sinning)

Outside the main door of this building there was a river. The bottom was a mire that if one put his feet to the bottom he would be sucked down and would drown (the river stands for sin and the bottom is Hell). As I stood in the doorway I watched the people come and go across this river. They thought if they didn't put their feet to the bottom they would not be sucked down. This troubled me and I stepped out to see if I could find a way across without entering the water (this step is the beginning of my commitment to be a leader in Christ). As I stepped out the water turned to asphalt and was gone. I asked the people who were coming and going from the building what had happened to the river. They told me that it had changed it's course for a time but it would come back (Satan and his Hell's trap will get out of the way when someone who stands for Christ comes along, when that person leaves he'll bring his trap back.) I was thankful that the river was gone and that every one who followed me out of the door would have solid ground to walk on (teachings of Christ are solid). I walked away from the building and looked back to see the riverbed had returned and there was a car stuck in it's boggy mire. There were many people in this car. I was on foot but I got behind the car and pushed, the wheels spun throwing mud at me. Even so the car moved and I was able to push it out of the riverbed (when we try to help people out of sin they will throw a lot of it at us, but if we just keep a steady push we may get them out anyway). Now I was covered with mud which was easy to gather in my hands. I started to toss it back into the riverbed but hesitated, being I wanted to dry up that mire. I thought of throwing it on the land where I thought it would dry up but I realized it would dirty up the whole land. So I tossed it back into the riverbed where it was confined (when sin is tossed at us we may choose to throw it at another person who will toss it at someone else and so on until it covers the whole land, but if we give it back to Satan — swallow our pride — it will be confined and not spread).

Sharon Maxwell

## AVA REPORT

Our annual business meetings have come and gone. We being few in number re-elected officers and committee persons in the positions they held last year. For those wishing for further information please contact our pastor, Elder Arthur Smith, Rt. 2, Ava, Mo. 65608, or our secretary, Sister Ella Engle, Rt. 2, Box 384, Wilow Springs, Mo. 65793.

Our deep appreciation is extended to the various visiting ministers who by their efforts of making trips here have helped the local ministry. Those who have so helped recently are Brethren Roland Sarratt, Frank Fann, Eugene Gould and Marvin Case.

We continued our Sunday School class studies in the Old Testament. These truths, prophecies and historical facts contained in the Old Testament are of real importance to us, if we view these recorded words through the view point of the New Testament teachings, both in the Bible and in the Book of Mormon. We must use these New Testament words as spectacles through which to understand the Old Testament records, else we will be in danger of getting bogged down in all the evils of men recorded therein and appalled discouragement will enter in.

But first being well grounded in the New Testament teachings and in our loved Saviour, we find His beautiful truths in these early writings. Though hidden as jewels, they are found by diligently searching, trusting that what we cannot comprehend will in His own due time become clear to us.

Col. 3:14: "And above all those things put on charity, which is the bond of perfectness."

Love is the bond of perfectness! Oh, that His pure love may so possess us unto His perfectness.

Col. 4:3: "Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:"

Phil. 1:13: "So that my bonds in Christ are manifest in all the palace, and in all other places;"

Can we not enter Paul's prayer in true desire too, as in "bonds in Christ" fully, that we may be tongue controlled in speaking His truths?

1 Tim. 4:12: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

Mat. 18:3-5: "And said, Verily I say unto you, Except ye shall be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me."

Luke 18:17: "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."

Never having these verses so connected in reading before, it brought forcibly to mind that the youth ex-

ample in 1 Tim. could be used to deepen our understanding of the verses in Matthew and Luke. In becoming this humbled "little child", able to enter the heavenly kingdom now, we must believe that He is. We must make our conversation circumspect and be full of charity, i. e, love kindness, striving to keep ourselves in the unity of the Spirit, growing in faith, eager for Him to purify us, that no man despise His light.

3 Nephi 8:55: "Behold I am the light which ye shall hold up — that which ye have seen me do."

The things "ye have seen me do" are the lights that we are to shine forth. I thought, "But we haven't literally walked with Him as they did in Bible and Book of Mormon days, to see the things He did", and just as quickly came the thought, "Oh, haven't you?" I realized we have seen the things He does; all through our lives we have seen, and in the lives of others. We are to uphold these, His light and His teachings, bringing hope to the discouraged, strengthening faith that may be wavering, steadying feet that falter, offering a hand to those blinded by grief.

We have the beautiful and blest experience of a dear sister who was facing death so fully encompassed in God's love that it shown angelically in her dear face blessing all who knew her.

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## NOTICE

To all who may have read statements in THE GOSPEL NEWS of The Church of Christ at Mononghela, PA, or otherwise were informed concerning my relations or desires toward that Church or toward the RLDS Church, I wish to make the following statment:

Since my baptism into Christ and having been accepted into the fellowship of this Church of Christ on the Temple Lot, which occurred on October 15, 1978, I have never withdrawn from the same, neither have I been baptized nor affiliated as a member with any other Church. I am presently a member and Elder of this Church as of this day, June 23, 1980, and intend to remain so throughout my life, God being my helper.

I was once a member of the LDS Church at Salt Lake City, Utah, and have been with other factions, but this was before coming into this Church of Christ. I have investigated other groups, including the RLDS Church, and have received of their literature, some of it by purchase; and I emphatically deny allegations that I have not paid for literature I have ordered.

The devil has caused men to speak half-truths and lies concerning me to destroy me and the work I am trying to do. Please pray for me.

John J. Schut  
 Enschede,  
 The Netherlands



## MY BIBLE AND I

(John 3:31-33 & Psalm 119)

We've traveled together,  
My Bible and I,  
Through all kinds of weather,  
With smile or with sigh;  
In sorrow or sunshine,  
In tempest or calm;  
Thy friendship unchanging:  
My lamp and my psalm.

We've traveled together,  
My Bible and I.  
When life had grown weary;  
And death e'en was nigh,  
But all through the darkness  
Of mist or of wrong,  
I found there a solace,  
A prayer, or a song.

So now who shall part us,  
My Bible and I?  
Shall "isms" or "schisms",  
Or "new lights" who try?  
Shall shadow for substance,  
Or stone for good bread,  
Supplant thy sound wisdom,  
Give folly instead?

Ah, no, my dear Bible,  
Exponent of light;  
Thou sword of the Spirit,  
Put error to flight.  
And still through life's journey,  
Until my last sigh,  
We'll travel together,  
My Bible and I!

(Copied from the Bible of Elwyn C. Tennant; submitted by  
George Brantner.)

## MICHIGAN CAMPOUT

The week end of July 19-20 found all roads leading to Marion and the home of Jay and Evelyn Lee for another Michigan campout. The early birds who arrived Friday spent the afternoon setting up and the evening sitting around the campfire roasting hot dogs and marshmallows, as well as enjoying an informal songfest. Something new this year was a sweet cherry pit spitting contest, which was won easily by Jay Lee. It is hoped by the rest of the contestants that this will not become an annual event.

Saturday saw the arrival of the rest of the campers from around the state, and the day was spent in fun and games (volleyball, croquet, frisbie, softball, etc.) Several of the campers had their first experience with divining (or water witching), which is the locating of water by means of a diving rod (or forked stick). There

are those who say that it really works, but as far as I know none of our group was successful. Following the usual Saturday night hot dog roast, we enjoyed another songfest until the combination of darkness, mosquitoes, and rain drove us all to our campers for the night.

Sunday morning dawned cloudy, and before time for the 10 o'clock service the rain was coming down in buckets. This proved to be no problem - we just moved everything into Jay's garage and held our service there. The morning message was brought to us by Elder Conley Addington. By the time the service was over it was time to eat, the rain had stopped and the sun was out in all its glory so that by the time everyone had pulled up stakes and taken off for home tents and trailers were completely dried off.

All in all, there were 44 in attendance, coming from such far off places as Belding, Battle Creek, Grand Rapids, Hopkins, Maple City, Higgins Lake, Clarksville, and even Florida. We really missed those who didn't make it this year.

Reported by  
June Haines

## ADDINGTON-LEE NUPTIALS

On August 16, 1980, at the Glen Lake Community Reformed Church, friends and relatives gathered to witness the uniting in marriage of two of our young people: Joyce Addington, daughter of Elder and Mrs. Conley Addington, and Duane Lee, son of Mr. and Mrs. Jay Lee. The ceremony was performed by Apostle Don Housknecht. Attendants were: Maid of Honor - Kathy Gorton, Bridesmaid - Cindy Addington, Best Man - Ted Lee, Groomsman - Randy Lee, Flower Girl - Leslie Onstott, Ringbearer - Shawn Lee. The bride was given in marriage by her father.

The bride's gown was of white dacron polyester organza, fashioned with empire bodice accented with silk Venise lace, V neckline trimmed in lace, ruffle cap sleeves, A-line skirt extending into a chapel train with lace and flounce ruffle hemline. Her Juliet cap of lace held a fingertip imported illusion veil which was edged in lace.

A reception was held in the church parlors immediately following the ceremony, after which the happy couple journeyed to Cedar Point and Greenfield Village for a short honeymoon before returning to their home in Battle Creek.

We wish Joyce and Duane much happiness and ask an interest in the prayers of all the saints for this lovely young couple.

The poorest man is one with nothing but money.

Give without remembering . . . take without forgetting.



## THE TRI-STATE REUNION

The services together seemed to end much as they had begun; Remarks by the host pastor and a prayer by the missionary in charge. The benediction voiced thanks for the experience of the short days and raised hope that there would be another such time together. And it was in itself a testimony that the hopes voiced in the opening prayer had been realized.

Couched in a grove of oak trees on the east shore of Lake Shetek in southwest Minnesota, the group camp in Lake Shetek State Park provided hospitality for church members and guests to gather for church service and association. Activity was provided between times for the young to use up their fulsome excess of energy. With a meeting hall kept for sacred service the dining hall performed double duty; fellowship, and food.

All the Eldership present labored for us before the Lord in exhortation, counsel, and exposition, upheld by the prayers and attention of the assembly. One was conscious of the fact that here the Church, the body of Christ, was working.

The Minneapolis Local Church of Christ, hosts to the Reunion, extend their heartfelt thanks to the ones who came from Wisconsin, Iowa, and Missouri as well as Nebraska. They made the labor of our hands and hearts worthwhile.

We did miss those who had met with us last year and cannot hope other than that should we be able to meet again for a Tri-State Reunion, that all the faces will be seen with ours, and voices raised again with ours in service before the Lord.

## OBITUARY Lee White

Lillian Naomi White, 66, Southwest City, Mo. passed away Sunday, August 31, at the home of her sister-in-law, Mrs. Lucille Wayman, in Louisburg, Kansas.

She was born to Richard and Ruth Morgan Parker on January 23, 1914, at Denver, Colorado. She married Aruthur B. White on July 12, 1957, at Independence and lived in the Kansas City area about 15 years before moving to Southwest City in 1964. She was a member of the Church of Christ (Temple Lot) at Independence, and the American Legion Auxiliary. She was preceeded in death by her first husband, Owen Hitt.

Survivors include her husband, Arthur White, of the home; four daughters, Mrs. Tamera Fields, Southwest City, Mrs. Dixie Green and Mrs. Sharon Maxwell, Cathays Valley, California, and Mrs. Jackie Vick, Missoula, Montana.; one son, Donald Hitt, Pineville, Mo.; 15 grandchildren and five great-grandchildren.

Services were held Wednesday, September 3, at 2:00 p. m. at the Runyan Chapel in Louisburg, Kansas. Elder Howard Leighton-Floyd officiated and burial was in the Louisburg cemetery.

## FAREWELL, DEAR VERNA

Her zest for life and fam'ly, friends,  
With cheery chuckle and friendly face -  
Her speech at times in comic mein -  
Scarce hid the depth of spir'tual grace.

For she had listened, and recorded,  
The song of life within her breast.  
The Master's words were her delight;  
His name, by cov'nant, she'd confessed.

Life's light has dimmed and flickered out,  
And earth must claim her own;  
But her spirit's fled to Paradise;  
Her faith's endurance, He'll not disown.

And so we bid a sad farewell  
To one we've loved in this travail,  
Until, by grace and Christ-like life,  
We'll meet again beyond the veil.

(A tribute to Sister Vera Jones, by William A. Sheldon)

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