

# 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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## The Gift of Love

Christ was born in a lowly stable,  
To save the world from sin.  
He didn't come with any special label.  
But He came as the gift of love to all men.

Born to the Virgin Mary.  
He was sent from God above.  
He was one day the sins of the world to carry.  
Yes - He was truly a gift of love.

It seems a shame that our Jesus,  
Was born in a stall.  
But He was sent with power that free's us.  
Power to free us all.

He didn't come to save only Kings,  
Or those with a great plan.  
He came with salvation to bring.  
He came to save the whole world of man.

Whether you be a lowly shepherd boy,  
Or a wise man traveling afar.  
He came to fill your world with joy,  
And it started with a star.

A star shone brightly through the night.  
To lead wise men and shepherds the same.  
The star was a symbol of Heavenly light,  
And Jesus was His name.

Janeen Addie

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# Zion's Advocate

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## ORIGINAL ARTICLES

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## Guest Editorial . . .

### "WHERE IS HE THAT IS BORN KING . . . "

The story of Christmas is the story of a king. A king born in obscurity and raised in poverty without a palace or a treasury.

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the King, behold, there came wise men from the east to Jerusalem, saying, where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." (Matt. 2:1, 2)

He was born in a manger, no servants, only three wise men and humble shepherds to herald his birth. We have but a meager record of him until he was about thirty years of age - and even then he was clothed and fed by the poor among whom he lived. As he described it, "The foxes have holes, and the birds of the air have nests; but the son of man hath not where to lay his head." (Matt. 8:20)

The actual date of his birth is unknown and until sometime in the fourth century was variously celebrated as January 6, February 2, March 25, April 19, May 20 and November 17. The Pagans celebrated December 25 as the birthday of the son, and seeking to win them to Christianity, Pope Julius I of Rome set the date of Christ's birth on the same date and by the 5th century it was adopted as the right date.

This Pagan origin caused the celebration of Christmas to be banned by various churches and governments, but it lived on in the hearts of Christians until it is commonly accepted today throughout the Christian world.

The date of his birth matters nothing - the fact of his birth is all important, for unless Christ actually lived and died and was resurrected for the sins of mankind, our worship of him as a living King is merest mythology.

Since historically there seems little doubt that there was such a man, we may assume he was born; and therefore properly celebrate his birth as the event of God's greatest gift to man. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16) "The gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23)

At about the age of thirty, "Jesus began to preach, and to say repent: for the Kingdom of heaven is at hand." (Matt. 4:17). There was no pomp or ceremony attendant with this king and his mission. He went about among the common people, "a friend of Publicans and sinners . . ." he called himself. He said, ". . .

for I am not come to call the righteous, but sinners to repentance." (Matt. 9:13) He went to his death crowned in derision by his enemies, "Jesus, King of the Jews."

In the short space of two years or even less, he established his doctrine of love and service so deeply in the hearts of his disciples and so enthroned himself in the heart of his followers that they went to their own death, in Nero's arena, singing his praises.

Today, nearly 2000 years have passed and we still find him enthroned as King in the hearts of millions. And the message of Christmas is still the message of life, eternal life, which we obtain through love of God and faith in Christ and service to our fellowman. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40)

We still celebrate the birthday of this king. It is a celebration to which all are invited: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matt. 11:28-30)

Wise men still come - bearing the gifts that please him most, the gifts of love and service - with their hearts still asking the age old question, "Where is he that is born king . . . that we might worship him."

This month as we take our part in this great birthday celebration, let us ask ourselves these two questions:

Is the guest of honor present?

Are our gifts acceptable to the king?

Oren A. Caviness

(Reprint from Zion's Advocate, December, 1962)

## AN ADDRESS TO THE CHURCH

by Elder John J. Schut

Dear Brothers and Sisters in the Church of Christ  
On the Temple Lot and all Locals elsewhere:

I greet you in the name of our Lord, Jesus Christ, and my text for today is John 8, verse 32. ". . . ye shall know the truth, and the truth shall make you free."

In John 8, verses 31-59 we have a brief report of one of our Lord's discourses which, judging from what is stated in John 5:1-3 and in John 8, verses 1 and 2, may have taken place on the day following the eighth or great day of the feast of tabernacles. It seems that after the end of the feast, propriety was kept to a certain degree, that the people being loath to relinquish the joys of the season, many who had heard Jesus' previous discourses on himself as the water of life, and as the light of the world, we are well convinced that never man spake like this man. We are convinced that he was a great prophet, or teacher, at least; that he was the son of God, and this being true, that he could have been none other than the long expected Messiah.

We, as members of the Church of Christ, are expecting the same message for our day today as being written down in the sacred scriptures which we have and addressing our beloved believers by intent which our Lord intimated to them in his day, that they were not yet truly his disciples: that discipleship would imply a desire to hear his message further and a will-

ingness to obey at any cost. His words were: "If you continue in my word, then you are my disciples indeed, and ye shall know the truth, and truth shall make you free." The Apostle points out in Hebrews 4, verse 12, the fact that the word of God is quick and powerful and sharper than a two-edge knife - or sword - able to separate, divide and distinguish to the finest detail as nothing else can do, both the thoughts and the intents of the heart. We see this illustrated in our Lord's work. He uttered the truth - important truth - blessed truth - helpful truth, to those in the right condition of mind. Nevertheless, in those in the wrong condition of mind his noblest works stirred up envy resembling a needle's prick. This must necessarily be the case always. Truly, as our Lord found out, it is represented by the light in outer darkness and there is always a fight between these two. Where one is, the other one is correspondingly like him. When one comes in, the other departs directly. Apparently many of our Lord's hearers were favorably impressed with the utterances; the multitude who had heard him were so much on his side that the officers of the Sanhedrin failed to take him as described in John 7 verses 45-47. The division of the people concerning him was quite largely in his favor. The expression, "Never man spake like this man" declared that they wondered at the gracious words that proceeded out of his mouth; and that they said, is this not the Christ, that the Christ when he cometh can he do greater things than this man doeth? It all implies that there was a strong undercurrent of sentiment in his favor.

It is the fact that the chief priest or the high priests at that time and professors of the law were jealous of him till he found that they sought his death. It also implies the attitude of the multitude. But he followed the cause of duty instead of the cause of the worldly wisdom and self-exaltation. It was necessary that he should present the truth like we do and have to do to those who were believing that it might sift or separate among them, that these of a proper attitude of heart might be brought nearer to him and to the Father, to be prepared for the great change which would date from the time of his death and the resurrection and the pouring out of the Holy Spirit. We know that this has been done, that we had the restoration of all these things and it was necessary to do so that others not of the right condition of heart should be repelled, that seeing they might see and not perceive, not become disciples indeed, not be made free and become the children of truth, they should not fully recognize the Messiah, not being prepared for the blessings of Pentecost, but on the contrary, be left in their blindness in which six months later they would cry before Pilate, crucify him! crucify him! away with such a fellow from the earth! His blood be upon us and upon our children! Touch a man's pride and you rouse his whole being. Blest, therefore, and favorably conditioned are the humble, the meek, the lowly of heart. They not only are better prepared to receive the good tidings as respecting Zion but will be better prepared to follow the footsteps of the Master and in obtaining of Zion.

Pride is generally in error. Hence, it frequently comes into contact with the truth as it is in this case. There was nothing really or properly offensive in the Lord's words. The truth shall make you free. It was the power of the truth and the words, and not any rudeness or unkindness in the sentiment that aroused his wrath of the hearers. The expressions wounded their pride and this pride seems to be a part of the difficulty of the Jew from that day onward.

The Apostle intimates that in his quotation from the prophet respecting their fall that their table be made a snare and a recompense unto them. Romans 11 verse 9. This particular blessing of God upon the people ensnared them, for instead of appreciating the fact that they were not more worthy of this, they trusted in themselves that they were right and they despised others, that they thought of themselves as being more worthy than others of divine favors, revelations, etc. So in this case our Lord here has presented the thought that the truth could make them free. If our Lord had said, you, who are free, being my disciples shall bless the heathen and deliver them from the yoke of bondage, the sentiment would have called forth approval and he would have been well thought of. And this, indeed, would be the strict truth.

The Lord's faithful disciples, as we are now called, like the Israelites, are the channels through whom the

Lord will ultimately break the shackles of sin and death from off the Gentiles, the world and also from Israel. But in order for anyone to be the Lord's disciple, he must himself be made free and it was this thought that angered those who a few moments before had believed him. How could they regard him as the Messiah when he spoke this lightly of the Jewish nation and implied in some sense of the word that they were bondsmen - no, they had been bondsmen for a while in Egypt; they now were free was their argument. Supporting his previous statement, our Lord thrust a probe into their wounds which doubtless had a good effect upon those in the right condition but only an angering effect upon the majority. He said "whosoever committeth sin is the servant of sin." John 8 verse 34. In agreement with our Lord's word, the Apostle Paul states, "There is none righteous, no, not one:" that both Jew and Gentile are all under sin and that He was sold into sin. We can find it all in Romans 3, verses 9, 10 and in Chapter 7, verse 14. Adam, by his disobedience threw the whole human race into slavery, to sin and death. Sin and death are both identified as true monarchs reigning over the world of mankind and that the only one freed from their galling yoke are those whom Christ has made free through the truth. Those who through the truth have become his servants, his followers. What a precious lesson there is here for those who are in a humble attitude of heart and comprehend the slavery, longing for the liberty promised to the sons of God to all those learning this lesson. All those realizing that the power of sin and death is reigning, must desire freedom before they were properly prepared to follow Jesus, to walk in his steps and thus receive deliverance.

For many centuries Israel had been under the law and we are under the law as well. We know those laws, they are written down in the Bible, the Book of Mormon and the Book of Commandments. Many centuries Israel had been under the law and of them of the right condition of heart, found just what the Apostle Paul expresses in Romans 7, that to will to do right was present with them, but not the ability to perform; that sin had such a hold in their numbers in the flesh and their best intentions were unable fully to control their wills, thoughts and deeds. In other words, all Israelites indeed, must have realized that through the fall, through the weakness of their flesh, they were unavoidably the servants, the slaves of sin, and all true Israelites looking up to the perfect law of God, the law of liberty, must have this high freedom from sin and ability to obey the divine commands and thus to attain the great reward promised like we do today. Those of our Lord's hearers who were Israelites in deed, must have seen the matter from this standpoint and have felt the force of his words and that the sight of the truth would make them free from bondage, sin and death and we are looking, also, for the same and desire the same things.

To come back to the Jews, the majority were proud, boastful, conscience scarred, heady, high-minded, were insensitive to truth. They couldn't be repudiated of the truth, the clearing of Abraham's seed. They never were in bondage, thus rejecting the only avenue of escape from their slavery, their only chance for freedom because there is no other name under heaven given among men whereby we must be saved, delivered, set free from sin and death, than the name of Jesus. We can find that scripture in Acts 4, verse 12. Our Lord promptly exposed to them the hollowness of their pretensions, pointing to their malice, envy, hatred and murder which filleid their hearts towards him and as a result of his statements of the truth. He called upon them to witness that they had little of the disposition of the works of Abraham for they were even now deciding to kill him simply because he had told them the truth. Because he had told them the truth which Abraham could not tell because he was offering them assistance with their relationship to Abraham and could not secure beside from him. No wonder the scriptures declare they hated him without a cause, hated him because he told them the truth.

The darkness always hates the light. The same is true today as respects to nominal spiritual Israel which we call Zion as delivered in the Restoration scriptures. There is a boastfulness and pride which objects to truth because it more or less condemns or makes manifest that very few indeed are free from the control of sin and death. Although they will not mention that probably we are few in comparison to the multitudes and probably made no demonstration at the time, we doubt not that there were some in the audience whowere Israelites indeed, and in whose hearts our Master's words found lodgement bringing forth much fruit subsequently. They were Israelites indeed in whom there was no guile, no dishonesty, neither deception of others, nor deception of their own hearts. They knew themselves to be sinners, not able to come up to the standards of the law, They realized they were indeed as the Lord had said, slaves of sin and imperfection. Their desire was to follow the perfect law of God as they discerned it with the eyes of their understanding like we do. They wondered and hoped, if it were possible, that this great teacher would have some words of truth, and some message from God which would relieve them from their great burden. These were in the attitude so graphically described and pictured by the Apostle Paul in his words, "Oh wretched man that I am! Who shall deliver me from the body of this death?" My mind is desirous to serve the law of God, but I have in my flesh all the imperfection and weaknesses of heredity and I am unable to do as I would.

Our Lord did not go into detail to show how the truth would make us free. He merely stated the position, realizing that it would attract those who were of the right condition of heart as the magnet attracts

steel. It is not time to explain the trail that would make free. First, he must redeem the world. He must die for our sins which he did. Being resurrected, which he did. Change, which he did. Received into the glory and the present portion of the manner of sacrifice on our behalf, and didn't he fulfill this all? When this had been accepted of the Father, the Jew time would come for the truth on this subject, be understood by the proper powers, the Israelites, indeed. Then he would shed forth the Holy Spirit to guide his disciples into all truth on the subject, to give their hearts a full assurance of faith and to give their intellects full understanding of how God could be just and yet be justified of them that believe. And are we not spiritually all so like that? under the enlightening and guiding influence of that spirit? We now see what our Lord's hearers before Pentecost could not distinctly discern. We see that Israel was the house of servants and could not abide in the house of the Lord in the place of his favor forever or only temporarily, would they occupy the place to prepare the way for him, make types for the gospel house of some and we are the keepers of that sacred spot. For it says, "For Moses verily was faithful in all his house, as a servant, but Christ as a son ever over his own house"; Hebrews 3:5 and 6. And now we can appreciate that the Son makes free. Free, indeed those who come to the Father, through him, who, indeed, makes free.

The truth, which our Lord has given us to make us free, indeed, has various parts, various aspects. First we need to realize our enslavement to sin and to get rid of it and the hopelessness of our own efforts to exercise ourselves and obtain liberty. Some of us must learn this lesson of truth more quickly than do others. But it must be learned before we are ready properly to appreciate this lesson, which is that our Lord, Jesus who died that he might thus cancel the power of sin upon humanity, that he might thus receive justice from the divine displeasure and symptoms of death and that he might have the right ultimately to set free the captivities of sin and death, and he learned that it is already the time for the actual setting free of the world, the pilot in the father's plan. And we know it through the latter day revelation that he will set us free and then he who bought the world with his precious blood will, according to the divine plan, dissolve the curse and set into operation the various agencies and methods of this great restoration for the mental, moral and religious and physical uplift of the world from it's death and enslaving condition, some, actually in atonement, others hastening there. All are to be set free from the bondage of death, all are to be granted the opportunity for coming in to the glory of liberty of the sons of God, liberty of freedom from sin and it's dominion and liberty of freedom from death and the wages of sin. One of the Apostles points out to us that the whole creation is groaning and travailing, waiting for that

day and for the sons of God under Jesus, the great High Priest to be delivered as written down in Romans 8, verses 19 to 22. The Apostles Peter points out that whosoever at that time will not avail himself of the great privileges and blessings of liberty and return to the father's family, will be destroyed, and second death. And something else teaches us through the Holy Spirit, that through the Apostles and through prophecy respecting this liberty with which Christ makes free and that those who can exercise faith in Him and who earnestly crave this liberty, may in a certain sense be made free from sin and death now in this present life by outwardly to all appearances subject to similar conditions of this world.

This faith, salvation, is one which is in operation in our time through the Church of Christ on the Temple Lot. Blessed are those who have eyes of faith and the ears of faith, for they may receive their liberty in advance of the world, in advance of the things to come, the blessings to come under the new covenant and receiving it into good and honest hearts may receive further blessings. And I believe that full consecration brings freedom, being thus by faith released from sin, the next step proper for the believer is to realize that he cannot keep himself and he cannot maintain his liberty for himself, and then flee to the great Redeemer who offered protection and assistance to all those who consecrate themselves fully to him, to all who become his disciples. By justification, they are free, but still in danger of being overtaken by the snares of sin and the wiles of the adversary. To be free, indeed, positively free, securely free, they need to make an alliance at once with Christ and his church, to give their hearts fully and completely to him, to accept his will, his word, his guidance in every matter. But, in turn, the Lord is particular and will not receive these upon any terms but only upon the condition of a full surrender to his will. Ha, they say, then this means another slavery - slavery to Christ instead of slavery to sin. In a certain way, true, giving up all the world is the strongest kind of bondage and this is exactly what the scriptures represent as being the proper course of those who would be similarly free from the dominion of sin and death. The Apostle declares that being made free from sin, we become

servants of righteousness and of Christ, as written down in Romans 6, verses 20, 22 and 1 Corinthians 7: verses 21 to 23 and II Corinthians 10: verse 5.

We might well hesitate about getting free from one bondage and getting into subjection to another, but when we realize that to be the bond servants of Christ means to be the bond servant of which is right and good and true and in harmony with the will of the Father and that it is in the best interest of our souls and all concerned. We rejoice, thus, to place ourselves unconditionally under his control, under him who had so loved us as to purge us with his own precious blood. Surely, we are safe in his hands.

Those who seek to use liberty for themselves, those who boast they have a mind of their own and will of their own, know not how dangerous is their position, and that surely they will succumb eventually to the will of the adversary and to the ensnarements of sin. Only those who follow the cause of a full consecration to the Lord, are wise. There is not only rest, peace, joy and liberty for the sons of God now, but additionally, oh wonderful thoughts, to these the master has promised eternal life, everlasting in his kingdom.

May the Lord bless, keep and protect each and every one of you whom I know personally, and direct each and every one in the path which leads to eternal life through the things which we have gotten through baptism, through the Book of Mormon, through the Bible, and through the revelations which we have. We thank God for having apostles set aside. We thank God for having the Church of Christ still established on this earth. We thank God for all the mercies and all the blessings he has given us during all these years. He has protected us from many things. If we go back into the Outline History of the Church of Christ, we can see how much we were persecuted during those years. It is my prayer for each and every one that the Lord may keep and bless you and be steadfast in this work of the Lord because this is, indeed, the work of the Lord and he will join all restoration groups together one day and that we might together march to Zion, that little spot in Independence, Missouri, is my prayer in the name of Jesus Christ. Amen.

Far better it is to dare mighty things, to win glorious triumphs, even though checkered by failure, than to take rank with those poor souls who neither enjoy much nor suffer much because they live in the gray twilight, that knows not victory nor defeat.

Submitted by  
Julius "Duke" Taubert

#### GEMS OF THOUGHT

I never knew of a child of God being bankrupted by his benevolence. What we keep we may lose, but what we give to Christ we are sure to keep.

T. L. Cuyler

## TO SCATTERED MEMBERS AND FRIENDS

Time is earth related; every boy and girl will soon learn that the earth revolves around in space on its axis, turning once each day, and also moves in a great orbit around the sun. It was ordained by God in the beginning that we have day and night as well as the four seasons of the year. So immense is the impact of this on our daily lives that men have made studies of the earth and its mysteries. Since God is the Creator of the universe, and time was reckoned from the beginning, He also is the master timekeeper. The earth at creation was new; in God's time-table it is getting old. He has promised that in the end time of the earth He will create a new heaven and a new earth.

As is the earth, so are we limited to a life span that sees us pass through four seasons — infancy, childhood, manhood and old age. The extension of this life is in the hands of God. As with all things that He created, we find that there are opposites. We see death as opposed to life, light to darkness, good to evil and warm to cold.

It is when we ponder the problem of death that we come face to face with spiritual values that trouble us. We can feed our children and watch them grow strong and mature to adulthood. It is the physical intake of nourishment that makes possible the growth of the body. As we observe the mystery of life we are made keenly aware of the spiritual makeup that makes us different from each other. Each person is a distinct personality and develops into a unique individual. It is this spiritual being that is our greatest concern because we know that it is what makes us alive. Because it lives as a separate entity within us, it has the power to extend its own existence beyond the physical body. It has this choice as a birthright from God, and thus the promise of God to eternal life has meaning and great value. That we all must die has been ordained and we cannot change the order of things as to the physical world. That we need not die spiritually is ordained of the same God. It is the everlasting hope of the believers of the gospel that God will save His people. To be saved is the answer to the proposition of death.

Paul, writing to the Romans, gives forth the hope of the saving power of God. It is promised to "everyone that believeth." (Romans 1:16) How is this accomplished? What must we do to be saved? Is all we must do confined to simple belief in God? There are many ways these questions may be answered, and some of the commonly suggested ways are scripturally unsound. A study of the second chapter of Romans will be rewarding. I would like to suggest that you carefully read and then reread it. It is sound doctrine

for the believer and teaches what the grace of God has done for us. Much has been written of the doctrine of grace — the grace of God. Paul writes of this attribute of God as a gift of the love of God. I like to think of it as the means of transferring God's love to us. It has provided for our salvation through the gift of His Son, Jesus Christ, that we might be saved and have eternal life.

To us is extended the hope of eternal life if we submit to be followers of the Son of God. We are immediately confronted with the fact that we are sinful, and know that this state of ours must be changed; we must be made "new." We must be "born again." We must have our sins forgiven and blotted out to be able to stand approved in His presence; we must become His children and be counted worthy of His name — we must, in short, become a part of the family of God. The question is, "how," In John 3:5, Jesus said, "Except a man be born of water and of the Spirit, He cannot enter into the kingdom of God."

Paul understood this well as we find in his teachings in Romans. "Know ye not, that as many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism unto death; that like Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. Now if we be dead with Christ we believe that we shall also live with Him." (Romans 6:3-5, 8.)

The gospel of Christ is truly the "good news," that salvation is ours. To us is extended the promise of being saved and the prospect of eternal life is assured. We must learn to "walk in newness of life" as Paul writes in Romans 6:4, We must also learn to "serve in newness of spirit" as Paul expressed it in Romans 7:6. There must be a death of the "old man," the old way of conduct. We must find the "new man" expressed in our conduct before God and our fellowman — a change of conduct that is acceptable to God.

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy . . . There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old: but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them: and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another

eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands . . . They shall not hurt nor destroy in all my holy mountain, saith the Lord" (Isaiah 65:17-25), selected)

Who cannot see the blessings that are in store for those who make the preparation and choose to live with God? Those who are not reconciled with God will be lost forever.

Your brother in Christ,  
Elder Arthur G. Smith

## THE BURNING OF THE NAUVOO TEMPLE

(Part 1)

The following article by Robert Averson appeared in the Fort Madison Democrat many years ago:

George H. Rudsill, now of Bowling Green, Florida, but once a Fort Madison boy, tells of the destruction of the Nauvoo Temple, which occurred fifty years ago, in the following words:

"Well, to the burning of the Temple, I will give it in Mr. J. B. Agnew's own words, as near as I can recollect, which was just before his death in the fall of 1870. After telling me his story he asked me as a friend not to let it be known until after his death of all parties concerned, as they had pledged themselves to secrecy in the matter. This I told him I would do, and now that these parties are all dead, it will be no harm to let it be known, and it will satisfy many an old settler's curiosity.

"Mr. Agnew was in failing health at the time he came to me. He told me that he was going to die soon, which I thought was true. I asked him if he repented of his wrongdoings and he smiled and said: "Yes, all but one thing." I asked what that was and he said it was the burning of the Nauvoo Temple. Says I: 'Did you do that?' And he said: 'Yes, I did it with my own hands. Sit down and I will tell you about it,' which is as follows, as near as I can give it in his own words:

"The reason why I burned it was that there was a continual report in circulation that the Mormons were coming back to Nauvoo and we were afraid they might take it into their heads to do so, and as we had had all the trouble with them we wanted, Judge Sharp of Carthage, Hyrum McCauley of Appanooce, and myself of Pontoosue, determined the destruction of their Temple and by so doing they would not be able ever again to try and come back.

"So on the afternoon of the night that the Temple was burned (November 18, 1848) in order to make arrangements we three met on the prairie five miles south

of Fort Madison, in Illinois, the judge coming from Carthage, the squire from Appanooce and I from Pontoosue, and we met about where the Mormon Church stood, five miles south of Appanooce, and there we pledged ourselves to destroy the Temple if it cost us our lives. So we journeyed toward it on horseback, and on the way tried to perfect some plan to work on. After a while we decided to get the steward to show us through the Temple, and then watch our chance to get in our work. So we hid our horses in the bushes in a secluded place a mile from town and walked in. We looked about town until 4 o'clock in the afternoon, and in the meantime had prepared a bundle of kindling by taking a corn sack and cutting arm holes in it so I could put it on like a coat under my coat. I then stuck in as many tarred rags on sticks as I could carry without being noticed. I then put it on and secured some matches from a store to light my pipe and we were ready. We had but little trouble to find the steward and after laboring with him some time he at last consented to show us through the Temple.

"We claimed to be strangers in the country and were going away that night and it would be our last chance of ever having an opportunity to visit the Temple. So on these conditions he would oblige us, provided we would hurry, which we agreed to do, as it was getting late and it would be dark before we could get through. So after a great deal of delay the key was at last inserted, it not seeming to fit, but at last he door swung open. We went in with a rush and kept agoing, the man being left behind working with the door. He called out for us to stop but we kept on going and I noticed that he left the door with the key in it.

"I stepped back in a side room, and the other two kept on. The man ran on after them, and after he had passed me, I went back to the door and unlocked it and put the key in my pocket and then ran after them. By this time the man had discovered that I was missing, but when I came up to them and explained that I had stopped to look at the crucifixion, he seemed to be satisfied but looked suspicious at me, and from that time on he kept close to my side and would not allow us to stop but walked us right on around and out. It was getting dusk and we had no chance for me to light my fire and I saw that it was telling on my companions — that they were bitterly disappointed when we were compelled to walk out. I told them to come on in haste, that we were late and would miss our boat that we were going on. So they came along and stopped behind a house, where I told them what I had done, which made two of the happiest felows I ever saw. We had to watch but a few minutes until we saw the steward start away on a run, and he was going for a key or some one, and that this was our chance, so leaving the judge and squire on guard, I ran back to the Temple."

(to be continued)



## GOD'S EVERLASTING COVENANT WITH ABRAHAM

Abraham was named Abram and his father's name was Terah (Gen. 11:27). His wife was Sarai (Gen. 11:29).

God blesses Abram (Gen. 12:1-3): "Now the Lord had said unto Abram, Get thee out of the country, and from thy kindred, and from thy father's house, unto a land that I will show thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: **and in thee shall all families of the earth be blessed.**"

God encourages Abram (Gen. 15:11): "After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward."

Abram's complaint (Gen. 15:2-3): "And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou has given no seed: and lo, one born in my house is mine heir."

Abram is promised a son (Gen. 15:4-5): "And, behold, the word of the Lord came unto him saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him. **So shall thy seed be.**"

Abram believes the Lord (Gen. 15:6): "And he believed in the Lord; and he counted it to him for righteousness."

Canaan is promised (Gen. 15:7-11): "And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit. And he said, Lord God, whereby shall I know that I shall inherit it? And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. And he took unto him these, and divided them in the midst, and laid each piece one against another; but the bids divided he not. And when the fowls came down upon the carcasses, Abram drove them away."

Abram's vision (Gen. 15:12-18): "And when the sun was going down, a deep sleep fell upon Abram, and, lo, an horror of great darkness fell upon him. And he said unto Abram, know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I

judge: and afterwards shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. **In the same day the Lord made a covenant with Abram, saying Unto thy seed have I given this land, from the river of Egypt unto the river Euphrates.**"

God renews the covenant (Gen. 17:1-4): And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God: walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, **and thou shalt be a father of many nations.**"

Abram becomes Abraham (Gen. 17:5-8): "Neither shall thy name any more be called Abram, but thy name shall be Abraham, **for a father of many nations have I made thee.** And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. **And I will establish my covenant between me and thee and thy seed after thee in their generations for an EVERLASTING COVENANT, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an EVERLASTING possession; and I will be their God.**"

Sarai becomes Sarah (Gen. 17:15-16): "And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, **and she shall be a mother of nations; king of people shall be of her.**"

Isaac is promised (Gen. 17:19-21): "And God said, Sarah, thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: **and I will establish my covenant with him for an EVERLASTING COVENANT, and with his seed after him.** And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. **But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.**"

Isaac is born (Gen. 21:1-3): "And the Lord visited Sarah as he had said, and the Lord did unto Sarah as

he had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac."

Abraham is blessed again (Gen. 22:15-18): "And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou has done this thing, and has not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying **I will multiply thy seed as the stars of the heaven, and the sand which is upon the sea shore;** and thy seed shall possess the gate of his enemies; **And in thy seed shall all the nations of the earth be blessed;** because thou has obeyed my voice."

Sons of Isaac (Gen. 25:23): "And the Lord said unto her (Rebekah, Jacob's wife), Two nations are in thy womb, and two manner of people shall be separated from the bowels; and the one people shall be stronger than the other people; **and the elder shall serve the younger.**"

Birth of Esau and Jacob (Gen. 25:24-25): "And when her days to be delivered were fulfilled, behold, there were twins in her womb. And the first came out red, all over like an hairy garment; and they called his name Esau. And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them.

Jacob receives a blessing intended for Esau (Gen. 27:28-29): "Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee, and blessed be he that blesseth thee."

Jacob's ladder (Gen. 28:10-15): And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whercon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: **and in thee and in thy seed shall all the families of the earth be blessed.** And, behold I am with thee, and will keep thee in all places whither thou goest, and I will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."

Jacob wrestles with an angel who calls him Israel (Gen. 32:24-28): "And Jacob was left alone; and there wrestled a man with him until the breaking of day. And when he saw that he prevailed not against him, he touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint, as he wrestled him. And he said, let me go, for the day breaketh. And he said, I will not let thee go except thou bless me. And he said unto him, what is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but **Israel:** for as a priest hast thou power with God and with men, and has prevailed."

God blesses Jacob (Gen. 35:9-12): "And God appeared unto Jacob again, when he came out of Padanaram, and blessed him. And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but **Israel** shall be thy name: and he called his name **Israel.** And God said unto him, I am God Almighty: be fruitful and multiply: a nation and a company of nations shall be of thee, and kings shall come out of thy loins; **And the land which I gave Abraham and Isaac, to thee I give it, and to thy seed after thee will I give the land.**"

The sons of Jacob were twelve (Gen. 35:23-26): "The sons of Leah; **Reuben,** Jacob's firstborn, and **Simeon, and Levi,** and **Judah,** and **Issachar,** and **Zebulum.** The sons of Rachel: **Joseph** and **Benjamin.** And the sons of Bilhah, Rachel's handmaid: **Dan,** and **Naphtali:** And the sons of Zilpah, Leah's handmaid: **Gad** and **Asher:** These are the sons of Jacob, which were born to him in Padanaram."

These twelve sons of Jacob and their descendants became known as the twelve tribes of Israel.

The Jews are of the tribe of Judah.

Jacob blesses Joseph (Gen. 49:22-26): "**Joseph is a fruitful bough, even a fruitful bough by a well: whose branches run over the wall.** The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the Almighty God of Jacob: **(from thence is the shepherd, the stone of Israel:)** Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills; **they shall be on the head of Joseph,** and on the crown of the head of him that was separate from his brethren."

Unto Joseph were born two sons (Gen. 41:51-52): "And Joseph called the name of the firstborn Manasseh: For God, said he, hath made me forget all my toil, and all my father's house. And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.

Jacob blesses Joseph's sons (Gen. 48:15-20): "And he (Jacob) blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God, which fed me all my life long unto this day, The Angel which redeemed me from all evil, **bless the lads**; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head. And his father refused and said, I know it my son, I know it; he also shall become a people, and he also shall be great: but truly **his younger brother shall be greater than he**, and his seed shall become a multitude of nations. And he blessed them that day, saying, **In thee shall Israel bless**, saying, God make thee as Ephraim and as Manasseh: **and he set Ephraim before Manasseh.**"

God's EVERLASTING COVENANT with Abraham was continued through the blessings given to: Isaac, Jacob, Joseph and Ephraim.

Virginia Kidd Phillips

**CONSECRATE**

Consecrate thine all to Him —  
 thy weakness,  
 thy faults and sins,  
 thy feelings of unworthiness,  
 thy failures . . . . . ALL.  
 That He may reprove, cleanse, remove  
 and purify thee.  
 Consecrate thine heart's treasures;  
 thy souls greatest blessings —  
 thy gifts,  
 thy talents.  
 All concern for their use  
 to His glory!  
 For He alone knows, when and where  
 and to whom  
 Their service should be rendered.  
 Oh yield to Him thy heart's  
 dear treasures —  
 all precious things —  
 beautiful and most lovely —  
 Yes! His precious gifts to thee  
 the responsibility of which  
 weighs so heavily on thy soul —  
 That He may keep them safe, for thou  
 art to weak to protect them,  
 to enhance, or of thyself  
 to magnify them!

DS

**PRAISE**

How does that created bring honor and glory  
 to Him who is it's maker?  
 How indeed, except in becoming that which He  
 intended each to be when  
 In the beginning He loved them into Being.  
 The words of our lips may extol His Omnipresence;  
 can laud the beauty  
 Of land and sky and sea and all that in them is,  
 and after a fashion in  
 Appreciating His works we honor Him, even though  
 we may yet scarcely know Him.  
 We may read and study and commit to memory long  
 passages of His Word, and  
 Spend much time in deep discussion of it, adding  
 to the mass of expounding  
 Interpretations; and in great detail place the  
 extent or limits to His  
 Omnipotence; and though the word may be thus  
 honored, He, himself  
 As He is, remain much obscured.  
 We may lend and lift our thoughts and voices  
 to the making of sweet melody,  
 With words that proclaim His Omniscience;  
 and find delight in so doing, yet  
 If in the desire, or in the manner of doing  
 more attention is drawn to  
 The art or the gift of the artist, how then is He  
 honored, or His glory served?  
 We can come to our knees and given vent to long  
 prayers filled with phrases  
 Of words expostulating His greatness, all of  
 which would fall into muteness  
 Were we suddenly, consciously, made vitally aware  
 of His Omnipresence, and we would  
 Know our fluency for the hollow thing it is;  
 Unless or until, any or all of these mere forms  
 of praise have the living  
 Of the life to His Honor, behind them. Only then  
 do they become valid praise.  
 Praise must be lived; it needs to be seen, or  
 that which is heard means little.  
 Praise can be real without a word uttered, but  
 it scarcely can fill the heart  
 Without it overflow into joyous expression.

**TO LEAD HIS FLOCK**

It was Christmas Eve and as the rhyme goes "not a creature was stirring." A young man sat contentedly reading his evening news. Outside, snowflakes gently floated down to rest on the thick white blanket already covering the ground. He could hear the wood crackling in the fireplace and feel its warmth on his face. The feeling of peace and love filled his very being.

Like a lot of others, this evening didn't have great significance in his mind or heart. He always enjoyed the holidays. It held the promise of a special closeness to his family. He knew he would collect memories of twinkling eyes and smiling faces as gifts were opened; and as always the holiday gatherings with friends; and football games; and goodies from the kitchen. But to actually celebrate the birth of Christ was not part of his holiday merry-making.

His brow furrowed in thought as he remembered back on the evening. His wife had taken the children to a Christmas service. He had refused to give in to her plea to join them. "I refuse to be a hypocrite and go to a service to honor a myth." So, his wife had left him at home and had taken the kids anyway. He was not proud of his stubbornness; he had hurt her again.

A noise brought him back to the present: a thumping at the front of the house. As he rushed out of the house he discovered the cause of the commotion. A flock of birds had been caught in the storm and in searching for shelter, were flying into his picture window.

This sent the man into action. There was plenty of shelter in the barn. Being a man who loved nature, he tried to coax the birds inside.

But the birds would not enter. They shied away from that "great, fearsome" creature near the barn door.

With a worried look on his face, the young man ran into the house. Rushing into the kitchen, he grabbed a loaf of bread off the refrigerator and raced back to the barn. It wasn't long before he had a trail of bread crumbs to the barn with the hope that this would entice the flock to enter. But even that didn't work.

The young man looked around frantically. There was nothing else he could do. The birds would die.

He thought, "If only I wasn't so big, so scary. If I could become something they could relate to and trust. If I could become a bird, I could lead them in easily . . . if only I could become like them . . ."

A faraway look came across his features. Was that why Christ was born? And then he suddenly believed.

(I heard this story on the radio, and decided to get it down on paper in my own words. I hope you enjoy your holidays and that Christ's love touches you in this Christmas season.)

Verda Malone

The greatest proof of Christianity is not in how far a man can logically analyze his reasons for believing, but how far in practice he will stake his life on what he believes.

B. Edinger

## HOUSTON, MO. LOCAL NEWS

Our guest speaker the beginning of the month was our Brother Isaac Brockman of Independence, Mo. who gave us a powerful sermon. He told us we had something here in our local he hoped we'd never let go of, that he felt God's spirit and love working with us and prayed it would ever be so. He said that we live in quiet surroundings, in a more casual fashion, trying not to judge others but accepting them as they are. To put on airs is a deception; we need to be as God made us. Although each of us are different, we come together for the purpose of worshipping our Heavenly Father and to proclaim His divinity. Yes, God lives. He can and does direct those who love Him and keep His commandments.

Satan tries to throw up roadblocks to keep us off that straight and narrow path to which God directs us.

We have a duty to witness as to the authority of Jesus Christ, to tell of the only plan of salvation that will work, that one must go through the door of the sheepfold (baptism). We want to receive the highest reward attainable, not second or third best, but eternal salvation, or I should say eternal life. We have a big job, and working together in unity we can do it. We need to encourage and not discourage. Christ's gospel is to be a message of joy to all men. Be happy about it.

Brother Larry Beem told us of a phrase he heard that stuck in his memory, something about, "If you want a good harvest, you have to cultivate." He said he didn't care much about gardening and he wasn't a farmer but the phrase kept after him and got him to thinking about a different kind of garden. He likened our lives to a garden, the crops we are to harvest being our family, and our children, the only thing we can take to heaven with us. We can't take any of our cars, clothes, homes, churches or other possessions.

We need to cultivate our children, teach them the laws of the land and of God. More importantly, they learn from experience and by examples set before them. Have we done a good job? Have we helped them to learn and grow in the things of God?

Perhaps we need to spend more time with them studying these things. Compare the time they spend in school, in front of the T. V. as opposed to time spent in church and doing the things for God.

New arrivals in our group are: a daughter, Amber Elaine, to Roger and Peggy Engle, Carnegie, Okla. September 27. Her weight was 7 lbs. 12 oz. Roger is the son of Cliff and Ella Engle of Cabool, Missouri and the grandson of Martha Bell, Raymondville, Mo.

Grant Sterling Hutcheson arrived October 6 at the St. John's Hospital, Springfield weighing in at 8 lbs. 3 oz. Grant is the son of Ron and DeeAnna Hutcheson of Springfield, grandson of Ike and Mary Jane Medders and great-grandson of Ern and Anna Keeney.

Adam Frank Taylor, son of Mr. and Mrs. Bernard Taylor, Houston, was born October 24 and weighed 9 lbs. 10½ oz. at Texas Country Memorial Hospital, Houston. We welcome each of you and may our Lord bless you and your parents with good health and a happy life.

Apostle Leon Yates was our speaker for two sermons one Sunday recently. At the evening service, he commented on the songs we had just sung during song service and the special saying, "That music is known to soothe the savage heart and beast, and is an open invitation through the Good Spirit to follow its leadings. I remember good music of years ago; it instilled in my heart a love for God and all mankind. I was moved to tears by the force of the spirit present here."

He threw out a greater invitation from the spirit. Scripture holds out a hope . . . all scripture is given through inspiration by God. It is given for our learning, hope and righteousness. It tells where, when, and why Jesus was to be born, even to the place, and name of his mother. All prophecies will be fulfilled.

Another thought came from Philippians 4:4, 6, 7 in part: "Rejoice in the Lord alway: . . . Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." You can have that peace just by living the gospel.

This little report doesn't begin to give these sermons justice, but I hope it will give you a good idea of the great sermons and meetings being held here. We send all our love and prayers for your continued well-being and the joy and peace that comes from serving our Lord and Savior. May God bless each of you in my prayer.

Your Houston Correspondent,  
Mary Addie

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## AVA NEWS

The news at Ava seems much better this month. Earl and Myrle Darlington have winterized their summer kitchen and are living in it until they can build something more. Two of our galivanting grandmas are back home. Sr. Dorothy Burgin stayed in Washington for the wedding of her grandson, Kevin Walker.

We had quite a few visitors on the second Sunday in October: Gene and Bernice Gould, Frank and Harriet Wheeler, and Amy Schrader. Bro. Gene Gould was the preacher that Sunday. His sermon was from Matt. 6:19-21, especially, Lay up for yourselves treasures in heaven, and telling us what we must do to have treasures in heaven.

The third Sunday is usually Ava's own little reunion. Cathy Jones and the boys were down, and Larry and Jewell Beem. Ruth Smith's father died just a short time before, so part of our group was gone. In our group we miss just one, so it was a real loss to have three not with us.

For his sermon Larry took his first reading from Philippians. Whatsoever things are true . . . think on those things, and he asked, How many times do we practice what we know? Are we good examples? A thought plus an action equals a deed. He spoke of a slight subluxation of members - slightly out of line, out of harmony with what's right, mentally out of tune. Then he asked, Are you living up to your potential? Reach for the stars.

Bro. Arthur Smith was the speaker the 25th and preached of the times we are in, and that times are indicated by signs. He spoke of the abomination of desolation and reminded us that a messenger is to be sent before the Lord comes. But who can stand in His day? He that is strong in his heart and faithful.

There were no meetings at Ava the first of November to give all of us an opportunity to attend the Rally at Collins.

Ella Engle, Reporter

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## OKLAHOMA CITY LOCAL NEWS

October was a good month for our church group. We had two meetings in Shawnee with Barbara and Mike Kimball. We had one study class led by Carol Fann and the other class was led by your reporter.

Carol chose the book of Moroni beginning with chapter 8. This period of time was about 400 years after Christ's birth. You will know that Mormon taught his son well when you read the writings of Moroni. You will know, too, that he was a man of great faith. To endure hardships and heartaches as he did, proved his great faith in God and His son. Mormon's prayers were answered. Mormon's plea to his son is much like a father's (and mother's) plea today. "I am mindful of you always in my prayers, continually praying unto God the Father, in the name of his holy child, Jesus, that he, through his infinite goodness and grace, will keep you through the endurance of faith on his name to the end." (Moroni 8:3)

At our second meeting in October, I chose an era of time about 400 years before Christ's coming to earth. The book of Jacob is a very interesting time, which was about 55 years after Lehi left Jerusalem. Nephi gave Jacob, his younger brother, the responsibility of recording their history, most of which, was their spiritual history. Revelations, prophesying, and sermons were recorded by these ancient men for us to read

and from which to gain wisdom and knowledge. Jacob and Nephi tried with all their might to prepare the people for Christ's appearance in this part of the world. After Nephi's death, Jacob delivered this powerful sermon to his people. From this sermon, (Jacob 2) we can see a parallel of our day. We can see a parallel as it was in Moroni's day. As each of us took our turn reading and various comments were made, we all believed we had gained some new understanding from this reading.

Brother Frank Fann gave a short sermon preceding the sacrament service. 1 John 4:7-11 is a famous reading and when Brother Frank read these familiar verses, you believe them more than ever before. "Beloved, let us love one another . . ." became more meaningful to us this day.

It was a beautiful surprise to see Gladys Nast walk through the door into our little worship service. Gladys and Bill Nast from Independence, were visiting their daughter, Carol Fann. So, when Sunday morning came, Gladys was ready to leave for church at 5 a. m. with the Fanns. Gladys has gone to church all her life, but she had never left for church at 5 a. m. To hear Gladys's prayer and testimony was spiritually uplifting for all of us.

Why do the Fanns leave at 5 a. m. to go to church? Why do I leave at 8 a. m. to go to church. Why does Laura Mae Elwell and Mike Martin drive ten times as far as they would have to if they attended a Restoration service nearby? Why does the Kimball family welcome us into their home on these Sundays when they could go to another church, perhaps? Because of the great love we all have for the gospel of Jesus Christ and for each other. There is a spiritual bond between us that is very, very strong. Pray for us that this sweet spirit may continue to grow and be with us.

Alzada Massey, reporter

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## PHOENIX NEWS

Those of us in the Phoenix Local would like to express appreciation and gratitude to our pianists for their help and cooperation as they accompany the group singing and the many beautiful specials in music. We are indebted to Patsy Yates, Doris Housknecht and Kathy Ely. And our thanks, also, to Darla Warfield as our Choir Director.

We find the Holy Ordinance of Administration is requested by someone at nearly every service we have. What a privilege and blessing we receive when we participate in this beautiful experience!

This month I'm going to omit reporting on the many inspired and inspiring sermons and report only on the Specials which have been presented. We find

that they, in their beauty, are as uplifting as the beautiful words presented by our ministry. I feel that we can find a sermon in the words of each song we are treated to.

A special, "Saviour, Lead Me Lest I Stray," was presented by Harold Gill, Jim Yates, Wanda Yates, Patsy McCann and Don McIndoo. Gary and Neva Housknecht sang "There's A Lighthouse On A Hilltop." Chris Moser and Val Stavro presented a special, "Come Thou Fount of Every Blessing." Don McIndoo and Gary Housknecht sang "Oh This Could Be The Dawning Of That Day." As Bill and Karin Malone sang "Dear Lord, Take Up The Tangled Strand," I heard someone whisper, "That sounded just like a prayer!" Our Choir presented what should be our constant prayer; "Thanks Be To God." Wanda Yates and Neva Housknecht blended their voices as they told us to "Reach Out To Jesus." Our choir inspired us with "I Saw A Mighty Angel Fly." Darla Warfield, Chris Moser, Michelle Yates and Neva H. joyfully proclaimed "Happiness Is The Lord." Gary's guitar and Gary's and Neva's voices pleased us in song as they told us "I Am A Poor Wayfaring Stranger." Chris Moser and Neva H. prayerfully reminded us "Thy Will Be Done." "Search Me, Oh God" was the special by Don and Betty McIndoo and Gordon and Patsy McCann.

We were delighted to have Warren and Mary Johnson again meet with us. He is in California temporarily. It was our pleasure to have him as a guest speaker, as he reminded us that if we're given instruction to do something, we'll also be shown the way to do it.

As I write this current report, we are preparing for our annual Thanksgiving Reunion. As you read, it will have already taken place, but I hope the Spirit will be with us.

Your Phoenix Reporter,  
Meredyth Baskett

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## OBITUARIES

### James Spargo

Brother James Spargo of the Bemidji, Minnesota area passed away at his home October 26, 1981 at the age of 73. He was born October 2, 1908 in Wigan, England, the son of James and Elizabeth Spargo. He moved with the family from England to Canada in 1911. Shortly afterward they moved to Minneapolis, where he was educated. On October 2, 1934 he was married to Annie Schrader. They moved to Bemidji in 1946. He was a plant manager for many years for the Otter Tail Power Company.

He is survived by his wife; his mother, Sister Elizabeth (Mrs. Thomas) Maley of Minneapolis, Minn.; two daughters, Carol (Mrs. William) Pierskalla, Philadelphia, Pa., and Jane (Christine) (Mrs. Jose') De La

Cruz, Delvan, Wisc.; and grandchildren, Nicolas, William and Michael Pierskalla; Mona Rae and Danna Linn Spargo; Cristy Ann and Wendy Lyn De La Cruz.

Apostle Robert H. Jensen was in charge of the services on October 29th at the Olson-Schwartz Funeral Home in Bemidji. Bergit Goodman played and sang "The Old Rugged Cross" at the beginning of the service, and "Whispering Hope" at the close; both favorites of Brother Spargo. Interment was at the Evergreen Cemetery, Northern Township, Beltrami County, Minn. Pall bearers were Arlo Gould, George Reed, William Pierskalla, Philip Schrader, Jr., James Marsch, and Douglas Dahlgren.

Brother Spargo was a Priest in the Church of Christ for many years, and served in that capacity to the best of his ability. He was a kindly man who had a great and genuine love for all. He loved God, and lived a Christian life that was a shining example to all who knew him. Surely, if the love of God ever dwelt in the hearts of any of His children, it did in the heart of Brother Spargo in a fullness that seemed unsurpassable. One of his chief pleasures in life was helping others, and he was never too busy with his own responsibilities in life to lay them down and help another in their hour of need. He will be so greatly missed by family, friends, and the Church, but our everlasting praise is unto God for His promises to all the righteous in that Heavenly Realm when they are called from their earthly life.

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#### Mrs. Margot de Jonge

Mrs. Margot de Jonge of Vlierstr 164, Enschede, Netherlands Church of Christ (Temple Lot) passed from this life in the early part of August, 1981, after a long prolonged affliction, spending several weeks in the hospital near Eindhoven.

Sister de Jonge was born May 18, 1914, in Enschede, Overysel, Netherlands. She married John de Jonge April 28, 1934. Sister de Jonge was baptized into Christ by Elder John J. Schut and became a member of the Church of Christ (Temple Lot) May 10, 1980. Sister de Jonge was a faithful member of the Church until her death. She is survived by her daughter, a son, a son-in-law and a grandchild. The service for Sister de Jonge was conducted by Elder John Schut and she was buried in Enschede where she had lived. Sister de Jonge will be missed by all who knew and loved her.

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#### Harry Hutchison, Sr.

Our beloved brother in Christ, Harry Hutchison, Sr. who was born January 18, 1906, in Sheboygan, Wisconsin, passed from this life and on to his reward on October 19th, 1981. He passed away at the Independence Sanitarium and Hospital after an extended per-

iod of illness, Harry's age was 75 years and nine months.

He worked many years for the Adelman Laundry and Dry Cleaning Company at Milwaukee, Wisconsin before retirement in 1971. In 1976, he and his wife moved to Independence where he resided until his passing.

He was a member of the Church of Christ (Temple Lot) and served in the ministry of the Church until near the time of his death.

He leaves to mourn his passing, his wife, Doris A. Hutchison, of the home, and one son, Harry Hutchison, Jr.; with his wife, Fayemarie of Delafield, Wisconsin; five brothers, Henry, Clarence, Theodore, Cornelius and Andrew, all of Manitowoc, Wisconsin, and Edward of Sheboygan Wisconsin; two sisters Josephine Kline of Manitowoc, Wisconsin, and Annie Gutknecht of Sheboygan, Wisconsin; grandchildren, nephews, nieces, and a host of friends.

The father and mother, five brothers and one sister, preceded him in death.

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## THE MEANING OF PRAYER

A breath of prayer in the morning  
Means a day of blessing sure;  
A breath of prayer in the evening  
Means a night of rest secure;

A breath of prayer in our weakness  
Means a clasp of a mighty hand;  
A breath of prayer in our doubtings  
Means Someone to understand;

A breath of prayer in our sorrows  
Means comfort and peace and rest;  
A breath of prayer in our doubtings  
Assures us the Lord knows best;

A breath of prayer in rejoicing  
Gives joy and added delight,  
For they that remember God's goodness  
Go singing far into the night.

There's never a year nor a season  
That prayer may not bless every hour,  
And never a soul need be helpless  
When linked with God's infinite power.

Frances McKinnon Morton

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## A THANK YOU NOTE

My Dear Brothers and Sisters in Christ:

I want to thank you with all my heart for your prayers, love and kindness. I love you.

Doris Hutchison

**CHURCH OF CHRIST CONFERENCES**

The 1982 Ministers' Conference (general membership) for the Church of Christ (Temple Lot) will commence Sunday, April 4, 1982. The business sessions will start at 9:00 A.M. Monday, April 6. A Solemn Assembly will be held prior to the conference, April 2 and 3, 1982.

The 1982 Ministers' Conference (priesthood membership) of the Church of Christ (Temple Lot) will be held Wednesday, Thursday and Friday, August 18th, 19th and 20th at Independence, Missouri.

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We also provide a Sermon-by-Tape service. There is no charge for the issuing of a cassette tape on a loan basis. Please refer to the January 1981 issue of the Zion's Advocate for a complete listing, or write to Harold Gill, 18848 N. 30th Street, Phoenix, Az. 85024.

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