

Zion's Advocate

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

Vol. 59

Independence, Missouri, February, 1982

No. 2

Dear Lord, Let Me Give

Oh dear Lord, while on this earth I live,
Let me to my fellow man give,
A smile to help him along the way,
A kind word to ease the troubles of the day.

Let me be a helper indeed,
Be the sower of good seed.
Let me go with a song in my heart,
Helping others doing my part.

Let me tell lost souls of You,
Change their skies of grey to blue.
Let me tell them of your love,
Tell them of the Saviour come from above.

Let me tell each troubled soul,
That trods upon this earth below.
That Jesus wants to claim their heart,
Wants of their life to be a part.

So let me Lord, a giver be,
Helping others when they plea.
Leading them to your side,
Showing them where love abides.

And if no other deed I may do,
Let me, Lord, do one thing for you.
While upon this earth I live,
Let me to my fellow man give.

Janeen Addie

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ZION'S ADVOCATE (USPS 699-300)

Official publication of The Church of Christ
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PUBLISHED MONTHLY BY THE CHURCH OF CHRIST

(Temple Lot) 200 S. River Blvd., P. O. Box 472, Independence, Missouri 64051-0472

Second Class Postage Paid at Independence, Missouri

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

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

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ORIGINAL ARTICLES

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

Editorial . . .

LORD, TEACH US TO PRAY

Luke 11:1: "And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples."

"Lord teach us to pray" usually is interpreted to mean that the disciples asked the Lord to teach them how to pray; which thought may surely include the desire to be taught prayer itself. Teach us to do it, not alone how to do it.

Applied to ourselves each must measure their own prayer experience to know how much of either aspect is still a valid request. Do we as persons and as a people need to be taught to pray? To pray more? Do we need to desire more of prayer? Do we need to search and be taught more of the 'how' of prayer that our communication with the Lord becomes more effectual? Is there still something to be learned, missing which leaves us lacking, not receiving all that the experience of prayer and praying should result in?

Just how much should one pray? How much time and thought should be put into praying? The scriptures have abundant comment on that very question. To cite just a few -

Ought always to pray, Luke 18:1

Continue instant in prayer, Romans 12:12

Pray without ceasing, 1 Thess. 5:17

Pray always, 2 Nephi 14:12

Pray continually, Alma 10:28

Pray always, 3 Nephi 8:47

Never cease to pray in heart, 3 Nephi 9:38

Pray always, Book of Commandments 24:22, 62:39

In view of the foregoing it seems conclusive that the condition of one's heart be such that at no time are they out of a spirit of prayer; a spirit of communication and fellowship with the Lord. There is no time or place where one can say, 'this is enough of praying. However, the Spirit can rest the need of prayer concerning some specific matter when the Lord says it is sufficient.

Having settled the question of when, it being always, the question arises of how and where, in our busy day's other obligations? The scripture speaks of our closets - ". . . when thou prayest enter into thy closet." (Matt. 6:6) - and surely every child of the Father needs to spend some time alone with Him, in seclusion giving Him our whole attention. There are prayers that belong to the closet and not to the public. Every one can find such a place or make one, for we each can carry our hearts within us as a closet to retreat to during the busy work-a-day world, when we would speak with our Father. It isn't easy, neces-

sarily, to keep such a space in one's consciousness for the Lord and him alone, but He makes it possible to the soul who seeks him there. And people in need of a time with their Father have been ingenious in devising methods. One over-busy widow mother of a number of small children, living in a one room home made her closet in the rocking chair with her apron thrown over her head. The children soon learned that when mother did that she was praying and they quieted their play until she was through. Another Christian mother of India, whose husband and family were not, and who suffered great trial and ridicule for her belief, crept into the small cubicle room which served as storage for their meager provisions and would spread her sari upon the floor before her in supplication to the God she loved.

This brings us to the matter of posture and gesture of and in prayers. Kneeling is so generally accepted, for our Lord knelt at the moment of his great submission prayer in the garden of Gethsemane, and the scripture says that every knee shall bow, (Is. 45:23, Rom. 14:11, Phil. 2:10) But the Lord did not always kneel, (John 11:41-42 and 17:1) and so I think it can be concluded that posture as well as gesture is a matter of the moment; that because the spirit prompts some given response at a specific time and place does not indicate that it is to be adopted as a pattern and followed as a tradition. Some have fallen prostrate (Alma 13:52, 14:49). Some have lifted up imploring hands (Ps. 28:2, 134:2, 1 Tim. 2:8). All of these however are the mere externals, good to have out of the way as we search for the internal realities of praying.

In applying the scripture promises as well as instructions it is important to note to whom and of whom these things are said as well as by whom. There are requisites laid for those who would seek the Lord in prayer and receive of Him. Faith is a primary requirement, Heb. 11:6, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Besides the faith another aspect is noted here; the need of diligence in seeking the Lord. Diligence means steadfast, persevering, constant. And the faith must be unwavering (James 1:6). Just what does this unwavering faith mean? determination that God must grant anything we ask for? or unwavering faith in the goodness of God whether His answer to our requests is a yes or a no? As one child put it when her prayer remained ungranted, "Isn't no an answer?"

Jesus speaking in the Sermon on the Mount, Matt. 7:7-11, has the sound of a blanket affirmation that whoever asks, gets. And again in John 14:13 and 14; but in both of these incidents we must take note that Jesus was speaking to his disciples, which qualifies the statement somewhat. Other qualifications are found in Matt. 15:7, and James 1:6-7. There we find that

it is the righteous that have this promise, not the unrighteous; It is to those who abide in Christ and in whom Christ's words abide, which signifies obedience to his commandments. So along with faith there must be the righteousness of obedience and diligence in seeking the Lord. Perhaps as Diedrich Bonhoeffer, the christian jew martyred by Hitler put it, faith to be real must include the other, as he said, "Only those who believe obey, and only those who obey believe." What is the status of our professed belief in view of those words?

There are other qualifying scriptures also: answered prayer is not always granted prayer. The Lord may say 'no', he may say 'wait', he may say 'trust me'. And there may be reasons, on our part why or when we don't have a prayer granted. (James 4:3) says sometimes we ask amiss, asking for that which is not good or maybe even right in the Lord's eyes. It is a very delicate thing to pray a prayer that, in order for the Lord to grant, must mean taking away another's agency, for an instance: sin, Unrepented sin can be a barrier to our prayers; or so David thought, Ps. 66:18. All unrighteousness is sin, 1 John 5:17. If we find sin is the hindrance to our praying, being what it ought to be, there is one way out, praise Jesus, the route of confession, Ps. 19:12-14, 32:5, 1 John 1:9. Perhaps our first thought is that we have nothing to confess to the Lord. But if our prayers are not as effectual as the scriptures indicate they should be, we may need to appropriate David's plea for the Lord to show us our secret (hidden) sins.

What kind of sin hindrance could there be in a professing Christian, the thing not yet recognized as sin but which drops a veil between us and our Lord? Are they not the so called respectables ones, the things that everyone is tempted with . . . envies, pride, temper, gossip, pretensions, wrong attitudes about a score of things, wrong motives, harsh judgments of others, self-seeking, as well as a myriad sins of omission; need I go on? Perhaps the sin the Christian is most often guilty of is in not really forgiving others. That makes a difficult barrier to prayer, to the effectual, fervent prayer that availeth much, of James 5:16.

Noting again that there can be a difference between answered prayer and granted prayer, we find the requirements for granted prayer rather explicit. As we have noted in John 15:7, granted prayer is to those who abide in Him; 1 John 5:14 specifies that we must ask in accordance with his will. Those are the prayers that are invariably granted, the ones asking for his will to be done. The Book of Commandments adds some worthy thoughts, chapter 49: 25-28, I quote:

"He that asketh in the spirit, asketh according to the will of God, wherefore it is done even as he asketh. And again I say unto you, all things must be done in the name of Christ, whatsoever you do in the spirit;

And ye must give thanks to God in the spirit for whatsoever blessing ye are blessed with: And ye must practice virtue and holiness before me continually; even so; amen."

And also in chapter 53:25-26, "And if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus, and it shall be done: But know this, it shall be given you what you shall ask . . ."

What a complete verification of that which we have found in the other scriptures. Are any feeling their prayers are not as effectual as they desire them to be? The mirror of the scriptures tells us why, whether it is as a person or as a people that we feel this lack.

Oh, that our Lord would teach us too, to pray; Oh, that we might all learn what real mighty prayer is!

Amy Schrader

DO YOU WANT ZION?

(A sermon given at the East Independence, Mo. Church of Christ October 11, 1981 by Elder Roland Sarratt, prepared for publication.)

Much has been said about Zion lately. According to latter day revelation, we are to keep God's commandments, and to seek to bring forth and establish the cause of Zion. That cause, according to my understanding, is to become a holy people. My subject is precisely that: the need for us to become a holy people.

I wish to give my evaluation of this people: we are almost saints, but we are not saints. We have almost reached a Zion state, but we have not yet reached it. To clarify what I mean, we are almost saints by the fact that Jesus Christ has done everything there is to do to make us saints except to arbitrarily force us. Likewise, we almost have a Zion State inasmuch as our Lord has provided all that we need to gain that condition, but he leaves it in our hands to individually bring about the cause of Zion, a holy people.

As I see us, we are not gross sinners such as we see in the world. But to a large degree we are willful and deliberate sinners. We may have the excuse that we can't seem to help ourselves, but the truth we must all admit is simply that if we want to really overcome our faults and sins and be the persons Christ has called us to be, we can and will do it. The way is prepared for us. No temptation, no trial, no circumstance in life and no other person, which includes our parents, spouse, children, brothers or sisters, can prevent us from becoming the saint or holy person that Christ has commanded us to become.

We have the fulness of the gospel. We have the true priesthood authority and the true Church of Christ. But we have not responded with a fulness of devotion to the cause. Therefore this work - the bringing forth of the cause of Zion - is left unfulfilled to this day.

We dare not look back and we dare not look forward. Today is the day of obedience. We must look

within ourselves individually to know what hinders or prevents our more full obedience to God.

I don't wish to be misunderstood; what I have to say, I say now to this people in this place. I use no examples with which to compare us and I use no avenues of reasoning by which to excuse us. We must meet directly the reality of our plight. What we do today will determine our destiny.

If we give way to lethargy and indifference to God's commands, we will **not** be worthy to be His people, His saints. The day of reckoning is fast approaching us. If we react by humbling ourselves before God and if we become resolute in our desires to obey Him, we will, according to His own promises, become worthy to be His people and will be spared from the devil's snares. We can't argue with those conditions; they are as fair as we can expect. To ask for more is to tempt God.

We must not lose sight of the fact that our righteous integrity is always tried. The value of every goodness that we possess and every truth that is precious to us will take us through the fire of unimagined persecutions and trials. This is done to establish the good firmly in our character.

No quality of goodness can remain an ideal to us. It cannot be something that we admire in someone else indefinitely. If we recognize it as good, we must seek to make the example a reality in our own characters by application.

The potential that we have as a people is really beyond our grasp to fully comprehend at this stage. That potential, of course, is being the people of Zion - the light upon a hill. If this people had grown in righteousness by following the instructions of the Lord from the time of Joseph Smith until now, we would

have long since known the reality of Zion as compared to a world of darkness.

This has been the potential right from the time of the restoration of the gospel. But the simple truth is, it is still our potential. What has happened in the past does not prevent us from having a Zion condition now.

What does prevent us from having Zion?

As I said before, we are almost saints; we are almost holy. We almost have Zion. But that which prevents us is our lack of desire. All things are possible for all those of us who have embraced the fullness of the gospel if we really want it. Nothing stands in our way. All that we need has either been given or promised if we will but apply ourselves.

Therefore, let's look close at ourselves. What is your feeling or attitude toward your brethers and sisters in the church? Do you love them? Do you hate them? Are you indifferent to them?

These are rather broad questions which can easily be sidestepped. I want you to really think about our situation as I have had occasion to do. I have had individuals say to me that there are those in this church who will not speak to them. Now I know that we might be guilty of failing to speak to someone on an occasion which would not be intentional. But the seriousness of these complaints is in the fact that this was not occasional but all the time.

Can you imagine the people of Zion not speaking to each other? What possible reason would people have for not speaking to each other except that they are offended at each other, they simply don't like each other or they think they are better than the other? Any one of these reasons would disqualify them from being in Zion. And if this disqualifies them, what hope do they have in being a part of Zion? What is their motivation in this work? Can they honestly look at themselves and at their own attitudes and say, "I am doing God's will?" They can't be honest and they can't serve God with a clear conscience.

It may appear that I'm enlarging upon a common fault, that is a fault that is quite common in the world. And in truth, I am enlarging this matter deliberately, but I'm doing it to exemplify a fault or sin that can be the very type of thing that prevents us from enjoying the reality of Zion.

I see us as a people locked into a stalemate of poor attitudes and strong wills. We think we cannot overcome our little petty differences, so we don't. The undeniable truth is we don't want to, otherwise we would. This is where I have to leave it with you; I cannot excuse one of you in your sins anymore than I can excuse myself in my sins. I am accountable and you are accountable.

We will all stand before God at the last day to be judged or our sins. If I do my part in warning you of your sins then your blood will not be upon my garments, but if I withhold the truth from you, your blood will be upon my garments which will be a bitter consequence.

I therefore speak with the energy of my soul in making plain our duty to Christ that we might enjoy that eternal bliss that he has prepared for us. But I cannot look into your lives individually, pick out your faults, show them to you and effectively bring correction in your life. You must do that yourself.

I don't say this to excuse myself from any duty that is mine. My duty as a minister is to feed the flock of God and warn them of all dangers including the danger of being overcome by the cares of this world. In that respect I warn you of the danger of letting your interests outside of this work - establishing the cause of Zion - to become so great that you are lulled away into the ways of the world. I don't wish to over-emphasize attending church, but I caution you more particularly about your attitude toward church and toward God.

If you have embraced this gospel and if you have felt the renewing power of God's Spirit through the laying on of hands, then you are committed to the cause of Zion in becoming ultimately a holy person. Don't take this counsel lightly. You have a responsibility to God which is between you and Him. I remind you of what John said: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20) If you feel that you have reason to be at odds with a brother or a sister in the church, then examine carefully your attitude toward God.

If you do not attend church regularly, you no doubt feel you have sufficient reason to be excused. I am not so concerned about the various reasons and circumstances of not attending church. If for instance, your job or other situations prevent you from attending, it is not for me to say yea or nay. If however, you find it easy to stay home or become involved in things that would keep you from attending church, I again warn you, not of your absence from church, but I warn you about your attitude toward church and God. It might very well become an indifference which would allow Satan to maneuver you to some extent.

Do you consider this kind of talk offensive? I'm talking this way because I'm concerned about us becoming worthy of Zion.

What about you? Are you concerned? Or are you content just to be a member of a church? Are you satisfied that this is the true church of Christ? Do you think Christ wants it to be any different than it is? Oh yes, it might be better if the people were a little

more gracious to each other, at least on the surface. But what about under the surface? What about in the heart?

Speaking of what is in the heart, I would like to say something about love. Love is not an ideal. It must be very real to us or it is not real love. Love is not something that beautifies our personality, at least not to ourselves. Love, such as love for our enemies, may never be rewarding to us in this life. Therefore, we cannot gauge ourselves in any way. Neither can we measure its value since there may never be recompense in this life by which we can judge its worth.

The most rewarding love is one way. If we measure our love and good works by how much we have received or by how much we anticipate receiving, our love and works are vain.

We know that we cannot pretend to love one another. Our love must be real or it is a mockery to all that which we pretend to. If we are pretentious, we will tear down and destroy rather than to edify and build up.

The Lord, therefore, measures us by our sincerity. He blesses our efforts by measuring the strength of our good desires. But we must not falter or become discouraged because we don't see the result of our good works immediately. Being patient in good works is a command.

In reality, doing good is not a thing that we can take glory in. The Lord told us that the right hand is not to know what the left hand is doing. We are not to be conscious of our good works, or at least, we are not to do them with the idea that we are doing something great in the eyes of someone else. If we do, we have already received our reward.

This brings us to a subject that is very vital to us. What things do we do, or don't do, for appearance sake? Are we more conscious of the judgement of man than we are the judgment of God? Getting down to the bare truth, are we more sensitive to the will of our brothers and sisters than we are the will of God? Are we bent or molded to meet a style that has become traditional to us in our association together?

Somewhere between the responsibility of loving each other, as we are commanded to do, and the disposition to be overly conscious of the wills of each other, is a line that must become more definite to us. I am convinced that we have confused ourselves in this respect because we have not put things in the correct perspective.

It is true that if we do not love our fellow man whom we see, we cannot love God whom we do not see. But it is also true that if we do not love God, our love for our fellow man - our brothers and sisters - is not genuine. The first commandment is to love God

with all your heart, mind and soul; the second is to love thy neighbor as thyself.

The emphasis, therefore, is in the simple truth that if we love God we will keep His commandments and consequently we will love our fellow man. Also we will love our enemies. We will not restrict our love to just those who evidently love us, but we will find true compassion within ourselves for all with whom we come into contact. However, our respect and reverence to God must always be greater than it is to man.

We of the church, on the most part, are sensitive people. We are easily hurt. Sometimes we are admonished not to be so easily hurt. But I do not admonish you in that way. If you are offended by an action or by something someone has said, confront that person that they might correct the wrong. **DO NOT HOLD A GRUDGE OR ILL WILL TOWARD THEM.** This will only bring misery to yourself.

Because we are sensitive to each other, we sometimes allow ourselves to imagine that someone is offended at us; we try to read each other's thoughts or actions. But usually we haven't the courage to confront one another directly.

By my own experience I suggest that we don't let our imaginations get the better of us. Satan uses this means to get us all tied up in knots with foolish fears. He especially works on our so-called inferiority complexes.

Being sensitive on the most part is good, if we consider the opposite, that being insensitive. Sure, being sensitive is going to make you subject to be hurt quite often, and sometimes deeply hurt.

Yes, I know that there is such a thing as carrying a chip on our shoulder so that we are subject to be hurt. And, of course, this is wrong. But this kind of attitude is ungracious, unforgiving, harboring ill feelings and being self-centered. Such an attitude is the opposite of love.

Christ-like love is like faith; we must extend ourselves beyond what we can immediately see. Therefore our guard is not up; we are subject to be hurt by many abuses. If we are busy trying to defend ourselves, we are not expressing love, and therefore, we become unqualified in every respect.

If it requires you to make the first move to bridge the gap between you and your brother or sister if indeed you have aught against them, I charge you with the responsibility to make that move. But along with that charge, I admonish you to search your own heart for any and all ill wills, and to rid yourself of them. Otherwise your act of bridging the gap will be pretentious and will only compound the error in the end.

One of the problems that exists in the church, as strange as it may seem since we are to be a holy people of God, is that we are given to be personality con-

scious. We have personality clashes. We may not like a person because of his or her personality or peculiarities. If we see something different about them, we are apt to become suspicious and distrustful. If our tongues start wagging, which often happens, the first thing you know we have conveyed our feelings to others who also become suspicious. This kind of thing is common in the world, but it ought not to be in the church.

If we are given to be harsh or careless in our criticisms of each other, then it seems that we should not be easily offended if harsh or careless criticisms are leveled at us. But this is not the case usually. Many people find it hard to accept the same dosage that they give out.

Of course, this kind of attitude should not be found among the people of the church anyway. If we cannot be considerate and constructive in our criticisms, then we should keep our feelings to ourselves and try to overcome them.

We sometimes generalize our accusations. I realize that that which I am saying now could be called general accusations. But my motivation is not to arouse your suspicions of each other; I'm saying these things that you might examine yourselves individually. Do not point your fingers at each other.

The general accusations that I am talking about are the things that are said that infer that someone - some clique or some combined power or effort - is secretly trying to accomplish some deed of evil. Pronouns such as "they" or "them" are used without actually identifying or confronting the suspects directly. So the mystery becomes a thing of intrigue and the would-be do-gooders are standing on the sidelines pointing at the evildoers with a courage that seems heroic. But, in truth, they are instigators of another sort who revel in their self-calling to safeguard the church from internal corruption. Does Zion need this kind of safeguard?

We are not called to use methods that are not Christ-like to safeguard or to direct this work. Certainly there have been combined efforts to gain certain ends within the network of this church. But if our faith is right, we do not have to combat such efforts with the kind of energy that is often displayed when we conduct the business affairs of the church. We do not have to align ourselves in a polemical cause. If we do so, we become as wrong as the force that we try to combat.

It only takes one righteous person acting under the Spirit of God to expose any wrong or evil effort. Then it is left to the voice of the people to decide what must be done. Any aligned commitment for a cause, regardless of how good it may seem, is subject to become a power of the devil and can be the very means by which the evil one enters the camp of the saints.

This brings us to a simple truism: we must each stand upon the foundation that Christ has provided for each one of us. We cannot lean upon each other, but we must each seek to become strong in the truth of the gospel. Yes, we are to teach each other, admonish each other, and to love each other, but this does not mean that if our brother does wrong, we can do it also.

I once had an individual tell me that because I was a minister and he was a laymember, that he could do things - commit sins - that I couldn't or should not do. As I said before, we will all stand before God to be judged of our sins. Such a notion as that individual had is completely wrong. The ministry has a special duty to feed the flock of God and to warn them of their sins, but my calling to be a holy person or a saint is no greater than any lay member of this church. My potential is no greater than yours.

Do not elevate the ministry; they are servants - servants of God first and servants of the people second. We should be worthy of your confidence, but we are never worthy of your praise or devotion. Any good that you see in another person, minister or otherwise, does not originate in that person; it originates in God. Therefore always praise God and give thanks to Him for the good that you see in others.

Once again I remind us of our potential - to become the holy people of God, to be among those who will bring forth and establish the cause of Zion. We know that Zion will be a reality in these latter days, whether or not we are a part of it. I hesitate to say it that way, because I don't want to sound negative on the subject.

We will have a part in this work if we are faithful in our commitment to God. This can be understood by the simple reason that we are already a part of this work. We have only to become fully committed to the cause of Zion.

Shake off all the bonds of care that would make you halt in your duties and responsibilities. You have work to do; go do it.

I again warn you that because of the potential that you have, you will always be a target of the enemy. I have named only a few of the weaknesses and faults of this people, but we know that there are numerous ways that the devil can use to trip us up. So beware of the reality of Satan and his angels. Do not chance the yielding to temptations no matter how enticing it may be. It is his way of getting control over you. Think of your souls well-being and endure to the end.

I close with these words of Moroni: "And again, if ye, by the grace of God, are perfect in Christ, and deny not his power, then are ye sanctified in Christ by the grace of God, through the shedding of the blood of Christ, which is in the covenant of the Father, unto

the remission of your sins, that ye become holy without spot." (Moroni 10:30)

TO SCATTERED MEMBERS AND FRIENDS

In the last article I made reference to the word "restoration" as it related to the church. It would be helpful if we would examine the meaning since it becomes of significance to our study. It means to bring back to a former state or condition, to re-establish, to repair, reinstall something that existed previously. We could say restoration is made if there exists the principal identifying features of the former structure or organization.

There are two statements made by Jesus that seem to be important for us to consider. We read in Matthew 11:12, "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." Even as John lay in prison waiting his fate at the hands of evil men, Jesus was aware of the persecution that would lead to his crucifixion, and the destruction of the primitive church that was now emerging under His ministry.

Now we find Him making another statement of prophetic import that appears to be contradictory. In Matthew 16:8 we read, "And I say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." This is no doubt a reference to a future event at a time that violence would not be victorious in overcoming the church. We can, therefore, look for two things to happen - the overthrow of the early church and a restoration at a later date. Let us be careful to distinguish between a reformation which is simply a reshaping or a different form, and a restoration that will bring back the original identity as promised to Peter.

The peculiar work that John was to accomplish is as a messenger in Malachi 3:1. He was referred to as a voice crying in the wilderness, "Prepare ye the way of the Lord." (Isaiah 40:3) This same person appears with Moses and Jesus in the mount of transfiguration. Jesus speaks of him as being Elias. "And Jesus answered and said, Elias shall first come, and restore all things." Since John was now beheaded, the words "shall" indicates a future roll for him in the restoration of the work of the kingdom of heaven. Mark also took note of this quote of Jesus regarding John in chapter 9 verse 11.

In Revelation 14:6, we read what John was shown was to happen. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

This angel is not named, but he is performing exactly what the prophets and Jesus said that the messenger would do.

The Old and the New Testaments of the Bible were on earth and it could not be more scripture that was being delivered to the people on earth. What the angel was offering was the message of the gospel in authority and purity.

What was the ingredient that made the Word of God effective in Jesus' time? Was it the authority that the Holy Spirit gave to the message? Was the authority of the Holy Spirit revealed in the calling of the disciples to preach? What gave the church the edification and the miracles of healings that followed belief in the message that Jesus was the Son of God? Jesus was teaching with authority as one sent of His Father under a commandment.

What was lost to the early church as the persecution of the saints progressed to the extinction of the primitive church? Was it the inspiration of the Holy Spirit through a holy priesthood called and set apart with authority to preach the everlasting gospel? An unholy people cannot claim holy faith. To the church of the early Christian centuries is laid a proper charge of neglecting to preach and teach the pure gospel, allowing the inroads of paganism to prevail until apostacy had completely taken over the church.

What could restore the Church of God - The Kingdom of Heaven? The authority to preach the gospel would be restored to earth. The restored right to preach repentance, faith, and baptism for the remission of sins as in the days of Jesus, by water and the Spirit, would truly be a restoration.

We believe this is what is promised and we should expect God to once again establish His church in these latter days. Let us seek the Kingdom of Heaven and its righteousness in these Latter Day times, for there we will find a haven for our faith, a fulfillment of our hopes, and a rest for our souls.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." (Psalms 1:1-3)

Your brother in Christ,
Elder Arthur G. Smith

Where is the fiery furnace hot enough to burn despair into our souls, so long as we see walking with us the form of One like unto the Son of God? Bishop
Huntingdon

THE BURNING OF THE NAUVOO TEMPLE

(part three and conclusion)

"I was suffering so terribly that I could but just cling to my saddle. I turned my horse in the direction of Squire McCauley's cabin, where I arrived just before daybreak, and found that the squire had got home nearly two hours before. He was surprised to be called out by me, but after giving him to understand my condition, he cried like a child. He took me in and hid me away for a week, where he and his wife cared for me, as they would for one of their own, until I was able to go about without suspicion. The judge got home the night following the night the Temple was burned, having to ride in the woods on Rock Creek all day, which was on the south side of Rock Creek township.

"So after nearly fifty years the true history of the burning of the great Mormon Temple is made known. The narrator of this story, as told by Mr. Agnew, was a small boy at the time of the burning of the Temple, living with his mother just west of Ft. Madison, Iowa, and he recollects seeing the light from the burning building on the memorable night. Over twenty years after the destruction of the Temple I became intimately acquainted with all parties connected with this narrative."

H. Rudstall,
Bowling Green, Florida

The newspaper in Nauvoo, The Nauvoo Patriot, was the first one to tell the story of the fire, and that news item was published in many papers at an early date:

Our citizens were awakened by the alarm of fire which, when first discovered, was bursting through the spire of the temple near the small door that opened from the east side to the roof of the main building. The fire was first seen about three o'clock in the morning and it had already taken such a hold of the timber and roof that it was useless to make any effort to extinguish it. The materials of the inside were so dry and the fire spread so rapidly that a few minutes were sufficient to wrap the famed edifice in a sheet of flame.

It was a sight too full of mournful sublimity . . . Although the morning was tolerably dark, still when the flames shot upwards, the spire, the streets and the houses for nearly a mile distant were lighted up, so as to render even the smallest object discernible. The glare of the vast torch, pointing skyward, indescribably contrasted with the universal gloom and darkness around it; and men looked on with faces sad as if the crumbling ruins below were consuming all their hopes.

A newspaper published in Keokuk, across the river from Nauvoo, said of the conflagration:

We regret to state on the morning of the 9th Inst.,

the Temple of the Mormons at Nauvoo was destroyed by fire. However much the religion of the Mormons at Nauvoo may be condemned, every good citizen will condemn this act of incendiarism as one of the grossest barbarism. Situated on the bluff of the river, it commanded a prospect as far as the eye could reach and as lovely as the eye ever rested upon. Strangers from all parts of the country were attracted to the place, to see this monument of misdirected labor and religious error. A few years would in all probability have converted it into a temple of science. Its destruction has inflicted material injury on the Mormons - to the surrounding country, it will be a serious loss. The citizens on both sides of the river reprobate the act as wanton and malicious in the extreme . . .

The flames which shot up to the sky . . . threw a lurid glare into the surrounding darkness. Great volumes of smoke and flame burst from the windows and the crash of the falling timbers was distinctly heard on the opposite side of the river. The interior of the building was like a furnace, the walls of solid masonry were heated throughout by the intense heat. The melted zinc and lead was dropping from its huge blocks during the day. On Tuesday morning the walls were too hot to be touched.

MARRIAGE ORDAINED OF GOD

We can see, if we will read the Bible, that God did ordain marriage right from the beginning, that a man should cleave unto his wife and that they should be one; one flesh.

"And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." (Genesis 2:21-24)

"The Pharisees also came unto him, tempting him and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives; but from the be-

ginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery." (Matthew 19:3-9)

"Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge." (Hebrews 13:4)

The world has turned away from these laws of God, and we how this has brought about a devastating lack of morality. Men, women and youth are caught in this terrible sin of immorality that has swept across this country. We as the children of God are not to walk in the ways of the ungodly.

We cannot excuse ourselves if we live in sin, for the Lord's words in the scripture will condemn us; but we are given a way out through repentance. We cannot walk or live in the ways of the world, which is sin, and also walk with God.

Paul continues teaching concerning marriage, "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving thanks. For this ye know, that no whoremongers, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God . . . And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." (Ephesians 5:3-5 and 11-12). Even the mind and the conversation must be kept pure and clean from all such things.

Continuing, "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the savior of the body. Therefore as the church is subject unto Christ, so let wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church . . . For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh . . . Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." (Ephesians 5:22-29, 31 & 33)

What a blessed union the Lord has prepared for a husband and wife when they live as he has said in his

word. When a husband loves his wife as Christ loves the church, giving himself for her; protecting and caring for her to the best of his ability; overshadowing her and being a strength to her through Christ, then a wife can submit herself completely unto her husband in all things, as unto the Lord, and they truly can become one in the Lord. But both the man and the woman must commit their life unto the Lord first, so that they can have this blessed union in marriage; for then Christ becomes the head of the marriage as he should be as well as the head of each life as he wants to be and should be. If this is what we desire with all our hearts, he will help make this surrender in us, unto himself, and we will become one in Him.

But sin has come into the world and corrupted God's beautiful plan, and we must seek him closely, humbly and prayerfully, so we will not be deceived and overcome by the cunning deception that is all around us, along with the world.

Let us seek to make and keep our marriage unions such as the Lord can bless.

Your sister in Christ Jesus
Stella Winegar

OH VAIN PRESUMPTUOUS MAN

Oh vain presumptuous man -
that you should exhalt yourself,
laming, as it were, the spiritual elbow
to pat the back in congratulations
for ought that self has done!

That you should seek to rate
even the gifts given; assuming
merit here, deprecation there,
relagating humanity into little
pigeon-holes, according to your
feeble sense of worth, appointing
God's favor!

That any should suppose any of little worth,
not the bother noticing or mention
or as expandable, is anathema to
Him who made all.

Humanity measuring itself among itself
is foolish!

Has one received the grace of wisdom?
It is His . . . not theirs . . . given
for the use and blessing of all,
not to the honor of the recipient.

Has one received strength of body?
skill of hand? genius of mind?
whether in matters material
or spiritual?

These too are His . . . not theirs
given not . . . that the fruit of it

be hoarded to the self's own
enrichment, agrandizement,
or engorgement, but that others
of lesser gifts given, might share
equally in all that God has made
for the well-being of all . . .

His children

If any thus graced because of
the ability of the gift given -
retain or grab the share intended
for the weak and the maimed - it
remains to become a canker to his soul;
the plight of the poor, ignored,
ever rises a testimony against him.

Is one given perceptions?
a word of counsel?

a prophetic utterance?

a touch of the knowledge of
Leadership? It is His voice! not theirs;
Not that of the vessel so used.

Is one pan honored above another
because of the use made of it?

Of the same dust all were formed -
out of the same miry clay;
Of the same Spirit, life was breathed
into each. Wherefore is there
then, any that be above another?

God is no respecter of persons -
The greatest in the kingdom
invariably places himself least,
as soon as he esteems himself
better than that least.

For in God's sight, one whom man sees
as least is yet greater than
the greatest!

Oh vain presumptuous man -
there is only one pattern given
by which to build; only one line
drawn - by that alone is man's
measure taken!

All that is made, is but as a ball of dust -
no bigger than a small brown nut
laying in the palm of Him who
made it;

having it's being of Him -
maintained alone, by Him -
no life of itself at all -
or ever shall be.

And shall one particle of that dust
exalt itself as of more worth
than another?

Oh vain presumptuous man!

HOW WE CAN BECOME PARTAKERS OF THE COVENANT THAT GOD MADE WITH ABRAHAM

(An addendum to "God's Everlasting Covenant With Abraham" in the December, 1981 Zion's Advocate.)

Christ took on him the seed of Abraham (Heb. 2:14) that the blessings of Abraham might come to the people of all nations, through the one seed which is Christ; WE ARE THE SEED OF ABRAHAM, BY BEING BAPTIZED IN CHRIST, AND ARE "HEIRS ACCORDING TO THE PROMISE" (Gal. 3:16-18, 22).

Heb. 2:14: Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.

Gal. 3:6 Even as Abraham believed God, and it was accounted to him for righteousness.

:7 Know ye therefore that they which are of faith, the same are the children of Abraham.

:8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

:9 So then they which be of faith are blessed with faithful Abraham.

:14 That the blessing of Abraham might come on the GENTILES through Jesus Christ; that we might receive the promise of the Spirit through faith.

:15 Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannuleth, or addeth thereto.

:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed which is Christ.

:17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannual, that it should make the promise of none effect.

:18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

Gal. 3:26 For ye are all the children of God by faith in Christ Jesus.

:27 For as many of you as have been baptized into Christ have put on Christ.

:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

:29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Virginia Kidd Phillips

FAULTS

What are another's faults to me?

I've not a vulture's bill
To peck at every fault I see,
And make it wider still.

Is't not enough for me to know

I've follies of my own?
On my own heart the care bestow,
And let my friends alone.

EAST INDEPENDENCE LOCAL NEWS

December was certainly a busy, but enjoyable month.

We began with a progressive dinner on the 11th. The money for the food was raised at a box social held earlier in the fall. This way, at such an expensive time of year, we all enjoyed a wonderful evening with friends at no cost.

The first course, of salads, was hosted at our home. The main course was prepared by Sister June Sarratt at the church, and the dessert was at the home of Brother and Sister Larry and Jewell Beem. It was a delightful evening with plenty of food and fellowship.

I'd like to take this opportunity to congratulate Ralph and Cherie Doesbury on their marriage. This was their first chance to come home since their marriage on July 29th. They are in the Army together stationed in Monterey, California.

An open house was held in their honor on Saturday, January 2, in the home of Cherie's parents, Larry and Jewell Beem. We wish them many years of happiness.

We're happy to have Gary, Neva, and Oliver Housknecht back among us. They were greatly missed and they're certainly welcome back.

We have another addition to our group. Mike Payne, fiance of Connie Grzincic, has just moved here from Florida where he just finished college. He is currently staying in the home of Brother and Sister Paul and Sharon Likeness. We wish him much luck in getting settled and on their forth-coming marriage. The date is set for August 7th of this year.

We ended this month with our Christmas program on Sunday evening, December 21st. All participants presented their parts beautifully in verse, song, and scripture.

There was no better way to end our year than in celebration of the birth of our Savior. If only we can strive to praise him and serve him with the same enthusiasm all year.

I pray God blesses each one of you in this coming year, just as he blessed many of us in the year past.

Your sister in Christ,
Melissa McGhee

HOUSTON, MO. LOCAL REPORT

Elder Joseph Smith of Boise, Idaho was guest speaker one Sunday evening recently, admonishing us to let our Light shine and to let the Holy Ghost help us discern truth in our studies. We need to look at where we're going, where we've been. What problems do we have? Are we growing spiritually? Are we apathetic? Are we waiting for the Lord to do something about Zion? We are not to wait till the Lord comes to work, but to get started ourselves. We need to be spiritual as individuals and as a group. Our fruits of the spirit are good, but they could be improved upon. Good works done for God are the light that people watch us for. Our love of Christ and God must show to the world. Our church must have that love showing. Expose your light to the world, your light being Christ Jesus. The time is short . . . we must be ready. Live your life fully and spiritually for Christ, for the world to see and emulate.

Elder Marvin Case was here with his family and was our speaker another Sunday, rehearsing the Christmas story of the birth of Jesus and also pointing out the need we have to let our Lord direct everything in our lives. He will pick the right mate for you if you let him. He will help you with all problems, direct your pathway through life, if you let him. Admit you need his watchcare, on the job, on the road, at home, everywhere, in every act of your life. We're to grow toward righteousness living so our faces reflect the goodness of God in our lives.

Christ is our example, setting perfection before us; we are to try to achieve it also. We need to love all men as he did. Alone we are nothing. We must have confidence in the power of God to write this Love in our hearts. God will answer the prayers of each through Christ's name. Have faith and confidence that he will do this thing. Follow Christ's example and words, "If you love me, keep my commandments," we are told. Ask in Christ's name; receive good things from our Father in Heaven who loves us all.

Elder Virgil Addie was the next speaker of the month giving us a sermon on trust. As a child looks to his mother in trust when hurt, we need to look to God in trust to provide us all we need. The number one problem in this old world is lack of trust in each other, in our leaders and of the lack of trust between the various nations of the world in each other's word. Very seldom can one take a person's word or promise and rely on it as was the way in our land a generation or two ago. Too much discord is present today. We must look for the good rather than the bad.

We need to trust God . . . above the clouds (problems of Life). The Son is shining . . . follow Christ's footsteps . . . win your inheritance. If God is not with you, who's to blame? Not God. He promises no burden too heavy to bear with his help. Leave worry to God . . . PRAY! When you plant a garden, you trust the seed to germinate, trust the Lord will provide sufficient moisture and sunlight to make it grow. He gave us many scriptures to bring these points out. If the world would pull together in trust we could be in unity everywhere. Trust God to take care of you continually, trust God and with faith receive all good things. With each of us making the effort, we can achieve big improvements in our lives with God's help.

A Christmas pageant was put on for the enjoyment of all by the children and the young people of our local, entitled, "The Little Flute Player," on December 20th in the evening. They presented the scenes of Christ's birth and sang songs of the season. Mary Jane Medders, Margaret Keeney, Dianna Taylor and Lois Helseth were in charge. Youngsters involved were Cara, Emma and Laura Taylor, Tamma and Chris Ely, Bobby and Tim Kinselow, Jennifer and Jana Medders, Andy Hale, Dianne, Doug and David Keeney, Martin, Janeen and James Addie. Opening prayer and closing benediction were lead by our pastor, John Jones. Refreshments were served afterwards by the ladies and fellowship was enjoyed by all.

Grant Sterling Hutcheson, son of Ron and DeAnna Hutcheson, Springfield, was blessed by Apostle Leon Yates recently.

The folks of our local wish to offer sympathy to those who have lost loved ones recently and tell you we are all remembering you in prayers here. May God bless you abundantly now and always.

With love in Christ,
Your Houston Reporter
Mary Addie

OKLAHOMA CITY LOCAL

On this cold winter morning at this holiday season, I am remembering my church family. I recall the loving spirit and the happiness we feel when we can be together for a few hours. Our gift to each other is

love. This is a most precious gift.

Our December service was held at Mike and Barbara Martin's home near Norman. Instead of a lesson, we each offered our "gift" to the service. Brother Larry Beem's beautiful prayer and Brother Frank Fann's reading of the Christmas story as told by Luke, began our service. Some of us read poems we especially liked. Others read stories of short, meaningful quotations. Stephen Kimball read a poem called "A Kimball Christmas." "Missy" Martin read a story called "Footprints" that brought tears to our eyes. Greg Elwell (almost 3) sang "Jesus Loves Me." "Missy" and Donna Martin played and sang "Away in the Manger." The musical instrument was the organ. The rest of us contributed, too, but your reporter felt the above mentioned was the most important because they represent our youth.

Brother Larry delivered a message of gospel remembrance. He reminded us as we remember and reflect, we realize we are the richest people in the world. We need not look for gifts (concrete), but the manifestations of the gift of love. Sharing the gospel of Jesus Christ is our greatest gift. A child's gift to his/her parents can be love, honor, and respect. Take the time to reflect and thank God for your blessings. Look deep inside the past for the good things. Ask yourselves, is the light of Christmas time shining forth in your life? As Brother Larry shared his remembrance with us, it became more clear than ever before what a REAL gift is.

Donna Martin and Christie Beem had had birthdays and they were given the honor of putting their birthday offering in our little basket. We sang "Happy Birthday" to them and their beautiful smiles warmed our hearts.

We selected our adoptive family. The father has cancer. The mother doesn't work, naturally, since there are eight children between the ages of two and eight. We contributed fifty dollars toward helping them this Christmas season.

Mike and Barbara Kimball had invited everyone to a Christmas party on the Saturday night preceeding our Sunday service. As I sat on Sunday morning listening to them relive that fun evening, I know they had a good time. In fact, they had such a good time, no one wanted to go home. I enjoyed the party, too, with their generous sharing.

Our "gift" from the Larry Beem family was the good news that they have definitely decided to move to the Oklahoma City area. Mike Martin said, "We don't add new members by baptism, we just steal 'em." For the Independence area, it will be a great loss. For Oklahoma, the Beems coming will be a blessing beyond our wildest imaginations. A big Oklahoma welcome to Larry, Jewel, and their children.

On November 8, we welcomed Tony and Louise Grzincic to our service. They were house guests of the

Elwells on Saturday night and everyone drove to the Kimball home Sunday morning for the worship service. The study lesson was led by Brother Tony. He read the story of "The Last Supper." As the scripture was read and discussion ensued, after two hours, Brother Tony had incorporated his sermon into this interesting lesson. Brother Tony is a good teacher and he has enthusiastic students. Your reporter is sorry she missed this good lesson.

We have a new portable podium. It looks nice, has a light that serves exceptionally well, and is easily dismantled and transported. If any other group is interested in more information about obtaining a portable podium for yourselves, you may write Barbara and Mike Kimball at 16 Jo Ellen Drive, Watson Heights, Shawnee, OK 74801. This podium is truly ingenious.

Our sacrament service in November was held on the fourth Sunday at the Kimball home. It was preceded with a scripture lesson led by Brother Frank Fann. It was a lesson on faith. Our sacrament service was one of thanksgiving. When Brother Frank opened the service with, "We have met here today with thankful hearts to renew our covenant," we were thankful we were together once again. We were thankful for all the good things of life. Barbara Kimball's testimony was very touching as she said, "It means so much for me to be here. All of us are so fortunate." Barbara spoke the feelings of all of us in those simple words. Brother Frank said that there wasn't enough time in the day for him to tell of all the things he was thankful for. Almost everyone present expressed themselves with the spirit of Thanksgiving.

"We thank you for this hour and for the spirit that has been with us this morning. Bless us and keep us until we meet again. I ask these in Jesus' name. Amen," reverently prayed Brother Frank as he closed another worship service for us.

May the new year be a good one for all who read these words. May each of you cultivate your love for your God and your fellowman so that you may have the pure love of God in your heart.

Alzada Massey, reporter

COLLINS LOCAL NEWS

The holidays are past and the new year has begun. It's up to us what will be done with it.

On November 28th our brother, Larry Beem, came to speak to us. His topic was "subluxation." He said that the physical subluxation is an interference with the normal supply of energy to certain areas of the body. In like manner, we can have a mental subluxation such as fears, inability to make decisions, doubts, laziness, or negative thoughts. Then there is the spiritual subluxation where sin separates us from our

supply, or should I say our Supplier. He then gave as scripture, Isaiah 59:1-7. Verse 2 reads as follows: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.

Brother Jim Shaw and his sweet wife, Viva, have moved to our area. We are all so pleased to have them with us.

Brother Shaw brought us a sermon on "our habits." He spoke of TV as a "babysitter" and the things that can all too easily be learned there. He said we must be careful of examples set. A sharp answer might linger in someone's mind for a long time. He read the Lord's Prayer and said we must acknowledge God, praise God, pray for our needs, pray anywhere, and pray always. Some good habits he listed were to strive for perfection - in God, strive for righteousness, set up goals - something attainable such as visiting the sick, reading a chapter in the Bible every day, or spending more time in church. We all have habits. The point is, habits CAN be changed AND improved.

Christmas! I just love it! Oh, I know there's a lot of hustle and bustle, but what a wonderful feeling in the air! I could hardly wait for the day to roll around that we set aside at church for our Christmas program. I love the poems, the stories, and all those beautiful carols. Sister Norma Cook was in charge of our program. She opened with a beautiful poem then had everyone on her list do their part. Brother Joe Yates gave the Christmas sermon by telling us the story of not just the birth of Jesus, but the creation of the world on through time. It was all so enjoyable.

We were not able to hold our usual Christmas celebration with the other churches in Collins as we had ice and snow on that day. However, on Christmas Eve a few of us got together here at our house and enjoyed the love and fellowship that comes from God. Allen read the Christmas story to us and then we sang just about every Christmas carol we knew. To me this is Christmas. Not the gifts, but the giving, the sharing of this special season with someone.

On December 27th our pastor, Oren Caviness spoke to us on "the formula of life." He said the world is over-run with "formulas" for life or living, but deliver death, such as: drinking, smoking, drugs, etc. If we would follow Christ's formula we would have the life we want. Too often people throw away this formula and have many mistakes.

Brother Caviness also compared our lives to the navigation of a ship on the ocean. He said we must know where we're going. We must be careful of rocks which could wreck our lives, such as self-satisfaction, cruelty, envy, hate, malice, slothfulness, etc. If tomorrow our lives are not improved we have not "navigated" very well - not used the right "formula". He listed four ingredients to this formula. 1. Love thy God with

all thy heart, etc. 2. Love thy neighbor as thyself. 3. Faith - must believe that God is. 4. Service - putting these things into action.

Brother Caviness ended his sermon by saying 1982 is an empty box we may fill . . . , with what? The days will be there and we WILL fill them. Will 1982 be a treasure chest of riches . . . or a box of rubbish?

May God bless you all with stronger faith for the new year of 1982.

Your reporter
Czerna Kauffman

CHURCH OF CHRIST AT AVA

November has been a month of much coming and going among the Ava congregation. Bobby and Cindy Riley and their little ones made a visit to Oklahoma and are now living at Ava. Sister Minnie Smith is visiting more of her family at Phoenix. Archie (Jack) and Carolyn Bell visited in the Ava area from Columbus Junction, Iowa, over the Thanksgiving weekend. At the same time, Joe and Sue Smith were visiting in the same area from Horseshoe Bend, Idaho. Duke and Helen Taubert also visited at Ava that weekend.

Dorothy Burgin is back with all kinds of news of the group around Toppenish, Washington, from a family reunion in September to a grandson's wedding in November. A little girl was born to Brian and Diane Burgin on September 21st. The little one was named Amy Lynn. On the 7th of November, Kevin Walker and Pamela Klueber were married at Sunnyside, Washington.

Brother Arthur Smith was the preacher the 8th of November. He spoke on the subject of elders in the Church. With references from the Bible and Book of Mormon, he laid the foundation of history of elders in the early church. He spoke of their duties and the need for them, then and now.

Brother Tony Grzincic visited us the third Sunday, and it was a small crowd that greeted him. Les and Barbara Burgin were sick, so the meetings were held at Arthur and Ruth Smith's new house. Cathy Jones and the boys were down, but one of them was not well, so they could not attend. Berchie Welton was sick so Lorraine could not stay for the usual third Sunday dinner. Tony gave our fireside congregation of eight the same quality of thoughtful sermon he might give a crowd of 100. He spoke of the word of God, the spoken, written word of God, taking his text from Matt. 4:4. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He spoke of the Word as the rod of iron leading to the tree of life, of our need to hold fast to it, of the security of clinging to that rod, of the rewards of following it. Then, as if he was offering us a grip on the rod. ". . . the promise is unto you . . . for ye are bought

with a price . . . know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you." Remember this: that He is true. His word is true. And He is able.

Brother Eugene Gould was the speaker the 22nd. His sermon was about judgement, mercy and forgiveness. Let him without sin cast the first stone. Know the Light and that ye may judge right. Cling to that which is good. Be kindly one to another. Overcome evil with good. If ye do not forgive, neither will your Father forgive your trespasses.

Brother Arthur Smith was the preacher again last Sunday. He took his text from the 5th chapter of Romans, "Being justified by faith, we have peace with God through our Lord Jesus Christ . . . access by faith . . . we stand and rejoice in hope. The wages of sin is death. Are we working for the wages of sin, or for eternal life?"

Ella Engle, Reporter

WARRENSBURG, MO. NEWS

It has been a little over a year since about seventeen members of the Church of Christ, their families and friends began to meet at a Community Building in Warrensburg, Mo., with Brother George Brantner as our Pastor and Brother Bob Eddy as Assistant Pastor.

We are very thankful for the many guests that we enjoy from other locals. They add greatly to our endeavors. We are privileged to hear many wonderful and inspiring messages from our Pastor and also from many guest speakers. We surely enjoy their words and thank God that we have a place to meet and to be able to hear his words through his servants.

It is such a blessing to live in a land that we can still worship God in safety and to be able to tell of His goodness without fear for our lives.

God has richly blessed each of us in our efforts and has added nine new members to our family. Cleo and Nancy Wiley, Paul and Esther Adams, Heidi Adams, Aaron and Julie Isabell and Ronnie and Penny Warner all became our brothers and sisters in Christ by baptism this past year.

Very recently, God has blessed our two brothers, Charles Brantner, and Harold Adams, as they each underwent surgery and are recovering nicely with his help.

We'd like to thank each of you for your prayers and your visits with us and do ask that you will continue to pray for our group that we might grow in numbers and especially in spirituality.

Mildred Adams
Jeanee Stephens, Sec.

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.

WRITTEN MATERIAL FOR "ZION'S ADVOCATE"

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

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"Light at Evening" — A 35 minute slide program with taped narration about the bringing forth of the Book of Mormon and the Restoration of the Church of Christ.

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

Send all orders to the Office Secretary, Church of Christ (Temple Lot), P. O. Box 472, Independence, Mo. 64051-0472. Specify cassette tape or reel-to-reel ("We Sing and We Talk . . ." is available only on cassette). Slide projectors and tape players are not provided.

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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