

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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Good Morning Lord

Good morning Lord, Dear God above,
All praise and thanks to Thee,
For each new day Thou sendest us
Through love and grace, so free.

Thy watchful care surrounding us,
In tenderness, descending;
Sustains and keeps us through the night,
With peaceful rest attending.

Our gratitude is ever Thine
For gentle hope bestowed our way,
With renewed strength, and joy of heart,
To greet again another day.

Helen Taubert

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Editorial . . .

WHAT THINK YOU?

It is generally conceded that in every age the quality of the arts; painting, music, literature and drama, as well as the extent of the prophetic utterances and spiritual manifestations, are a barometer of the spiritual quality of the culture of the time. The quality of these not only result from the rise or fall of the culture but also help to produce it. True prophetic utterance becomes reproof when the culture degenerates or can become non-existent.

In the Bible, so much of Israel's history is paralleled by the Lord's rebuke. The moral decline left no other alternative. In the early history of the Book of Mormon for a span of at least forty to fifty years four men of three generations found so little to write that it covered only a page and a half.

From the end of the Book of Mormon, about 400 years after Christ and from the apostacy in or about 570 A. D. that which could be called spiritual writing is sparse indeed, up until the beginning of the reformation period.

Looking at the quality and kind of much of today's trend in music, art, literature and drama, we know that we have been or are in another era of decadence. So much has been disruptive rather than uplifting to the soul.

And what about within the family of God? What think you? Does the literature of the Christian community, yes, even the contents of our own Zion's Advocate reveal a rise or a decline in spiritual thought and expression compared to other decades? Is it not a sad comment regarding our spiritual whereabouts that the paper has so often had to be filled with reprints of former writers for the fact that little or insufficient is coming in from the searching, studying, thinking and spiritual learning of the people of our own time?

As with others so with us, the quality of our published periodical will reveal the quality of our spiritual stance; our aspirations and achievements.

We have determined that the Zion's Advocate should be a missionary paper. I assume this to mean that it is to teach the gospel of Christ. The light of the Gospel is Christ, and that light should shine from every page and not be hid under a bushel of lesser things. What does Christ mean to you? Have you a testimony of him? about him? Should not your witness appear within the pages of your paper to give glory and honor to him; and to give to others the reason for the hope you have within you?

The Advocate can be only what you make it. It can become a mouthpiece for Jesus; it can become a banner for truth; it can become a living testimonial for living experiences with our living God. To become what it is supposed to be it must become filled from front to back with only that which speaks of the Spirit, the Will, the Mind, the Purpose and the Love of God and our Lord Jesus Christ. Have you anything to say to help spread the 'good tidings' of these things?

Do not mistake that I think there is no working of the spirit in the giving of talents; there is a stirring taking place, some have had songs given, after long years when this gift seemed entirely absent; there is some gift of poetry too; but oh the pages of the Advocate suffer so much so often for the presence of that inspired teaching. What think you, what does that fact have to say about our spiritual growth?

A. S.

THE CHOICE SEER AGAIN

By William A. Sheldon

Part Two

As before stated, 2 Nephi, chapter two, verses 10 through 30, are primarily a description of the work of God through a choice seer, whom we have identified as Joseph Smith. From v. 31 to 35, we find Jacob's son Joseph speaking of the work of Moses and of Aaron, his brother, as a spokesman for Moses, in giving the law of God to the people of Israel. In this we see the parallel being made to what was further revealed by the Holy Ghost to Joseph of old, as he envisioned his seed in the latter days.

Beginning with verse 36, we find Joseph speaking again, saying that of the fruit of his loins should one be raised up to make a writing of benefit for those of his seed, and that he, too, should have a spokesman. This language has engendered some confusion, which we hope to clarify.

Some have supposed that this one who was to write the writings of the fruit of Jacob's son, Joseph (v. 37) was Joseph Smith, and that the spokesman referred to Sidney Rigdon. To this, I take exception. While it is true, in one sense, that Joseph Smith wrote the writing of the fruit of the loins of Joseph of old, he certainly had no need of a spokesman. Rigdon was perhaps a more eloquent speaker than Joseph Smith, but the latter had an innate ability of reason, logic and persuasion which required no other spokesman, and which was exercised upon occasion too numerous to mention.

Now, let us attempt to analyze carefully the text, beginning with verse 36, to determine who is speaking and the person he is referring to, though not specifically.

"And the Lord said unto me . . ." To find out who this is - the who is "me" - we see in the succeeding verses that it is the Lord speaking to this person as identified in verse 44. Here we find Lehi speaking directly to his son Joseph, saying that the preceding prophecy of God was given to Lehi's "father of old" who is previously identified as Joseph the son of Jacob. There-

fore, in v. 36, the Lord is speaking to Jacob's son, Joseph.

"And the Lord said unto me (Joseph) also, I will raise up unto the fruit of thy loins: and I (the Lord) will make for him a spokesman" (v. 36).

"Him", referred herein, is the one whom the Lord is to raise up of the loins of Joseph of old; and the Lord will give "him" a spokesman. This man ("him") is not here identified, but in v. 37 it says:

"And I, behold, I will give unto him that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins, and the spokesman of thy loins shall declare it."

This "writing" of the fruit of the loins of Joseph is undoubtedly the "stick of Joseph" as spoken in Ezek. 37:19, which is the Book of Mormon. Who was it then, who wrote the writings of the fruit of the loins of Joseph, the son of Jacob? The single person who did this can only be Mormon, a descendant of Joseph through Manasseh (see pp. 706:17 and 334:3), who abridged the records of his forefathers, and whose writings form the bulk of the Book of Mormon; all, save it be the writings of Moroni, his son, who finished the record. This is verified in 2 Ne. 11: 85, 86, where we find Nephi referring to his descendant, Mormon, thus:

"For the Lord God will give unto him (Mormon) power, that he may whisper concerning them (those Nephites who would be destroyed), even as it were out of the ground, and their speech shall whisper out of the dust. For thus saith the Lord God: They shall write the things which shall be done among them, and they shall be written and sealed up in a book . . ." (Also, see p. 204:1-13). "And the words which he (Mormon) shall write, shall be the words which are expedient in my wisdom should go forth unto the fruit of thy loins" (v. 38).

"And these things have I (Mormon) written, which are a lesser part of the things which he (Christ) taught the people; and I have written them to the intent that they may be brought again unto this people, from the Gentiles . . . And when they shall have received this which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things, then shall the greater things be made manifest unto them." (p. 671:2, 3).

Thus we find that Mormon was to write the writings of the fruit of the loins of Joseph, the son of Jacob, to bring them into the glorious light of the gospel of Christ, and to a knowledge of the covenants God had made with their fathers. This language applies equally to the descendants of Ephraim and Manasseh, but we shall see that more specific reference is made by Lehi to the descendants of his son, Joseph. The record called the Book of Mormon was written mainly by Mormon to test the faith of the Jews (or all the house of Israel) and of the Gentiles alike; and when the time should come that the Gentiles would reject this message, in which is contained the fullness of the gospel of Christ, it would then be turned to the house of Israel (3 Ne. 7:34-37), beginning with the seed of Lehi (see 3 Ne. 10:1-6).

We are not specifically informed who the "spokesman" for Mormon was to be. It should be obvious that this spokesman would be one who would mightily expound upon the words as written by Mormon (the Book of Mormon), and to the convincing of his hearers. It is further evident that the "spokesman" did not live contemporaneously with Mormon, for no one had opportunity during Mormon's lifetime to use his record. So, a spokesman need not be living at the same time as the one for whom he speaks; but he must have a faithful record of the words written. Moreover, as we are convinced that this record contains the word of God, the one who is to occupy as a spokesman must also be moved by the Holy Ghost. Thus it should be with all the servants of God.

Verses 39 through 43 contain a beautifully simplistic prophecy of Mormon's record of the writings of the Nephites, with the promise that they should cry repentance unto their brethren, even after many generations of time, and that God would make their simple words to be strong to the convincing of them.

Lehi then tells his son Joseph that his seed would not be destroyed, "for they shall hearken unto the words of the book" (v. 45).

"And there shall raise up one mighty among them who shall do much good, both in word and in deed, being an instrument in the hands of God with exceeding faith, to work mighty works, and do that thing which is great in the sight of God, unto the bringing to pass much restoration unto the house of Israel, and unto the seed of thy (Joseph's) brethren." (vs. 46, 47).

Thus we have reference to a descendant of Joseph, the son of Lehi, and who is descended from Joseph the son of Jacob, who will be moved by the power of God to speak unto his brethren of the Lamanites, and to perform a mighty work among them to restore them to the true faith of Christ. We are given to understand, then, that this mighty instrument of God, perhaps indeed a seer, given power to translate the sealed portion of the Book of Mormon, will act as a spokesman for his progenitor, Mormon, by the convincing of many of his brethren of the truthfulness of that record.

In summary, we have determined that Lehi has related to his son Joseph, a prophecy given by their forefather, who was Joseph, the son of Jacob, or Israel, as he was named of God. That ancient Joseph thus spoke principally of a choice seer who would do a mighty work among his brethren of Ephraim, and would be highly esteemed by them. Later, this same Joseph spoke of another descendent, Mormon, who would write the writings of his progenitors. That record came into the hands of the before-mentioned "choice seer" being an instrument of great blessing to his brethren of Ephraim.

Then, the ancient Joseph speaks of another chosen vessel, one of his descendants through Manasseh, who would take the record of Mormon to his brethren in great power. We are not informed further as to his identity. Contrary to the opinion of some, he will not be named Joseph; or at least, he is not the one to whom the ancient Joseph referred, saying that a choice seer should be named after himself, and after the name of his immediate father. That choice seer was Joseph Smith.

It is impossible to correctly identify the descendants of whom Joseph of old spoke, in terms of only two persons. When we recognize that he spoke of Mormon, Joseph Smith, and another who is yet to be revealed, we find clarity in the prophecy. Both of these latter two persons were to do a great work among their respective brethren; Joseph Smith as a translator of Mormon's words to those of Ephraim; and a future prophet to use Mormon's record among those of Manasseh.

(All parenthetical statement are mine, W. A. S.)

Life is real, life is earnest,
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.

—Elizabeth Stuart Phelps Ward

In God's name I beg you to think. Demosthenes.

SERMON ON FAITH

by

Bill Morris

condensed

A great philosopher once said, "Every day of a man's life adds something to his soul." I cannot disagree with that, in fact I would like to change it a bit and say that, every day of a man's life does something to his soul.

Nothing, absolutely nothing, strengthens your faith like having to use it. Nothing tests the quality of your relationship to God like temptation. (As an example) Anger is a natural reaction but it also is a temptaion. We're not supposed to get angry. We know what our reaction is supposed to be. Have you really been angry lately at somebody? How did you handle it?

We don't get our faith tested very much. Some say, mine is tested every Sunday morning, whether I go to church or not. But I don't think it really is. I don't think my faith is tested by going to church. I don't think I gain anything in terms of faith by walking through the door back there. I don't really think I gain any faith by performing the acts I'm supposed to perform. I'm supposed to sit down there and take part and be quiet and be polite and sing, and I'm supposed to pray if called on to do so. When they pass the Sacrament I'm supposed to decide whether to take it or not, and I do, but I don't think those are real tests of faith, because I think the wicked can do that as well. I think the real test of faith comes to me in terms of what the world has to do with me. Some will say, that's what we call the adversary, what we call the devil, and that may be exactly what it is, but I know what it is in terms of my relationship to God, because when I become angry and see myself outside the restrictions of this belief I say I believe in; I don't know if that's the spirit of the devil or not but I know it separates me from God, and I knew that is bad. That is the best definition I know for what is sin.

A kind of blind, unreasoning anger which is often our response, is something of unbelief, is it not? Do we really believe in what we believe? Have we the kind of belief that will carry us through any kind of situation? Do we really have faith in God? I don't talk much about much else but faith when I'm around people who already believe; who are already baptized. I don't teach you about the six principles of the gospel, I don't have to teach myself, but sometimes I have to remind myself about faith and what I believe and ask myself the questions, do I believe? and what do I believe? am I really standing the test, and believe me I'm not being rhetorical, I asked myself this question the other day, do I stand the test? It's a curious thing, I've never asked myself, is it worth it to stand the

test? I seem to understand it most certainly is, when I ask myself, do I?

Turn to page 638 of the Book of Mormon and read what it says there, "Behold I say unto you, that ye shall not resist evil, but whosoever shall smite thee on the right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and to him that would borrow of thee, turn thou not away. And behold, it is written also, that thou shalt love thy neighbor and hate thine enemy; But behold I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you." Now do you believe it? DO YOU BELIEVE IT? You see when we make the real test, the test that you and I have to make every day, sometimes it gets to be a different kind of faith than what the preacher talks about a lot of times.

I suppose that I ought to define what I mean by faith. There is no better definition than the one in Hebrews the 11th chapter, verse 1, "Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God . . ." and it goes on to tell us about Abel and about Abraham and Sarah and Isaac and about Noah and Moses and all that they did in spite of what it cost them to do it.

I understand that in order to practice what I believe I have to make the choice when the choice is given me to make. And back there in the first chapter of Genesis the human race, you and me, were given the ability to make choices; and down through the centuries man has consistently made choices, and, just as consistently as you can imagine, rejected God. But He still has been given the choice to do so. And some of those who have not rejected God have not found it pleasant in this world. Even Christ and his disciples, those who were closest to him. You remember the story told in John, when they came to get Jesus, and Jesus said, who are you looking for and they said "Jesus of Nazareth" and he said, Here I am, they were so overcome they all fell down, when he said, well here I am, take me and let my friends go. Peter drew his sword and cut off a man's ear. Here you have as an example, a man who stands at the right hand of Jesus who performs the same kind of blind, unreasoning act that you and I are likely to do when provoked to ex-

tremes. That's an interesting lesson. You think if Peter can be forgiven is it not possible that I might be also? And if I reject that forgiveness that God extends to me it indicates to me that I don't have faith in God. I don't have enough faith if I feel revenge in my heart.

Why should I go to the trouble of exercising that kind of faith? Well I think I should for several reasons. When I entered the waters of baptism I made a commitment to God and I have an obligation, and anyone who is baptized has that same obligation to follow through on that commitment. There's plenty of scripture to justify this; plenty of scripture to tell us what happens if we don't follow through. To that commitment we've made, a promise is made to us that if we endure to the end we have that reward. You and I know that heaven as it's described in the scriptures begins here, Hell as described in the scriptures begins here, not in some far off distant time. We're called upon to do certain things that will allow us to enjoy the privileges that belief and faith in God has for us until that time that we enjoy what we believe will be the reward, eternal life. It calls us to be willing to sacrifice. We will have to sacrifice in those everyday choices; the every day opportunity to exercise faith in God, the every day opportunity to be a witness for Christ in doing what we ought to do.

We have before us now one of of the greatest challenges that we as a Christian people have ever had. A challenge to be steadfast, to really practice what we believe. In these books it says what we ought to be, what we should do and our challenge is to do it, and without compromise and without regard to cost; any cost. It's not impossible for us to do most of us are trying, I'm glad of that. The other challenge is to start here at home and take this great gospel we've got and this great faith we've got; ake it first of all among ourselves. You know, as a person like yourself I can say certain things about what I know and what I see. As an elder in the position that I've been asked to be in I have a responsibility, and that responsibility is to point out the results of my observations as they effect our relationship to God. Here in this Church of Christ we need to exercise more faith. As a people, as a Church, we need to exercise more faith! Our faith is not strong enough. The thing that makes us what we are, in terms of humanity, the thing that makes us in constant conflict with God; this wicked side of us that always wants to reject God, never quite comes down to accepting fully what God has for us. Never quite makes the grade because we are inherently un-trustful. We don't trust ourselves, we don't trust each other, we don't trust God. We say, oh I believe in God, but - but - but - and when we say that we've done away with it. It has to begin with you and me, and in the other locals, we have to trust each other.

We have an example for the kind of a challenge we face today. We have an example for everything in the scriptures. I'm not going to say it is easy. It isn't easy; it isn't cheap, it's not something we can buy with a few pieces of silver; it is the most difficult thing there is to do. It is just as difficult as it was in Christ's time, because the demands are exactly the same. Let me give you the example here in Matthew, the nineteenth chapter, sixteenth verse. "And behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, Honour thy Father and thy Mother; and, Thou shalt love thy neighbor as thyself. The young man said unto him, all these have I kept from my youth up," he was a good man, "what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." A challenge, not an easy challenge at all. Give up what you've got; give up some of your comforts; give up your money and come and follow me. What happened to the young man? He went away sorrowful for he had great possessions.

When we are at the end of this road, at some point we will have to make an accounting to our God. I would like to be able to say, I want to be able to say, I've met the challenge.

I believe deeply, and I would like you to believe, if you believe in God, you must believe He will and does forgive, and He accepts you and me, warts and all; and for this I thank Him.

MY TREASURE

Out of this life I shall never take
Things of silver and gold I make;
All that I cherish and hoard away,
After I leave, on earth must stay.

Though I call it mine and boast of its worth,
I must give it up when I quit this earth.
All that I gather, and all that I keep
I must leave behind when I fall asleep.

Shall the great Judge learn when my task is through
That my sould had gathered some riches too?
Or shall at the last it be mine to find
That all I had worked for, I had left behind?

Author Unknown

TO SCATTERED MEMBERS AND FRIENDS

A study of the gifts of the Holy Spirit as found in the 12th and 14th chapters of 1 Corinthians can be most interesting. Some we are quite familiar with and some are far more rarely known. The gift of tongues and the interpretation of tongues are closely associated, as well as prophecy, with the early church beginning shortly after the accession of our Lord, Jesus Christ.

Paul writing to the people of Corinth was concerned that they would not be ignorant about the spiritual gifts. He emphasized that there was one God, and one Spirit, yet we are to be one body of believers with many parts, blessed with many gifts. It was important that they be fully informed and thus instructed in the wise use of the gifts. It would be good that we who live in these latter days be equally well informed.

There are nine specific gifts enumerated, all are subject to "differences of administration" and all have "diversities of operations." There is therefore no fixed and limited means of expression of the Spirit of God to the edifying of the body of believers.

The words edify, edifying, and edification are used by Paul extensively in the 14th chapter. This should be read carefully as he describes the purposes and proper uses of the gifts of tongues and the interpretation of tongues. To edify means to instruct or improve. Thus the gifts would increase our knowledge and understanding of the will of God concerning the church. Who would deny that such gifts would be desirable to God's people of any age? Yet there are those who would and do limit the Spirit of God to operate and administer the gifts to the church today.

One writer of modern times, a Rev. William Eddy, says, "It will not do to say that these gifts were restricted in their bestowment to the Apostles and early Christians - - - The truth is the church needs these gifts at this day, to battle against error in its various forms."

Again there are those who would imitate or fake the gifts perhaps through the medium of a false or evil spirit, thus again denying the church of true edification. If no knowledge or understanding is transmitted, or if it is only an exhibition to gain acceptance of a particular religion, we may well question the validity of the source. We are to try the spirits when we are confronted with such demonstrations. "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." 1 John 4:1.

Paul wrote, "Let all things be done to edifying, if any man speak in an unknown tongue, let it be by two,

or at the most three, and that by course, and let one interpret. But if there be no interpreter, let him keep silence in the church, and let him speak to himself, and to God." Chapter 14:26-28.

Again in verse 33, "For God is not the author of confusion, but of peace, as in all churches of the saints." The lack of interpretation will cause confusion and some will question the gift as serving any good. If it proves to be fraudulent it will destroy the faith of some and will not be edifying to the church.

On the day of Pentecost people of some fifteen or more languages heard the Apostles speak in their own dialects and tongues, understanding immediately without interpretation. "We do hear them speak in our tongues the wonderful works of God." Acts 2:8-11.

The gifts continued to be used in the early church as recorded in the Bible. "For they heard them speak with tongues, and magnify God." Acts 10:46. When some were baptized and Paul laid hands upon them, ". . . the Holy Ghost came upon them: and they spake with tongues and prophesied." Acts 19:6.

As the gift was often accompanied with prophecy in the early church we have an added test to apply. If those who claim such a gift and do not accept prophecy (also one of the gifts) we know that they are in error. They could not claim one gift and deny or reject the other. One cannot have the true testimony of Jesus Christ and reject prophecy. "I am thy fellow servant, and of thy brethren that have the testimony of Jesus, worship God; for the testimony of Jesus is the spirit of prophecy." Rev. 19:10.

We could come to the conclusion that the gift of tongues could be heard and understood without interpretation. If it were in an unknown tongue it would need an interpreter before it would be a blessing to the hearer. Alas, some have concluded that all these gifts were special to the early church period because they did not have the New Testament scriptures. We are to depend solely on the written word as interpreted by our pastors and teachers. The fact is they do not agree in doctrine so confusion abounds, and we are left without a sure guide, for God cannot be heard.

That these signs and gifts did cease to be evident in the early church is history. It would be a thousand years before the books that make up our bible were assembled together and be accepted as inspired scriptures. So we must look for some other reason why the gifts were taken away, and why they are not given to us today. John Wesley says, "It does not appear that these extraordinary gifts of the Holy Ghost were common in the church for more than two or three centuries. . . . from this time they almost entirely ceased . . . the real cause was that 'the love of many had waxed cold,'

and the Christians had no more of the spirit than the heathen . . . This was the real cause why the gifts of the Spirit were no longer retained in the church, because the Christians had turned heathen again, and had only a dead form left." John Wesley, Sermon #94.

The church in Asia and on the Eastern continents were not alone with such gifts. Here in the Western continents of the America's were a people who knew God and had the Holy Spirit amongst them. One servant of God, Moroni, writes to add his testimony to the goodness of God in providing the gifts of the Spirit for the blessing of all mankind. It is remarkable that he would enumerate nine gifts in all, the same as we find in the Bible. Having no knowledge or access to what Apostle Paul had written, it could only be by the power of an unchangeable God that the two writings are so closely in agreement.

"And again I exhort you, my brethren, that ye deny not the gifts of God, for they are many; and they come from the same God. And there are different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the Spirit of God unto men, to profit them. For behold, to one is given by the Spirit of God that he may teach the word of wisdom; and to another, that he may teach the word of knowledge by the same Spirit; and to another exceeding great faith; and to another the gifts of healing by the same Spirit. And again, to another, that he may work mighty miracles; and again, to another, that he may prophecy concerning all things; and again, to another, the beholding of angels and ministering spirits; and again, to another, all kinds of tongues; and again, to another, the interpretation of languages and of divers kinds of tongues. And all these gifts come by the Spirit of Christ; and they come unto every man severally, according as he will." Book of Moroni, chapter 10, vrs. 8-12. Book of Mormon, pages 775 and 776.

The Church of Christ, (Temple Lot) sets forth the belief in an unchangeable God without respect of persons. This embraces the belief in the power and gifts of the Holy Spirit, as expressed in tongues and the interpretation of tongues as set forth in the scriptures. God is not limited, but all powerful and may speak when, where, and to whom He may choose. May God bless those who love Him and keep His commandments with many blessings that all may be edified and give praise and honor to God forever.

Elder Arthur G. Smith

**O Truth! O Freedom! how are ye still born
In the rude stable, in the manger nursed!
What humble hands unbar those gates of morn
Through which the splendors of the new day burst!**

PRAYER

"Men ought always to pray, and not to faint," said the Master and our example; and, true to the counsel he gave, his life gave illustration of his confidence in the values of such sacred exercise. In his way of life he seemed to find pleasure in pouring out his soul in humility to the Father. There is in what we call the Lord's Prayer, an example from which reference may always be made. It is concise, reverent and understanding in its scope relating to the present and future life, paying tribute to the Fatherhood, character and divinity of God, yet free from needless repetition of a useless number of words or phrases. It commands and always will command admiration from those who are his devout followers. We often turn to the prayer recorded by John (chapter 17).

How moving to note the love and self sacrificing ways of the Master as he measured the field of his service and the consecrated effort to make sure before parting from the subjects of his care and solicitude that they were secure as he committed them and his life work to God his Father.

Have we ever understood the deep anxiety, the tenderness in his voice and pathetic reference to those who had left the world to follow him; the trust in his Father who had given him his mission, or the deep devotion to the task and the unselfish aspiration to succeed, asking no higher reward or glory for his service than he had known formerly with his Father?

Turn in memory or read again the prayer in Gethsemane and grasp the intensity and feeling he manifested and still witness the sublime enclosing of self that the Father's will be done absolutely. Here is revealed the undying devotion that should stand us in awe and reverence. From the beginning to the end of his mission here on earth he lived in a spirit of prayer, and oft times long seasons alone in supplication before God. Remember that he spent the preceding night in prayer before calling the men who became his apostles. We have to believe that the nature of his prayer and the subject came from deep within his soul as the character of his labors performed the day following give evidence. (Luke 6:12, 13)

Jesus gave command to his disciples that they should pray the Lord of the harvest to send laborers, also to pray for their enemies, watch and pray lest they enter into temptation. One apostle has said, "The prayer of faith shall save the sick," and elders are counselled to be found in prayer. Timothy was counselled to pray and intercede for all men. The disciples saw their prayers answered as an angel released Peter from prison. The Lord caused an earthquake to shatter the walls and opened the doors of the prison for Paul and Silas.

Cornelius prayed and an angel was sent to give

him instructions. We are taught to pray in our secret closets privately. 2 Nephi 14:3, tells us to pray always and not faint; that we must not perform anything unto the Lord save we first pray unto God in the name of Christ, that he will consecrate our performance unto us, that our performance be for the welfare of our souls. Ether 1:5 says that God chastened the brother of Jared because he did not call upon him in prayer. We are to pray for our flocks and herds, our homes and land as well as all our labors. Scriptures clearly state that prayer is a part of the duty in connection with our obligations as His Saints and anyone who has a fervent desire to serve can testify that the avenue of faithful prayer brings strength, and righteousness is the result.

Neglecting to pray opens the door to declining of many a person's spirituality. Prayers are annulled when backbiting, brawling or evil speaking is in the same house. There would be greater spirituality in church services if more prayers were offered before attending the house of God. Impatience, irritability, a sour face or word would be less evident if the prayer-closet were used more often and smiles, pleasantries, and meekness are the result of more frequent visits to that retreat. Perhaps no exercise has been more abused than this. Prayers have been brought into disrepute at times because one (like the Pharisee in the temple) thinks more of himself than some poor unfortunate one who says, "forgive me, a sinner." Sometimes it has been accounted to be a valueless and uninteresting prayer service when long and tedious prayers are offered. The word prophetless has been heard in this respect but it is not Christian to so apply that word even though it does become tiring to many. Wisdom should play the better part in any case. Prayer is the humble voicing of anxious souls to the Heavenly Father.

It is also said that songs of the righteous are a prayer unto him and blessings result upon their heads. In the rush of a busy day with its annoyances we often forget the need of the body or physical and inasmuch as the body and the spirit constitute the soul of man and we cannot allow the one to absorb our attention to leave the other starved and lean for want of the nourishment that only prayer can secure.

A little time spent at various moments of the day, as well as at the awakening and retiring hour, in secret prayer, can be a wonderful help in rounding out our spiritual character, being, "patient in tribulation." One cannot know the magnitude of this truth unless they try it. After all, it is our duty as commanded by our Heavenly Father.

Prayer can affect every facet of our life, even our social activities can be much more enjoyed and the atmosphere of our gatherings enlivened with light and life if we would pray more often in our homes, our shops and fields. We might be surprised at what seems

to be an improvement in the preaching of the Word, when really it is an awakening and an awareness of things the preachers have been telling right along. We will discover new beauty in their words if we prayed for them more often as we should.

Instead of moaning over our loss of spirituality and our present lethargy, let us examine and see if perhaps there may be a little rust on our knee joints from lack of kneeling more often before our Heavenly Father in the humble attitude of prayer.

If we are to find solace in sorrow, strength in weakness, protection from danger, guarded in pleasure, courageous in conflict, patient in tribulation, meek when reviled against, steadfast in virtue, an example of goodness, the salt of the earth, Saints indeed, we must surely along with our other duties, remember to pray always and not be faint hearted.

If we desire our labors to be profitable, our fields fruitful, our associations to result in good to ourselves and others, and bring glory to our Creator and to Christ his son, we must earnestly pray in all stages of our activity, and we should engage in no pursuit which can not be accompanied with prayer for the direction of heavenly blessing upon it. "Pray without ceasing."

Apostle Don W. Housknecht

MINI-LIGHTING

One day I read in a daily-reading book by Charles Spurgeon, a remark about the Lord's treasury of blessing that is made available to humanity. I did not think much about it until that night when after retiring the enormity of all that was at that time confronting me, seemed to come tumbling upon me, as out of Fibber's closet. I felt that I was being both crushed and smothered and felt totally unable to cope. In fact I felt so overwhelmed that I didn't see how I could even get through the night, and my soul cried out to the Lord, "Oh Lord I can't handle this." And there was brought to my mind the morning's statement concerning God's treasury, and what I can call a thought picture of the vastness of that treasury containing every blessing that any and all of his beloved creation could ever conceivably need or want; and that the doors were flung wide open inviting to all. I began to marvel at this when the still small voice spoke to the depths of my being, saying, "Take peace." Just that simple, peace was there for the taking. He couldn't give it to me unless I would take it, which meant pushing aside my apprehensions. Obviously the whole experience was so blessed that it wasn't difficult to just thank the Lord for it, which filled my soul in place of the defeat and anxieties of a few moments before.

Ignorance is the night of the mind, but a night without moon or star.
—Emerson

UNITED STATES/ISRAEL COOPERATION TREATY

The action of the U. N. Security Council declaring the annexation of the Golan "null and void" and the United States' support of that resolution is tantamount to a denial of the Word of God.

Every Bible believer knows that God gave certain land to Abraham and his descendants by a covenant. (Gen. 15:18; Deut. 32:8-9). Bible-believing Americans can not acquiesce to this turn against Israel, threatening sanctions, and suspending the U. S./Israel cooperation agreement.

America needs the blessings of Almighty God right now, perhaps more than ever before in our history. It is recorded in the Bible in reference to Israel, "And I will bless them that bless thee, and curse him that curseth thee, . . ." Gen. 12:3. The Bible also quotes God as saying, speaking of the Jewish people, ". . . and I will settle you after your old estates, and will do better unto you than at your beginning; and ye shall know that I am the Lord." Ezekiel 36:11.

Can America afford to risk offending God by ignoring His word?

It is true that the United States has ignored the prophetic word of Jesus in reference to Jerusalem. In the 1973 war when the Golan, West Bank and Jerusalem were all liberated from Syria and Jordan, the United States should have recognized Jerusalem as the capital of Israel. Jesus said, speaking of the Jewish people and Jerusalem, "And they shall fall by the edge of the sword, and shall be led captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentile be fulfilled." Luke 21:24. Jerusalem is no longer under the Gentiles; it is the capital of Israel. Why does the American government continue to reject these words if America really believes them? Our Embassy continues to be in Tel Aviv.

We call upon the President and Congress to move our Embassy back to Jerusalem. The American consulate from the days of Turkey was in Jerusalem. My uncle was vice-council for years.

Israel sincerely desires that America and the free world come to realize that they are surrounded by hostile Arab nations, with the exception of Egypt, plotting and craving Israel's total defeat. And mark this: Those Arab nations will spend their last petro dollar in that mad cause. The Arabs can't defeat Israel so they are trying desperately by oil blackmail and their millions from oil, the cause of world inflation and depression, to get America to put pressure on Israel to relinquish all so-called Arab lands. God has raised up leaders in Israel and they will never do this even if they stand isolated. Let the world come to understand - one with God is a majority.

America should remember that the Jewish people waited and prayed nearly 2,000 years for the day when they could return to Jerusalem. During the British mandate of Palestine the policy of the Zionist movement was to purchase the land. When the British pulled their armed forces out and the Arab nations attacked in 1947-48, that policy ended and it became necessary to liberate the land by war. America should, of all nations, understand because America did the same against the American Indian from sea to shining sea.

The Arabs were the occupiers of Palestine because God never gave them the title, but He has given it to Israel and Judah. We should stop calling Judea and Samaria occupied territory. The Jews are not the occupiers of Arab land; they are the liberators. But that is not the bottom line. That bottom line belongs to God. And this is the word of the Lord. "The combined forces of the Soviet Union and her surrogates, including the Arab nations, will not be able to defeat Israel, neither will they be able to reach Jerusalem, because the battle is the Lord's." Bless the name of the Lord. The coming war in the Middle East is **not** Armageddon. But it will be the end of Russia Communism and Arab threats.

After over 2,500 years we are now going to experience the fulfilling of the prophetic words of the Prophet Ezekiel (Chapters 38 and 39). It is near at hand.

Briefly: Russia is moving to take over the Middle East. To do that the Soviet Union and her surrogate nations, including the Arab nations, are going to try to liquidate Israel. Plain but not so simple because, you see, God is involved. The nations involved in this pending invasion are enumerated in the Bible. Egypt is not among them. Just a few years ago Russia was in Egypt. The prophetic word says, "I will turn thee back, and put hooks in thy jaws, . . ." Ezekiel 38:4.

God turned Russia back! That portion of God's word has been fulfilled. The Lord God used Anwar L. Sadat to kick the Russians out, bag and baggage.

This coming invasion will precipitate the use of nuclear weapons, make no mistake about this - it is God's word. America can't prevent this coming war but we can develop "a formal cooperative treaty with Israel." We can help ready bases in Israel and the Sinai near Sharmel Sheikh, in some of the territory we are forcing Israel to relinquish.

We need to stop all efforts to try to pressure Israel into giving up any part of Israel for an independent Arab state. The word is clear: This will never be! Israel is **all liberated land**. The Arabs occupied the land for centuries; that day has passed.

We call upon the Administration and Congress to stop, by veto if necessary, all efforts of the U. N. to enforce sanctions against Israel. We request that the signed cooperative agreement between the United States

and Israel be reactivated and a formal treaty of cooperation be negotiated between the United States and Israel. This is in harmony with Bible prophecy.

Will some of you Congressmen please take the necessary action.

Thank you for your cooperation and understanding.

Howard Leighton-Floyd
Support Israel Association
Anderson, Missouri 64831

THE SISTERS OF THE PROPHET JOSEPH SMITH

Part 2

By Robert A. Brown

CATHERINE SMITH SALISBURY

Catherine Smith was the second daughter in the Smith family. She was born July 28, 1812 and was baptized by David Whitmer when she was seventeen years old. In 1830 Catherine married Wilkins Jenkins Salisbury in Kirtland at the home of her sister Sophronia. Wilkins Salisbury had been trained as a lawyer, but seemed to be more interested in blacksmithing. Both Catherine and Sophronia helped organize sewing and weaving groups and made clothing and supplies for the men who were building the Kirtland temple. Both of their husbands worked on the temple and also did some missionary work. However, neither were as active in the church as might be expected considering their family ties.

Catherine and her husband moved to Missouri and shared the hardships of those times. At Far West the Prophet's three sisters and their families lived together in a large rooming house. The three sisters were very close and devoted to one another and maintained a strong family bond following the martyrdom and the exodus from Nauvoo.

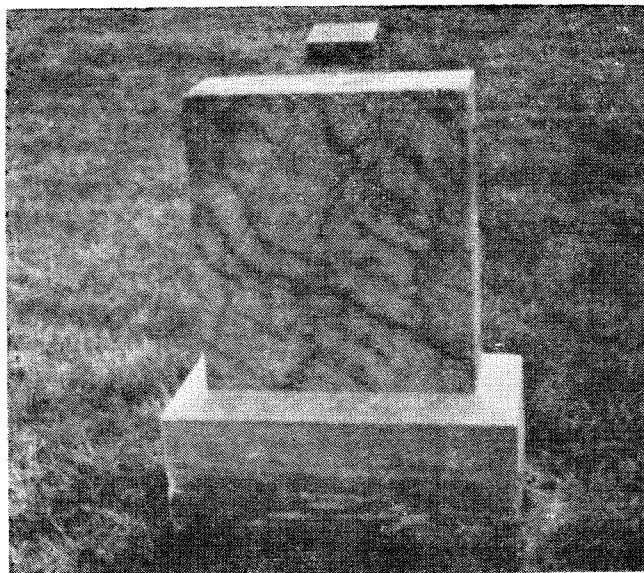
Four girls and four boys were born to the Salisburys. Frederick lived to be eighty-four and his brother Don Carlos lived to be seventy-eight. Another brother died at seventy-two.

Don Carlos spent a number of years in Nevada and was employed by the Wells Fargo Company. He was in charge of stagecoach stations in Nevada.

A son of Don Carlos, Dr. Herbert S. Salisbury, was a professor of archaeology and mineralogy at Texas A and M college. Dr. Herbert Salisbury's son W. W. Salisbury was professor of electrical engineering at the University of California and Harvard University.

Catherine's life was filled with hardship and sorrow, especially during the period of persecution in Ohio, Missouri and Illinois. During the Missouri per-

CATHERINE SMITH SALISBURY



The lettering on the stone reads as follows:

Wilkins J. Salisbury

Born	Jan. 1809
Died	Oct. 28, 1858

Catherine Smith Salisbury
His Wife

Born	July 28, 1812
Died	Feb. 2, 1900

This stone is in the cemetery just north of Webster, Illinois. Webster was known as Ramus in Mormon times.

secutions Catherine gave birth to a son Alvin in a deserted negro hut.

There are many descendants of Catherine and Wilkins Salisbury as most of their children had large families. Alvin, Don Carlos and Frederick all had eight children each. The majority became members of the Reorganized church.

Catherine was only forty when her husband died and was a widow for forty-six years. She died February, 1900 and is buried in the cemetery at Webster (formerly Ramus) with her husband in Hancock county Illinois.

The trivial round, the common task,
Will furnish all we need to ask;
Room to deny ourselves — a road
To bring us daily nearer God.

MICHIGAN STATE REUNION

The Michigan State Reunion will be held on June 19 and 20, 1982, at Maple City, Michigan. Camping is available at the Lime Lake Campgrounds. For housing and other information, contact:

Elder Conley Addington
Rt. #2, Box 45
Maple City, Michigan 49664
Phone: (616) 334-4922

Let's all set aside this week end and make it the biggest and best Michigan State Reunion ever.

Reunion Committee - Norman Trudgen
Jeff Butts
Jay Lee

A BLESSING IN PRAYER

If when I kneel to pray,
With eager lips I say,
"Lord, give me all the things that I desire—
Health, wealth, fame, friends, brave heart,
religious fire,
The power to sway my fellow men at will,
And strength for mighty works to banish
ill"—

In such a prayer as this
The blessing I must miss.

Or if I only dare
To raise this fainting prayer:
"Thou seest, Lord, that I am poor and weak,
And cannot tell what things I ought to seek;
I therefore do not ask at all, but still
I trust Thy bounty all my wants to fill"—
My lips shall thus grow dumb,
The blessing shall not come.

But if I lowly fall,
And thus in faith I call:
"Through Christ, O Lord, I pray Thee give
to me
Not what I would, but what seems best to
Thee
Of life, of health, of service, and of strength,
Until to Thy full joy I come at length"—
My prayer shall then avail;
The blessings shall not fail.
—Good Tidings.

Whatever the task, should anyone ask,
There truly is sense in sticking;
Even a stamp's real worth begins
When it stays on after a licking.

WORK TODAY

Think not of good thou'lt do tomorrow,
Begin to do that deed today.
Wait not until the sun is setting,
Now is the time to work and pray.
Boast not thyself of plans for future,
Grasp time by forelock even now.
Procrastination steals the moments,
Its subtle inroads ne'er allow.
For thee may never come tomorrow,
The Master says, "Go work today."
Redeem the time; the days grow evil.
Fast, fast the hours flit away.
Soon we shall enter into comfort
Where we shall know as we are known.
For we will reap a blest tomorrow,
And gather fruit as we have sown.

WHATSOEVER HATH LEFT

Rejoice and give thanks all ye
that are called to leave
wife, children -
parents, friends -
those nearest
and dearest -
That He may occupy the citidal of
thine heart, and for His sake
ye serve His cause
far from them.
Instinctively, take them first and
leave them in His loving care
under His protective custody -
. . . where else?
The only safe place for all that are
precious to thine heart is
in thy Father's hands, therefore
Place them in His keeping -
every morning -
every noontime -
every evening -
Yea, again in the midnight hour
of anxiety.

He will give you rest, peace, joy;
See and experience the 'lightness'
of his 'burden'
The 'easiness' of this His 'yoke'
When He bears it with thee.
By putting all these 'first'
into His hands
He, the King of the Kingdom
sustains thee.

D S

PHOENIX LOCAL NEWS

Hello again from the Phoenix Local. We had our annual business meeting on January 20, 1982. Jim Lacy was retained as pastor, with Jay Moser continuing to assist. Rhea Housknecht will again be our secretary and Doris Housknecht was re-elected as treasurer.

Don Bentz will remain as our Bishop's agent. The librarian position will be filled by Jim Bartlett. Karin Malone has two years remaining as historian. Patsy Yates continues to be our pianist, with Doris Housknecht as her assistant.

Custodial care for our church will be provided by Gordon McCann and Harold Gill. Betty McIndoo will continue her job as chorister, and song leaders are Chris Moser and Annette Yates. Our youth coordinators, Bill Malone and Jay Moser, have one more year to serve.

Maintenance work at the church will be done by Duane Ely, chairman, and Andy Brown and Gordon McCann. In charge of welfare, will be Jackie Bentz, chairman, Bertie Berniger, Jackie Lacy and Marlene Oar assisting. The program committee was retained. They are Chris Moser, Marlene Oar and Michelle Yates.

The Phoenix Local's "Hand of Fellowship" will continue to be edited by Karin Malone and Jackie Lacy. Their staff will remain the same as last year, with Laurie Bartlett added to assist Don Bentz with the art work.

Our audio-technicians for 1982 will be Gordon McCann, Harold Gill and Joel Yates. Advocate reporter will again be Meredyth Baskett.

Apostle Don McIndoo and Elder Jim Yates (now retired from the Phoenix Fire Department) left the first week of February, on a missionary trip to Yucatan. We miss them and wish them God's loving care.

During 1981, we had six baptisms, four blessings, three ordinations and one marriage. Total membership as of December 31, 1981, is 130.

Your Phoenix Reporter,
Meredyth Baskett

OKLAHOMA CITY NEWS

Our little local began our new year by meeting in the Kimball home. Our second January meeting was at the Elwell home. At both these meetings we had a smaller attendance than usual. Sore throats, coughs, and other temporary ailments have been aggravating us too.

At our first meeting in January, Brother Frank Fann's sermon was very appropriate with eleven resolutions for us to ponder and consider. Everyone listen-

ed intently and in their hearts they very much hope they can do better during 1982.

Of these eleven resolutions, I will mention only one. I chose this one for I believe we all, at one time or the other, get careless. Brother Frank resolved: To watch what I say about others. He read in James, chapter three, these words of wisdom. ". . . the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things of the sea, is tamed, and hath been tamed of mankind; But the tongue can no man tame; it is an unruly evil, full of deadly poison, . . . Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not to be. Doth a fountain send forth at the same place sweet water and bitter?"

Our second meeting in January was our sacrament service and of course, was preceded with our Sunday School lesson. The lesson was from the sixth chapter of Matthew. Our scripture for the Sacrament service was Mosiah 2:20-50. This is part of King Benjamin's speech to his people, which ends this way: ". . . I can not tell you all the things whereby ye may commit sin: for there are divers ways . . . But this much I can tell you, that if ye do not watch yourselves, and your thoughts, and your words, and your deeds, and observe to keep the commandments of God, and continue in the faith of what we heard concerning the coming of our Lord, even unto the end of your lives, ye must perish."

The first service in February was held at the Kimball home. Elder Marvin Case and his family, Edith, Diane, and Benny, were our guests. Brother Marvin spoke another one his inspirational sermons on "Love." The Sunday School lesson was from the Book of Mormon. We are looking forward to the time when they can come again. Benny says he can come in June. See you then, Benny.

"One sweet hour with Jesus every day! How it helps the soul along; How it cheers the heart along the way, like the music of a song," sang those of us who gathered together at our February 28 worship service. Charlotte Homer was inspired when she wrote the lyrics of this beautiful hymn, as was Fredric Pease when the melody came to his mind and soul. I mention this inspiring hymn because it set the theme of thought for the day. The beautiful, spiritual prayers that were offered in praise and thanksgiving warmed our souls. The humble testimonies began by giving praise to the Lord for answered prayers, for happy families, and thankfulness for the opportunity we have to meet together. It seemed we felt the need to say, "I believe the Lord Jesus Christ is the son of God."

The simple truths that we have all heard all our lives, somehow, took on deeper meaning for us this day.

The sacrament service was preceded by our Sunday School lesson taught by Brother Frank and by a sermon given by Elder Gary Housknecht. Our Sunday School lesson was from King Benjamin's proclamation to his people. (Mosiah) This wise man asked his people (and others) to be full of love and willing to yield to the enticings of the Holy Spirit.

Brother Gary's sermon was "Visibility of the Church." As we listened we realized that each of us was the Church and we represent the Church of Christ wherever we are.

All our Sundays of worshipping together are very special to each of us and this last day of February was no exception. We had more guests than we had members. When Independence comes to Oklahoma, they bring a new dimension of worship with them. Their sweet spirits, their beautiful singing voices, and their prayers of praise are an inspiration to us. Thank you for coming for we know it is a hard gruelling trip. When I make mention of sweet singing voices, you know I mean Gary and Neva Housknecht. When they sang "Face to Face," we truly had the sincere hope that we will be worthy of such a blessing.

As we gathered around Mike and Barbara Martin's table to bless the food, we made a big circle. We held each other's hands in brotherly love and I counted twenty-two happy faces. Our guests were: Smith (Buz) and Sue Brickhouse, Bob and Jennifer Oldham, and the Housknechts from Independence; Becky Fann from Warrensburg; Donna Martin's friend. We extend an Oklahoma welcome to any who can come our way.

May the good Lord bless and keep you, is my prayer.

Alzada Massey, reporter

COLLINS LOCAL NEWS

On January 10th, 1982 we had such bitter cold that many cars wouldn't start. This had a tendency to narrow down our attendance at church. There were approximately twelve of us who made it. Gratefully, I was one of them. We met in the annex, as close to the furnace as we could. Brother Larry Shaw was in charge. He was to preach to us that day, but somehow our round-table discussion in Sunday School lasted until 12:00 noon. We discussed our needs, our wanting to share the gospel, our responsibilities, the missionary effort, and the things that influence us. We talked of our weaknesses and temptations. Brother Allen Kauffman pointed out that God uses our weaknesses to His glory. (Remember the fishermen vs. the Pharisees.) All in all we had a discussion well worth braving the cold to attend.

The following Sunday brought a lot of smiling faces and grateful prayers of thanks for the return of one

of our "special people." A little before time for services began the back door opened and, with pillow in hand, in came Brother Leon Yates. All of us wanted to hug him, but in view of his recent back surgery, decided to let a hand shake do for the time being.

There were other reasons for so many smiling faces as our guest speaker for that Sunday was Brother Roland Sarratt. He said, through tears, that he was "repetitious," preaching the "same old gospel," but felt privileged to join his voice with those who've gone before him. He asked the question, why are we here - on earth? That we might have joy, that we might experience something, was the answer. To all things there is an opposition: joy-sorrow, love-hate, good-evil, etc. It is God's wisdom that these things are. Jesus was a "man of sorrows," not because of his sins, but because of the sins of others. (Isaiah 53:3-5) John 16:19-22 shows sorrow turned to joy. II Corinthians 7:8-10 shows sorrow turned to repentance. He closed with Isaiah 35:10: "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Our pastor, Oren Caviness, spoke on "safety and security" January 24th. He said there is no physical safety for man. (Earthquakes, atomic war, volcanos, etc.) Yet man needs to have a feeling of safety. True safety or security is **not of the body, but the mind. Those** who have that knowledge of Christ keeping the soul have, no fear. Obedience to God's commandments is our security. It's our duty and privilege to find out and keep God's commandments that we might be able to say as Paul said, "I have fought a good fight . . ."

The 31st of January found us with more ice and snow - to the point of dismissing church for the day. However, with a couple of phone calls a few of us who live close decided to have a Sunday School class anyway. Just as we were starting, Myles and Lynda Yates from Preston drove in. We had a wonderful class. What's that verse about "Where two or three are gathered . . . "?

February 14th, Valentine's Day, Brother Jim Shaw was our speaker. He said we need to share the gospel - don't be afraid we will lose something. A salesman that is down will not sell anything. It's the same way with spreading the gospel. If you're down you won't get people to come to the gospel. He then spoke of Christians as the followers of Christ. These followers together form a church, being then a body with different duties and functions. We each have a responsibility to spread the gospel - plant the seed, as in the parable of the sower, and, when given the chance, water it - God will give the increase.

Brother Marvin Case came to break the bread of life to us as our guest speaker for the month of February. He gave the most power-filled sermon I believe I have ever heard. He spoke on love and how this

love must be communicated to one another to be understood. He read the story of the Prodigal Son and made it so plain and well understood that I felt as though I was there. His sermon was so powerful that I wasn't able to take but these few notes. As I look all over my notes I found a place where he spoke of the "POWER of God" and I wrote simply, "I can't explain." It was exceptional and we were all grateful to have heard.

In closing I'll leave you with a couple of thoughts from our Sunday School class. We were reading about John the Baptist and the fact that many conformed to his message because he refused to conform to them. Do you know what a chameleon is? I think I was the only one in class who didn't. Anyway, it's a lizard that can change its color according to its environment. The point is, we need to dare to be different as John the Baptist and not be a chameleon. Good thought!

I would ask for your prayers for my mother, Leora Martin. She has suffered another stroke and has quite a problem in keeping her food down. She has been administered to three times and is improving, but is very weak and terribly thin. Thank you for your concern and past prayers. God bless you all.

Your reporter,
Czerna Kauffman

EAST INDEPENDENCE LOCAL NEWS

Sunday, January 31st. was a beautiful day on which we met together once again with our Brothers and Sisters from the Temple Lot. Due to their remodeling we were lucky to have them meet with us again. The church was filled and I'm sure our Heavenly Father was pleased. If only we could fill our churches every week like this, with those who hunger to hear the Word of God. We heard a lovely special sung by Sister Martha Bruner and Sister Margaret Gill, and then we watched as Bradley Allen, son of Pat and Michelle Fisher, was blessed by his uncle, Elder Frank Fann, and Elder Roland Sarratt. It certainly is a wonderful ordinance God gave us in allowing us to trust our little ones into His care.

Following the blessing we were filled with the Spirit of God through a wonderful sermon given by Elder Marvin Case.

That evening we were again privileged to meet together to hear the council of God through an inspiring sermon by Elder Albert Leighton-Floyd. The entire day was one of closeness through the common bond of our love of Christ.

We were invited to the Temple Lot local the following Sunday to partake of the sacrament together and share in their joy of the newly remodeled sanctuary. I regret to say I was unable to attend due to being out

of town, so I'm unable to report on that meeting, but we thank them for sharing with us their happiness.

We'd like to take this opportunity to congratulate Terry and Linda Affholder on the birth of their daughter Jennifer Irene. She was born on February 15th. We're glad to hear they're both doing well.

One of the greatest blessings God can give us is the birth of a healthy baby. We thank Him for these two little ones, and for all the other blessings He has so willingly given.

Love to all,
Melissa McGhee

NEWS FROM TEMPLE LOT

I'd like to extend greetings to you from everyone at the Temple Lot. I also wish to apologize for not writing sooner.

We have had a lot happening here. It seems we're in the midst of a baby boom. Here is a list of our new little bundles of joy: Samuel Bryce, son of Scot and Catherine Harris; Christine Elizabeth, daughter of Mark and Kathy Harris; Paul William, son of Jim and Bonnie Case and David Reuben, son of Janice and Gary Welch. Our future moms and dads are: Linda and Terry Affholder, Donny and Bonnie Case and Gerry and Cindy Case. (I hope I haven't forgotten anyone).

We are all very encouraged by the wonderful things happening for Tom Caviness. Dan Lawrence and Mark Harris devised a typewriter computer system that Tom now uses to communicate with visitors! Please remember him and his family in your prayers.

Many men put in a lot of time to help remodel, install new pews and make the church look so nice! Thanks so much.

We were glad to welcome Gary, Neva, and Oliver Housknecht back to Independence. I'm sure they are missed in Phoenix.

We look forward to having Warren and Mary Johnson back with us at the end of February.

The weather here has been very cold and snowy as it has been most everywhere, except maybe in Phoenix! We do feel blessed to have warm clothes, a home and food.

Let us remember those who are struggling with their health, especially in this weather, and all those who have been affected by the many lay-offs. Let us also be studying for and praying about the coming conference that God will fill our hearts with charity, understanding, patience and wisdom.

God Bless you all,
Cindy Case
Temple Lot

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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"Mexico, Land of Contrast" — A 50 minute slide program with taped narration about how archeology supports the Book of Mormon.

"Out of the Dust" — A 55 minute slide program with taped narration about the story told within the Book of Mormon.

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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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Send all orders to: General Sunday School Association Treasurer, Church of Christ (Temple Lot), P. O. Box 472, Independence, Missouri 64051-0472. Price Each

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