

Zion's Advocate

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

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The Old Lamp

A lamp once hung in an ancient town
At the corner of a street.
Where the wind was keen and the way was dark
And the rain would often beat;
And all night long its light would shine
To guide the traveler's feet.

The lamp was plain, and rough and old
As it weathered the storm alone;
And it wasn't a thing of beauty
That a man would care to own;
But no one thought what the lantern was
'Twas the light that within it shown.

That lamp is the frame of a human heart
Who seeks, tho' it's worn and tired,
To shine for God, and to show the Road
To souls who have gone aside!
You are the lantern - a thing of naught;
But Christ is the light inside!

Author Unknown

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ORIGINAL ARTICLES

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Editorial . . .

A MINORITY VIEWPOINT

Some may consider it wrong for me to express my feelings so openly in the church paper, but I have become aware of a certain situation which I feel warrants a reaction by those directly concerned, specifically the church membership. I am addressing myself to the April, 1982 General Conference and the hurried manner in which it was conducted.

It is true that in years past we have sat through long hours of deliberation during our conferences, and also, it is true that I have been one to voice my complaints about our long, exhausting and often confusing efforts to do business. Many times we have chased ourselves in circles with nothing worthwhile to show for our efforts.

Such experiences seem to justify a greater effort to reduce unnecessary discussion and debate in our sessions. Our last conference was a definite move in that direction. However, a closer look at what was done at that conference, and what was sacrificed to accomplish our speedy actions, reveals the possible, and probable establishment of certain precedents that eventually if not already will be to our detriment. If we are willing to honestly look at ourselves, as a church organization, we might see a reflection that presently we are afraid to see and unwilling to acknowledge.

I only present my personal viewpoint and reaction

to what happened. My criticisms may seem harsh but sometimes I feel we desperately need constructive criticism.

The events of our last conference were rather startling to me, but they shouldn't have been because I've been watching the trend of the former conferences. Over the years we have had difficulty in the election of officers because so many people have declined serving in the various offices and committees. The number who have been willing to serve have become just a very few in recent years and it seems to be an absolute necessity to reelect the same people year after year.

It is difficult to understand why this is; more than enough counsel has been given in this respect. As I look about me in the congregation here in Independence and those of the various locals in Missouri, I see many young, eager faces which appear to indicate a willingness to serve the Lord in this work. Am I being deceived or is the general church missing an opportunity in gaining much needed help from its own people?

According to our past practice, the business of the church and the election of its officers is to be done by the voice of the people. This is our responsibility, our privilege and our duty being church members. Our election of officers, however, has not been done as the parliamentary procedure was designed to be. Usually we do

not choose them by nominations, but by motion. By making a motion, such as, "I move that so-and-so succeed himself," we cut off any opportunity for an equal choice which in reality is an unfair practice. It makes it very difficult for anyone else to present a candidate of their particular choice. A motion, in electing officers, usually indicates a desire to block others from choosing someone else. Actually it is a discourteous and inconsiderate thing to do, whether we realize it or not.

Sure, we can go the route of motions in electing our officers, but it usually becomes quite a hassle and can be very confusing. Whereas the simple procedure of nominations can give equal opportunity to all and will allow for a greater guidance by the Holy Spirit.

Prior to the 1981 conference, I consulted with the apostles about the need to find willing workers for the editorship of the Zion's Advocate, hoping that some of the younger members would accept this responsibility and relieve us older members. They were unsuccessful in getting any young people to accept the jobs on such short notice. I have no complaints about the two associate editors that they were able to get to agree to accept this work for they have been very willing and capable workers. But the apostles' selection came in the form of a recommendation to the 1981 conference. In this process a precedent was set. Not only were the editors of the church paper preselected at the 1982 conference, but eight out of eighteen officers and committee persons were preselected by recommendations coming from the council of apostles. (In this count of 18, I did not count the general church representatives or the general church business manager; to my knowledge the apostles and bishops have always made recommendations for these officers and rightfully so.)

It is quite evident that the preselection of officers helps expedite the business which we have found in years past to be so tiring and time consuming, and as a result, it may seem by many that this past conference was a big step in the right direction. But I don't see it that way. I'm not trying to lay blame on the apostles. I know they are doing what they feel is right. Actually the preselection of officers by the apostles was merely the next step in the direction we were already going. They took the responsibility that the church body has been trying to rid itself of for some time.

It was too easy for us to divorce ourselves of that awkward and time consuming job. The attitude at conference has been, "reelect everybody to the same job and get it over with." Our minds seemed closed to any alternatives with no real sense of spiritual guidance anywhere present. Now we are at the point of yielding up one of our most valuable privileges of free choice into the hands of those who are already burdened with major responsibilities.

Lest you fail to understand what I'm saying, let me put it plainly: the job and responsibility of **choosing out**

and electing the church officers and committee persons belongs to the general church body as represented by the general church conference; it is not the responsibility of the council of apostles.

This is not all that is our responsibility. It is our responsibility individually to be willing to be elected to these jobs. If you think it is a bother to choose out the candidates, consider the time and effort that is required in some of these jobs to which you are electing them. Are you willing to do your part if you are chosen to serve? Are you willing to give up some of your personal time? Are you willing to see a job through to its full accomplishment?

I realize that I'm in a minority, possible a minority of one. And I know that at least in one aspect I'm airing a gripe that I've had for a number of years, that being the election of officers by motion rather than by nomination. It is evident that the majority of people favor the use of motions because it has become such a common practice among us. So I know that my position is unpopular and that I might do well to keep it to myself. But what I saw happen in those two days of conference (1982) awoke me with great alarm, so much so that I don't feel I can keep still any longer.

During our first several hours of business on Monday, it seemed to me that we had a runaway: we just couldn't get the election of officers over fast enough. We didn't even wait until we had first reading of all the documents on the table. We whizzed through our business until the latter part of the afternoon session when we seemed to come to a complete stop. We took up the consideration of the budget. Would you believe that the almighty dollar is still the number one issue in our church conferences? "What's happening to MY TITHING?" is the big concern among many of the people.

It was obvious to me that the audit and the budget are our main topics of concern in our business sessions. We pour over the pages of the audit for every discrepancy. Does this tell us anything? Have we become too material minded?

Please don't misunderstand me. It is right that we discuss our financial affairs during our conferences; that is the place to do it. The thing that was so wrong in our last conference was that our money affairs seemed to be the only thing of any real importance to us.

My simple belief is that if we took care of the work that we are commissioned to do, that the Lord will bless us not only spiritually but also temporally. But we are not giving Him a chance to do it. We have become too lopsided in our cares for money matters. We need to loosen up on those cares and put forth more equal efforts in our other responsibilities, especially in those things that deal more directly with the promoting of the gospel of Christ.

I realize that I am somewhat idealistic in my thinking, but our present situation is a direct contrast to what I feel we should be experiencing. My complaint is, first: that it seems that no one wants to serve in these menial jobs; and second: no one wants to be bothered with having to think about choosing out the candidates for these various offices.

Is it wrong for me to think that these offices are important enough for us to seek for special inspiration and guidance in making these selections? All but two were reelected to the same office (by motion) and those two undoubtedly would have been reelected had they not declined. This is no longer a trend; it's a legitimate practice confirmed by the leading counsel of the church. We have narrowed our scope of possibilities in selecting from the church body the talented and willing workers that in all probability only need a chance to prove themselves and a little encouragement.

I said that I'm an idealist, but actually I have a little more than an ideal to prove my point. I have my own personal experiences to prove my hope for the development of this people in qualifying for the various duties of these offices.

When I joined this church I virtually had no experience in public speaking or writing, nor did I have a natural talent in either of these. I couldn't put an intelligent sentence together verbally or otherwise; I had only a high school education. Also I had no desire at all to be active in this kind of work. What I've been able to do might be judged good and inspirational is strictly the doings of the Lord and I claim no personal credit whatsoever.

If it can happen to me, this kind of miracle, I know that it can happen to many others when the need arises. We can't make it happen, but we know that it can happen. The main thing is that we must give opportunity for it to happen. We must not close the door by which it can happen.

My testimony is that God works miracles in people's lives by granting them abilities that they never would have had except they yield themselves to His will. We all know this by our own experiences. In this simple truth I find great comfort and strength. In fact, I delight in seeing the Lord's hand in turning people around and grooming them in His own special way. I rejoice in His unpredictable and unlimited powers and persuasions that He uses to prepare His people. I urgently feel the need for us to keep alive this special guidance and inspiration.

We need help, there is no question about that. But we need to feel inspiration and guidance by the Spirit of the Lord in making our choices and in doing our business. If we become too regimented in our business affairs, we will lose the much needed inspiration that is forthcoming from the Lord.

I know that I'm seeing this from a different viewpoint than many of you see it, but I feel led to express my concern that we, as a church, might at least be aware that there is an objection to the trend that we are following. Please think about this and pray that God will show us, not only what we're doing wrong, but how to correct it.

Your brother in Christ,
Roland Sarratt

FUTURE GREAT EVENTS - A DISCUSSION

We are rapidly approaching the conclusions of all things as we now know them. As is so often true, there is considerable confusion, not only as to what those concluding events will be, but also their sequence. Particularly is this true of the great tribulation. Contrary to the belief of some, the Bible does not give us the duration of that dreadful time, only its terminal point.

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matthew 24:29-31).

It is this event which will terminate the present wicked state. It is this event which will also usher in the wrath of God upon the nations. "And I will shew wonders in the heavens and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call" (Joel 2:30-32).

Revelation 6:12-17 confirms this thought and identifies the day of the Lord with the day of wrath. "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and

the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?"

The foregoing scriptures very adequately portray that great celestial event and the coming of the Lord as being the transition between the great tribulation and the day of the Lord's wrath. This tremendous event will thus signal the end of the tribulation and the start of the punishment of God, the effect of which will be the cleansing and preparation of the earth for the habitation of the Lord and his saints. As an aside, the departing of the heaven as a scroll occurs along with the rest of the heavenly signs just described and is an associated event separating the great tribulation from the Day of the Lord.

It is clear from the above discussion that the return of Christ does not immediately usher in the thousand year reign of peace. Rather a period of cleansing must first take place, via the wrath of God, but which is expounded fully with the opening of the seventh seal containing the seven judgments of God. The fourteenth chapter of Zechariah confirms these events which are to follow our Lord's appearance, namely, the final discomfiture of the invading armies who have come against Jerusalem to battle and the great plague which will be visited upon them to their destruction. Even then after peace is established, not all will yet have been converted to the Lord, for those nations which will refuse to come up to Jerusalem to worship the King will suffer further punishment.

It is therefore evident that the transition from the present wicked conditions to that of perfect peace and righteousness will not be an overnight or instantaneous event. The Book of Mormon tells us that it is because of the righteousness of the saints that Satan is bound. This record also portrays a period or time in which the wicked are purged out of the vineyard in preparation for the righteous. As the evil fruit was removed, the good fruit again began to prosper. This process continued on until finally all the evil was cast away and only the natural fruit remained. And so for a long time (the thousand years) the Lord of the vineyard laid up fruit unto Himself. See also 1 Nephi 7:50-62 and 2 Nephi 12:80-95 both of which confirm these thoughts. "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem" (Isaiah 4:3).

What of Daniel 12:1-3? "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time

of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

It should be obvious that the prophet here is covering a large expanse of time in these few short verses. For example, verse 2 covers both resurrections as if they were a single event. But we know from other scriptures that the righteous are to come forth in the first resurrection while the wicked do not do so until the second resurrection. The Book of Mormon makes it clear that those who come forth at the sound of the second trump do so to their everlasting shame. See Mosiah 11:133-135. According to Revelation, the rest of the dead (those not brought forth in the first resurrection) lived not again until the thousand years were finished.

The time of trouble also mentioned in this prophesy (Daniel 12) must surely refer to the great tribulation and probably the day of wrath as well. Interestingly, however, as we are not told the duration of the great tribulation, but only its end point, so we are not told the duration of the day of the Lord, but only its beginning point. As we saw above, that point is the same for both. I would therefore like to offer some thoughts for consideration.

It is the writer's contention that the great tribulation and the time of the heathen referenced by Ezekiel is one and the same. While it is true that the time of the Gentiles were to be filled when Jerusalem was no longer trodden down of them, it is the writer's thought that the rise of the heathen to power commenced in the very same year that events began to transpire to free Jerusalem and environs from Gentiles dominion. That year was 1917, the year which saw both the rise of the Bolsheviks to power in Russia and the removal of the Turkish power from Palestine by General Allenby's forces. Since then the heathen have consolidated their power to well over half of the world's peoples. The British (Ephaimite-Gentile) mandate in Palestine lasted until 1948 at which time the modern nation of Israel (though more properly Judah) was created. 1967 saw the recovery of the remainder of Jerusalem to Judah, completing a 50 year history from 1917 to 1967 (a Jubilee of sorts), in which Gentile dominion over Jerusalem came fully to an end, marking the complete fulfillment of the times of the Gentiles.

The heathen ascendancy in this century, on the other hand, has resulted in more suffering and loss of life in the whole of the pagan and papal persecution

of the 1900 years before it. In light of this fact I would like to postulate that the great tribulation commenced with the rise of the heathen power in 1917. Though we of the west have so far escaped the worst of this tribulation, we may yet expect it to reach us at this late hour though hopefully and thankfully it will be short-lived in comparison to other areas of the world.

As for the Day of the Lord, what might be its duration? "Knowing this first, that there shall come in the last days scoffers walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness and looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for the new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:3-13).

This scripture like Daniel 12 quoted earlier appears to encompass a considerable length of time. We understood that the day of the Lord began with the occurrence of the heavenly signs and the appearance of the Son of God in the heavens. We also learned that the earth was not to be burned until after evil fruit had again entered the vineyard when the vineyard would be burned with fire, or as stated in Ether 6:8, "When the earth shall pass away" or as found in Revelation 20:11, "from whose face the earth and heaven fled away."

Therefore in view of these scriptural statements, the reference in 2 Peter 3:3-13 must of necessity be understood to cover a time beyond just the events centering around the immediate advent of Christ. Therefore if the Day of the Lord commences just prior to the start of the millennium and the burning of the earth occurs immediately following the little season,

then the prophecy of Peter must encompass the whole of the thousand year period but with particular reference to events at either end of that period.

A little scriptural analysis will make this quite evident. The prophecy begins by describing conditions prevalent in the last days, that is, scoffers who are willingly ignorant of God's earlier judgments upon the earth and therefore doubting any further judgments. Nevertheless we are assured that the earth and the heavens which now exist are reserved unto fire for the punishment of the wicked. Then Peter informs us that we should not be ignorant, that one day is with the Lord as a thousand years, and a thousand years as one day. Then he goes on to tell us of that day, that day (the day of the Lord) will come as a thief in the night, in which time (the thousand years) the heaven and the earth shall pass away with great noise and fervent heat, the heavens being on fire, the earth and the works therein being burned up.

Our conclusion must therefore be that the Day of the Lord (also referred to as the Day of God or the Day of Wrath) begins with the appearance of Christ in the heavens and concludes at the close of the little season. The punishment of the wicked is effected at both the beginning and the ending of this period. We are told that this day is to be a dark and cloudy day, a woe-ful day, a day of great destruction. And so it is to be unto the wicked. But to the righteous it is a time of deliverance for they shall be hid and afterward shall tread down the ashes of the wicked. But for the wicked it is indeed a day of darkness and of anguish, for as soon as they have suffered the wrath of God upon this earth and gone through the terrible plagues of the seventh seal, hell receives them where they await the fiery indignation of the wrath of God upon them. Then when Satan is loosed, their brothers in rebellion will encompass the camp of the saints about only to meet with the fire of God wherein the heavens being on fire shall be dissolved and the elements melt with fervent heat and so the heavens and the earth fled away and there was found no place for them.

Then will come the judgment and the new heaven and the new earth. And then will come the New Jerusalem and the Jerusalem of old as prophesied in the book of Ether, verses 9-12. Then what a glorious and happy time that will be for the children of the Lord.

Harvey E. Seibel

"I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have. I must stand with anybody that stands right; stand with him while he is right, and part with him when he goes wrong."

A. Lincoln

THE MARTYRDOM

(part two)

As Joseph's head protruded from the window two balls from the outside mob pierced his chest, one near the throat the other lower down and passing through the lungs. He was also fired upon by those inside, one ball entering his back and another his thigh. He reeled forward the blood spurting from the wounds, fell among the mob outside and was dead when he struck the ground. Now that the deed was done no further violence was offered to his person. Doctor Richards had the lobe of his ear carried away by a ball that also left a scar over the juglar vein an inch in length. He drew Taylor from under the bed and hid him in the dungeon saying: "Brother Taylor I want you to live, they won't find you here." Richards was Smith's private secretary and Taylor was editor of the "Nauvoo Neighbor."

The tragedy was ended, and the perpetrators were out of reach before the guard arrived at the jail. The bodies were at first laid in a lower room of the jail building and as soon as possible were removed to Hamilton's tavern. Governor Ford with his troops when three miles out from Nauvoo, met the messenger who had been dispatched to the city with the news, arrested him and took him back to Carthage, fearing the Mormons would arise and avenge the blood of their leaders before he could place himself at a safe distance.

At Carthage he found all parties in the utmost consternation. The inhabitants were hastily packing up and fleeing for life. Old men, women and children with carts and wagon-loads of furniture and bedding and droves of cattle, hogs and mules, fled in the greatest confusion from the blood-stained town.

Doctor Richards, John Taylor, Hamilton and a Mr. Southwick were the only living persons left in town during the night and they kept watch by the dead bodies. On the next day the two corpses, wet with blood were put into boxes or rough oak boards covered with prairie hay and an Indian horse blanket, and thus were carried to Nauvoo.

Meanwhile Governor Ford had endorsed an order to the Nauvoo Legion to defend their city till help could be sent them and had also sent a letter to Emma Smith by Dr. Richards advising quiet and patience, and in twenty minutes thereafter was hurrying over the prairies toward Quincy, confidently expecting that the morrow would find only heaps of stones and ashes, to mark the place where Carthage had been. Three days later he was receiving and making fashionable calls in Quincy.

Intelligence of the death of the Smiths reached Nauvoo early in the morning after the assassination and fell with terrible effect upon the entire community.

The prophet of God had been slain by the ungodly. Their feelings were akin to those of the early apostles when they learned that Jesus had been crucified. While preparations were being made to receive the bodies at the tavern of the prophet (the mansion house), Dr. Richards repaired to the mansion house to witness the scenes with the family. His own words will best describe the heartrending details. He says: "when I first entered the mansion I found the wife of Joseph seated in a chair in the center of a small room weeping and bewailing bitterly in a loud and unrestrained voice her face covered with her hands." Rev. Mr. Green came in and as the bitter cries of the weeping reached his ears he burst forth in tones of manly grief and trembling in every nerve approached Mrs. Smith and exclaimed "O Sister Emma, God Bless you!" then clasping her hands he uttered a long and fervent prayer for her peace, protection and resignation. The first words the poor woman uttered were: Why O my God am I thus afflicted, why am I a widow and my children orphans? Thou knowest I have always trusted in thy laws? Mr. Green rejoined to her that this affliction would be a crown of life. She answered quickly: "My husband was my crown; for him and my children have I suffered the loss of all things and why O my God am I thus distressed and my bosom torn with tenfold anguish.

I passed into the next room and the aged mother of Joseph and Hyrum came up to me with a gaze of wild despair and clasping me with both hands she asked me why they had shot her dear children. Her eyes were dry and her anguish seemed too deep for tears. She passed through the room turned around went to the window and then to the door of the room where Joseph's wife was still weeping and Mr. Green still praying. In another room the children of Joseph were all huddled together, the oldest an adopted daughter, I think about eighteen. Two young boys were laying on the floor and the other two were kneeling over them mingling their grief in one wild scene of childish despair.

(to be continued)

CO-WORKERS

1 Cor. 3:9 2 Cor. 6:1

There's no too much that one can do
With small loaves and little fishes,
But given o'er into God's hands,
Used according to His wishes;
He can multiply them many-fold
To work His purpose through,
To build His Church, refine the gold,
And His work depends on you.

Vida Filley

CROSS ROADS

ONE HIDDEN CANDLE

I have often wondered what my contribution to God may have been if I hadn't tried to conceal the things that He had given me. I have sacrificed great joy in the Lord just to escape laughter and scorn. What a price to pay!

I have been raised in the Church of Christ. I have had the fulness of the Gospel since the time I was able to comprehend the things of God. Yet I don't believe any of my old school mates knew I believed in the Book of Mormon. Maybe a few Reorganized kids knew, but I never talked to them about my faith. It wasn't as if I never had a chance to discuss the things of God. I went to the same school system from 4th grade to graduation. I had to talk about something during that time.

I remember one opportunity that was lost. One of my classmates, a Reorganized girl, never wore a mini skirt or dress as was the fad then. Her dress and skirt hems were always below the knee. Now that really stood out at my school! She received much ridicule because of the stand she took. It was then that I missed one of the many opportunities I have had. I didn't stand up for her when I knew that what she was doing was right. It would have been such a simple thing to do!

Nearly ten year have gone by since I graduated and I have had countless opportunities to make a stand for God or witness for Him. Most of which have fell by the wayside. I still have the same old problem. I DON'T TAKE A STAND FOR WHAT IS RIGHT OUT IN THE WORLD! Sure I go to church every Sunday! No! I don't smoke or drink! No! I don't do the things most of the world is doing! Maybe some of those I rub shoulders with out in the world know that. I can't be sure, because I've never told them that. I know they don't know my belief in God. They don't know I believe in the Bible and the Book of Mormon!

Am I afraid of what they will say? I must be. For some reason I have been more afraid of what they will say now than what God will do at the Judgment Day! Am I not one to who much has been given? Then I must be one of those that much will be required. For the most part my candle has been hid, my talent buried, my belief in God unshared.

I cannot change those things that have gone by. But I can look to the future. And, if there is anyone who can identify with me, we can listen when God moves upon us, we can do what He asks, and we can witness of Him and His Love to those we meet. Let's uncover our candles, find our hidden talents, and do the work the Lord has for us to do!

Larry Sarratt

A GIFT OF LOVE

A young boy, following his dream,
Stumbles upon a soft rippling stream.

He is searching for peace, a closeness to God,
But most of all for a gift of His love.

He looks up to see the sun shimmering through
a dark cloud,
And with joy in his heart, he sings praises aloud.

With thoughtful eyes toward heaven, and prayer in
his heart,
He thanks his Lord and prepares for a fresh start.

Written by
Irene E. Siebel

SOMETHING TO SHARE

Dear Friend:

How are you? I just had to send a note to tell you how much I love you and care about you.

I saw you yesterday as you were walking with your friends. I waited all day hoping you would want to talk with me also. As evening drew near, I gave you a sunset to close your day and a cool breeze to rest you - - and I waited. You never came. Yes, it did hurt me - - but I still love you because I am your friend.

I saw you fall asleep last night and longed to touch your brow so I spilled moonlight upon your pillow and face. Again I waited, wanting to rush down so we could talk. I have so many gifts for for you! You awakened late and rushed off to work. My tears were in the rain.

Today you look so sad - - so all alone. It makes my heart ache because I understand. My friends let me down and hurt me so many times too, but I love you.

Oh! If you would only listen to me. I LOVE YOU! I try to tell you in the blue sky and in the quiet green grass. I whisper it in the leaves on the trees and breathe it in the colors of the flowers. I shout it to you in the mountain streams and give the birds love songs to sing. I clothe you with warm sunshine and perfume the air with nature scents. My love for you is deeper than the oceans, and bigger than the biggest want or need in your heart. Oh! If you only knew how much I want to help you. I want you to meet my Father. He wants to help you too. My Father is that way you know.

Just call me - - ask me - - Talk to me. Oh! please,

please don't Forget me. I have so much to share with you.

Okay, I won't hassle you any further. You are free to choose me. It is your decision. I have chosen you, and, because of this, I will wait - - because I LOVE YOU.

YOUR FRIEND,
JESUS

Submitted by
Harvey L. Seibel

THANK YOU GOD

Thank you God . . .

For being there all the time and not just when I need you.

For being someone I can believe in and trust when all else fails.

For showing me a way of life that's clean simple and pure.

For giving me a chance for a spiritual life hereafter.

Thank you God . . .

For the love you show me in your mysterious ways.

For the blessings you've given me, knowing I'll never be able to pay you back in full.

For my family and friends, and the mate you've chosen for me.

For forgiveness of my sins and shortcomings.

Thank you God . . .

For your guidance in decision making.

For existing and making my life complete.

For all that you do - -

Mickeal Payne

THE BEST GIFT

When I think about it, the best present you could give someone you love would have to be love itself. Think about all of the poor people in the world who can't afford to send their family and friends anything bought from a store. They must rely on how much they feel for the person inside. Love is the kind of thing that anyone can give to anything if they have a place in their heart for them. A master shows his love for a pet when he feeds it, keeps it safe and shows it special protection. People can do the same for each other. I think more people need to tell the one they love that they really do love them. You may know that people love you, but wouldn't it be so nice to hear?

Carrie Hedrick

THANK YOU LORD

Thank you Lord . . .

Thank you Lord for each new day you give to me, for earth and sky and sand and sea. For rainbows after springtime showers, autumn flowers. Winter snowscapes so serene, harvest fields of gold and green. Beauty shining all around, lilac scent and robin sound. Stars that twinkle high above, and all the people that I love. Amen

Submitted by
Kim Oldham

* * * * *

* "CROSS ROADS" is a publication of the "Young *
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* church. *

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* * * * *

And the Lord doth work by means to bring about his great and eternal purposes; and by very small means the Lord doth confound the wise, and bring-eth about the salvation of many souls."

Alma 17:36

PRAYER

Oh, Lord, You have given your word
That shall not retrain to you void,
And shall judge us at that last day.
We have believed your word
And the fulfillment thereof.
Grant us strength and wisdom
To hold fast that which we have
Midst a raging sea of confusion.
Rise, Lord, to defend your cause
For the work's sake.
Use us, weak and storm tossed as we are,
To bring glory and honor to your Name.

Amen
Vida Filey

TO FORGIVE

As one Christian lady put it, true Christians are seldom if ever guilty of what may be termed 'the dirty dozen' kind of sin. So then what are those sins which we, as Christians, need to forgive one another? A partial, possible list follows . . .

We need to forgive others . . .

- for carelessness and indifference shown in the things left unsaid and undone, as well as in things said and done.
- for not really listening - so that what we have said becomes so partially heard or so mixed with what already occupies the mind, that when repeated it is not accurate to what we actually said.
- for the good intentions that result in adding a burden instead of relieving one.
- for well-intentioned comments that wound or serve to bruise an existing wound.
- for repeating unkind, even if true, things about us or those we love.
- for not trusting us, and - or believing less than the best possible of us in any given situation.
- for adding a criticism to each compliment.
- for a comparative put down to some one when complimenting another.
- for all comparative judgments of one another.
- for sugar-coated bits of envy, jealousy or animosity.
- for appearing better than we are.
- for not comprehending the truth as we see it.
- for feeling their opinions and ways are superior to ours.
- for jostling us for position, recognition and acclaim.
- for all the things that threaten or reveal our feelings of inferiority.
- for infringing on what we've claimed as our own particular privilege, prerogative and territory.
- for being blessed with a talent we crave.
- for not recognizing and valuing the talents we do have.
- for not seeing all their flaws at one given time.
- for not being aware of the struggle and improvement we've made against our own besetting sins.

- for not knowing when they are unfair to us.
- for not loving us, - yet, - as they love themselves
- for not recognizing that in these things they need our forgiveness . . . and
- for being aware that in these very things, we do! because . . .

"Therefore thou art inexcusable, O man, whatsoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Romans 2:1.

Also, therefore, that we may cease to thus sin against our brethren in these ways, and cease to chalk up hurt reactions instead of forgiving, let us follow one of Paul's admonitions -

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Philippians 4:8.

"REND YOUR HEART AND NOT YOUR GARMENTS"

Excerpt from a Sermon by Elder Roland Sarratt

I'm going to talk about the heart; the heart of the person in the great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." In one recording it includes strength. These things are a unit in the being of each of us; the heart, the soul, the mind, and if you want to include strength, you'd have to include all the things of which you have power of your own being, to be motivated toward the being of our Heavenly Father. Did you ever think about that? He is directing the whole, the total of man, all the faculties, all the things that we can identify with that cause us to do or say or act, to be motivated toward God. This is the first and great commandment. Of course we follow that with the one that we should love our neighbor as ourselves.

I'm going to describe the heart, that it is the seat of desire. If our heart is aimed towards that which is good, and we allow our mind, our spirit, our strength, our total being to react with that then we are going in the right direction. We're headed for good. But we can go in the other direction too. If our heart is upon the things of this world, on the cares of this world, then we are aimed in that direction. We say we should do this or that, but our shoulds have to become facts, they have to be real, they have to be expressed.

"A good man out of the good treasure of his heart

bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh." Christ emphasized this on more than one occasion, that what we say is an expression of our heart. We can be pretentious, we can be a hypocrite. Once in a while to our own surprise and dismay, some words burst out and we don't even know why we say them. Somewhere along the way there was something that wasn't quite right; what happened to the desire?

People have to know what is in their heart. Paul speaks of our works as being of hay, wood, stubble, precious stones, silver or gold. And if there is a fire they are proven so if they are hay and stubble, they will be consumed, but the fire will purify the silver and gold. Just to get the picture we might wonder if our works are a big brush pile; are we focusing on something that is of the nature that can be consumed? Well after the fire has consumed the hay and stubble you might go there and kicking around find something of value, you might find some gold or silver that has endured the fire. I'm hoping that the Lord can find something within me and within each of you that is valuable. But He may have to prove that by burning away some of the false ambitions, the aspirations that are of man, and maybe some precepts along with them, or some disposition to rationalize the truth, who knows?

I have reason to believe the Lord is doing just that. I'm speaking of maybe the last several years. We have undergone trials and at the moment we don't seem to recognize that we are going through a period of trying, (proving). We haven't opened our eyes to realize it, we haven't taken it serious enough, we haven't stopped and said, "Lord, what is it you want to say to us?" Now the Lord can communicate in many ways; He can tell you something directly, to your mind; He can speak audibly to you, but He can also run you through a series of trials and tell you something you'd never be able to comprehend if it came to you in words, because the trial opens your mind. Now I'm not saying that the various ones who have endured sickness, that the Lord is trying to tell them something and not trying to tell me something. I believe that the whole of all we have gone through, the concern of all we have felt is to effect us, to make us realize the Lord is speaking to us.

We can go to Joel 2:12 & 13, "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping and with mourning;" Oh, now you say that we're supposed to be a joyful and happy people." There are times to mourn and times to rejoice. When we undergo a trial, let the trial effect us. We are to hate evil, we are to hate the pains and endurance we have to go through. Let us not be foolish about it, let us not pretend a thing. Christ said he despised the cross, he despised what he

had to endure. If you are going through a trial you feel the pains of the trial for a time, when it is relieved, rejoice and put the trial behind you, don't continue to think and mourn about it. When you undergo a trial let the Lord speak to you, because he doesn't permit that trial to come upon you except there is a purpose, though it may be hidden from your eyes for the moment.

"And rend your heart, and not your garments." In other words don't appear that you are being sorrowful, but let it be known within yourself and let the effect of that trial work upon you; and here's the important thing; "And turn unto the Lord your God." Be aware of Him. "For he is gracious, and merciful, and slow to anger, and of great kindness and repenteth him of the evil." And so we find that all things that God would give to us is encouched in the fact that he is gracious and merciful and slow to anger.

Hebrews 12: beginning at the third verse, "For consider him that endureth such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children." I believe that can be spoken to us, "My son, despise not the chastening of the Lord." The dictionary says that to chasten is to inflict punishment or suffering upon with a view to improvement. It isn't to destroy us, it isn't a vengeance, the Lord is trying to correct. We can be improved by that which the Lord inflicts upon us to purify, refine or correct. To purify is to cleanse us of what is wrong with us. I believe the Lord is going to set his Church in order in time, so he says, "despise not thou the chastening of the Lord nor faint when thou art rebuked of him; For whom he loveth he chasteneth, and scourgeth every son he receiveth. If ye endure chastening, God dealeth with you as sons; for what son is he whom the father chasteneth not?" I think every one of us have had a little chastening from our parents; some people don't like to hear that, but the Lord is doing the same thing to you and I. We are his children, and he's correcting us for our benefit. He doesn't only chasten, he scourgeth, cleans. "But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. Furthermore we have had fathers of our flesh which corrected us, and gave we them reverence; shall we not much rather be in subjection unto the Father of spirits and live?"

The Lord has one way in which we can rid ourselves of guilt, repentance. If you don't like what you have done, if you're disappointed in yourself, if you're not living up to the standard, humble yourself and go to the Lord, and seek to overcome. He'll grant some strength you never knew you had.

I'm looking forward to seeing the strength of God's

power in the church; I think we all are. We ought to concentrate on it, we ought to pray for it. I know that each of you are precious in His sight.

COLLINS LOCAL NEWS

Greetings to you all from the Collins Local. I hope this news letter finds you well and with a positive outlook for this brand new year of 1983. I'm sure as we all look back over the days spent in 1982 we see many, many things and perhaps as we look forward to 1983 we feel unsure of what lies ahead - - so do I, but know this: That same gracious God who took your hand and walked with you through 1982 is there to help you through 1983.

I think foremost in my mind today are thoughts on the Arizona Reunion. Several of us from Collins were privileged to attend. Never having been there before, I experienced something exquisite! The drive out was in itself a blessing - - to see first hand some of the beauty God has created. We stood totally in awe as we gazed across deep valleys to distant mountains. We took pictures of cactus and rocks. Everything was a fascination, but the three days we spent at the reunion far surpassed the beauty of the trip. Perhaps what attracted me most was the love and welcomeness we felt. Anyway it won't be forgotten.

On December 12th we gathered to witness the baptism of a young couple, Jennifer and Sterling Mathis. They were both baptized by Brother Joe Yates and received the laying on of hands for the reception of the Holy Ghost by Brother Joe and Brother Leon Yates.

The Sunday before Christmas was our Christmas program. We had a nice crowd and a really good program - - each one telling the Christmas story in their own way. Afterwards Brother Leon Yates gave the sermon and told of a sign he read at the hospital where Floralise Yates was. (Floralise is home now and doing better.) The sign read: It's Christmas all over the world. Then Brother Leon read scriptures to show the intentions of Christ's coming was that we might have peace on earth and love for all men - - Christmas all over the world. He said man was foretold the things that would happen concerning Christ's birth that when they transpired we would believe. He also made a comment where he stated the reason for difference in interpretation of scriptures lies in the weakness of men (lack of faith), not in Almighty God, who moves upon men by the power of the Holy Ghost.

The following Tuesday night we had our Collins Community Christmas program. It was better than ever! The songs, poems, stories, little funnies gave the sermon. The songs, poems, stories, little funnies were all so enjoyable. The pastor the Christian Church, Brother

Doug Delp gave the sermon with the use of slides. It was so good to share that evening and to feel that warmth of "Christmas - - all over the world."

Our New Year's sermon was brought to us by our pastor, Brother Oren Caviness. He asked us if we have learned kindness, selfcontrol - - things that would have been of value from 1982? Is it easier to forgive an enemy or to love our neighbor? Do we have more concern for others? We can't make a gain if we don't put out an effort. We have not tried in vain to do God's will - - and we won't TRY in VAIN! If you have plans or dreams for the future you must work for them a little at a time. We can't accomplish it all at once. He closed with a comment I thought I'd pass on. He said here's only one way to escape Hell and that's to win Heaven.

Our sister Frances Yates has pneumonia, but is at home and under the care and supervision of her own private nurse, Brother Leon Yates, who has such specific qualifications in T. L. C. that surely Frances will be well and back with us in no time.

We wish to you all a stronger faith and deeper love of God and mankind for this new year of 1983 that we might have and enjoy "Christmas all over the world" - - all year long. God Bless!

Your reporter
Czerna Kauffman

EAST INDEPENDENCE LOCAL NEWS

Greetings to all my brothers and sisters in Christ. I wish to apologize for being so slow in writing, but I'll try to fill you in on all the happenings at the East Local in the last few months.

We've had several new arrivals to welcome. Brother Harvey and Sister Irene Seibel were blessed with a son. Little Ammon Nephi may be small, but he's made a big place of love in the hearts of his brothers and sisters. In December Brother Gary and Sister Neva Housknecht were thrilled with the arrival of little, correction, big Milo Daniel, weighing in at over 10½ pounds. Little Oliber is still skeptical about his new brother, but very proud of him too! I'm sure God must smile on these little ones also.

On December 22nd we had our annual Christmas program. It seems so fitting to bring our year to a close in celebration of the birth of our Saviour. With that joyous birth in mind we can begin a new year striving with newness of purpose to love one another and serve God with all our might.

Our dear Sister Randall is home from the hospital and is improving, but is still in need of our prayers. Her ordeal has been a very long one, but she is cheer-

ful and trusting in the Lord. We hope she will be back with us soon.

Sister Edna Smith is in the hospital at this time undergoing tests. We all hope and pray for her well being.

On Sunday evening, January 2nd we had the pleasure of hearing Brother Dick Wheaton. He spoke of being steadfast in the Lord, having faith and confidence in his guidance, and doing as His Spirit directs. We could all take counsel from his words.

It was so nice to see Brother and Sister Wheaton. We were really pleased they could make time to be with us.

My prayer for the new year is to give God first place in my heart, my home, and every facet of my life. I hope we all might serve Him by serving others, therefore letting our light shine where all can see. May we all have a more loving year.

Your sister in Christ,
Melissa McGhee

CHURCH OF CHRIST at Ava

The first of December seems like a long time ago. The news of Earl Eddy's sickness and death in Flint, Michigan, touched us. Then so soon afterwards came the news from Houston of Mary Addie's sickness and then her death. There are special ties between these two groups and Ava. It would be nice if we had this much, or more, love among all the groups and members, "that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it." But caring hurts.

Brother Arthur Smith was in charge of the Sacrament on the first Sunday. He used a reading from Ezekiel 18:4, 31 & 32 and John 11:25. Cast away all your transgressions . . . and make a new heart and a new spirit . . . turn yourselves and live. I am the resurrection and the life.

Brother Art was the speaker the second Sunday and gave a pre-Christmas sermon: Some of the prophecies of the first coming of Christ and how they also apply to us. Like Abraham, we are required to walk before the Lord and to be perfect.

The announcement the third Sunday was that the city council had approved our building for use as a church. We plan to begin meeting there sometime in January.

Brother Tony Grzincic was the preacher that Sunday and took his text from 1 Peter 5:1-3, The elders I

exhort, feed the flock of God . . . willingly, of a ready mind, being ensamples to the flock. And Eph. 4:11-13, And he gave some . . . for the perfecting of the saints, for the edifying of the body of Christ. The hearer also has responsibility; without sheep there is no shepherd. Indifference is iniquity. We can do all things through Christ.

Ella Engle - reporter

THE LAMB OF THE PASSOVER

Last Sunday (Jan. 2nd, 1983) as we sat in our Sunday School class and studied our lesson, it was on the Passover which occurred in the Old Testament in Moses day. As we sat and studied and read about the Passover it occurred to me how similar it compared to the birth, life and death of Christ. As we read, they were instructed to take a lamb, beginning in the 3rd verse chapter 12 of Exodus and then in verse 5 it said that the lamb shall be without blemish. As we read in the New Testament it refers to Christ as a lamb to the slaughter, in many places. Also in 1 Peter chapter 1 verse 19 it refers to Christ as a lamb without blemish or spot. Then in verse 6 it says that the whole assembly of Israel shall kill it in the evening. Did not the children of Israel kill Christ on the cross? Then in verse 7 it says they shall take the blood and strike it on the two side posts and on the upper door post of the house. The blood was a token and when the Death Angel saw the blood it would pass over and not destroy the people therein. Is not the blood of Christ a token for us today? Christ shed his blood upon a cruel tree that we might have life everlasting. That through his blood our sins were and are forgiven.

That Sunday was a Sacrament Sunday also, where we eat the bread and drink the wine in remembrance of Christ. The scripture said also that they should eat the meat of the lamb. Should we not eat the meat of the Lamb that shed his blood for us? In Rev. chapter 10 verse 8 through 11 I believe it tells us how we should eat the meat of the Lamb - through the reading of the scriptures that we have before us. And finally, in verse 11 (Ex. 12) it says that they shall eat with their loins girded and their shoes on their feet and their staff in their hand. God wanted the people to be prepared for the journey to the Promised Land. In the New Testament they were to be prepared also. He sent John the Baptist to prepare the way of the Lord. In the first part of Mark it tells how John preached repentance. Make ready your lives in this life time and be ready for Christ and the promised land in Heaven that he has for us as Christians. And as we prepare ourselves for that joyous day when we shall see Christ face to face, let's remember what the Lamb of God has done for us and the sacrifice he made and let us make a few sacrifices for Him also.

Allen Kauffman

GOD IS CALLING BOTH THE AGED AND THE YOUTH

"God is marshaling his army
For the rescue of his truth
He is calling now to battle
Both the aged and the youth."

This means all of us, the young, the middle aged and the old. There is no place where we can sit down at our ease. Each of us has to be so careful what we choose to read, and what we choose to watch and what we choose to listen to, for the things that we fill our minds with become what we think about and the scripture says, speaking of man, "For as he thinketh in his heart, so is he . . ." Those things that we think upon become part of us; we are shaped by them into their likeness.

Galations 5:19-21, lists the sins of the flesh: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance emulations, wrath, strife, seditions, heresies envyings, murders, drunkenness, revellings, and such like, and those that do such things cannot inherit the kingdom of God. These are the ways of the world and are portrayed both subtly and openly, mixed in with what appears to be good, in stories, music and movies. By constant watching and listening to those things filled with such an ungodly way of living we gradually begin to accept it as alright. It isn't just the youth that are conditioned not to be shocked by open portrayal of such things but the mature and elderly are being deceived also.

If we are to be part of God's army we must keep our minds and hearts free of such things; we must crucify the flesh with the affections and lusts, and seeking the fruits of the Spirit, live in them, walk in them, (verses 22-25) and to do this we must fill our hearts and minds with the things that pertain to them. As Paul says in Phil. 4:8, ". . . whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

We who are now older, what a responsibility is ours; to teach, to guide, to counsel, those who are younger that they be made aware of the deceptions that are being worked into all these things that have such an appeal to the youth by taking that which is unacceptable to the kingdom of God out of our own lives. Because even when our children are grown and on their own, we cannot say, "Now my task is done," because it isn't finished then. We must continue to live a life that is an example in righteousness before our children and grandchildren; and before our friends and neighbors. We must seek earnestly, always to be humble followers

of Jesus Christ our Lord and Savior.

"You can hear his mighty summons
In the thunder of his word -
Let us then be valiant soldiers
In the army of the Lord!"

Yes, in his word we find his mighty summons; his call to each of us to come and follow him. And in his word we can find the way of truth, light and love; we can find strength for each day, with humble prayer that his Spirit will be our constant companion and guide, for we need him every hour; every moment of every day and throughout every night. The power of darkness and evil is so cunningly deceptive that we cannot stand alone, we cannot stand against it in our own strength. It seems that from every direction the snares and temptations of the adversary are being blasted at us; calling with sly deceitfulness, "come and find happiness and joy here, this is the way, everyone is doing this - so it's alright." What terrible, subtle falsehoods are being fed to the people and to our children by the followers of satan.

"Let the watch-man in the tower
Keep his post with sleepless eyes;
Let the private out on picket
Guard against the least surprise;"

We must be awake! We must be watchmen! Oh we must be on guard constantly with mighty humble prayer, and the reading of God's word. We must not fall asleep at our posts, spiritually speaking.

"For the order is **forever**,
To be ready at a word;
There must be no sleeping soldiers
In the army of the Lord!"

We must not, dare **not sleep**, for the ways of sin are pressing in around us, cunningly, shrewdly trying to lead us away from the straight and narrow path which Jesus has set before us. Yes, away from that 'Old, Old Path' where the feet of our Savior walked before us. We must keep alert with sleepless eyes for -

" 'Tis a war that calls for valor;
'Tis a conflict with the world;
There can be **no furlough granted**;
Never must the flag be furled.
We can **never cease** the conflict
Till the summons home be heard, . . . because
We have all for life enlisted
In the army of the Lord!"

No, there are no furloughs granted, in God's army. We cannot sit down and quit for a season for if we do satan steps in with all of his cunning deceptions and we are easily overcome. We must be watching unto prayer constantly; our hearts must be tuned up to him at all times in humble, thankful prayer, for we

cannot stand against the darts of the adversary in our own strength, we have no strength of ourselves. Jesus is our only strength. He is our only righteousness, we have no righteousness within or of ourselves. We have no light within ourselves, we have no life of ourselves, we are totally and completely dependent upon Jesus for everything, in everyway, yes, even for our very breath. Left to ourselves we become lost in darkness; the darkness of sin and destruction; the darkness of this world and it's way, without Jesus, we are helpless. So -

"Let us not be weary, comrades!
Let us faint not by the way! even
Though the night be long and dreary for
Soon will dawn millenium's day yes,
Let us keep the campfires blazing,
Let us **sound abroad his word**; for
There are **glorious victories** coming
For the army of the Lord!"

Jesus is our life, our hope, our being; He is our very breath. He is our Savior, and our redeemer! He is all the world to me. "I will follow none but Jesus, Jesus is the Light! the Way! Jesus is the resurrection! I will follow him today."

With love to the aged and the youth
Stella Winegar

LOOK TO THE LORD

If you're far from home and long to see
a friendly face once more
If you lie at night with your eyes shut tight
and the heart neath your bosom is sore;
Just look to the Lord, study his word,
for He is holding the door.
If your heart's in your shoes, with a case of the blues
and the world seems to laugh in your face;
If the mood you're in is making you thin
and you can't seem to keep up the pace;
Just look to the Lord, study His word,
He surely is watching your case.
If you've strayed from the path that is narrow and
straight
and the way has begun to grow dim;
If you wish to repent and follow His ways
but are stumbling in darkness and sin;
Just look to the Lord, study His word
He surely will help you to win.
Our thoughts must be pure, our word must be true
If we would reside up above;
Our souls must be bright with heavenly light,
we must look on our brother with love;
Else we must be lost on that great judgment day
And cast out from the Father above.

Elmer F. Long

A STATEMENT OF INTENTION FROM THE GENERAL UNITED WORKERS CONFERENCE MEETING

A motion was made and seconded that a statement be published in the Advocate for 5 consecutive times of our intentions to transfer the funds for the Old Folks Home Fund, collected and held by the United Workers, to a fund called Assistance to the Elderly in the Church, to be administered by the United Workers. Carried 17 for, 1 against.

A motion was made and seconded that we select a committee of 3, to be composed of the Chairman, Treasurer and one member by nomination to disburse this assistance as needed. Carried unanimously.

The selection of this committee was deferred till next year subsequent to the five consecutive publications of the statement of our intentions in this matter. Carried.

Respectfully submitted by
Irene Case
Secretary of the
General United Workers

OBITUARY

EARL J. EDDY

Brother Earl J. Eddy, age 73, died December 6, 1982 at the Flint Osteopathic Hospital. He was born in Otsego Lake, Michigan, August 3, 1909, the son of Mr. and Mrs. Joseph H. and Gertrude May (McClure) Eddy. He married Grace Myers at the Church of Christ in Flint, August 29, 1956. He was a member of the Church of Christ, Utah St., Flint, Michigan. He was also a member of the Ironworkers Local #25 and a veteran of the U. S. Army, 69th Battalion, World War II. He retired in 1972 from the Iron Workers with 25 years service.

Surviving are: wife, Grace; three sons, John F. and wife Wilma Eddy of Goodrich, Earl Eugene Eddy and Wayne F. Eddy, both of Flint; 12 grandchildren; 3 great-grandchildren; 2 brothers, Orville and wife Agnes Eddy of Burton and Harold and wife Geneva Eddy of California; sister, Pearl Giem of Flint; sister-in-law, Betty Eddy of Texas; several nieces and nephews. His brother Lloyd preceded him in death July 3, 1975.

Funeral services were held December 9, 1982 at the Miles Martin Funeral Home with Elder Edward J. Toulouse officiating. Burial was in the Flint Memorial Park.

CHURCH OF CHRIST CONFERENCES

The 1983 Minister's Conference (general membership) for the Church of Christ (Temple Lot) will commence Sunday, April 3, 1983. The business sessions will start at 9:00 A. M. Monday, April 4. A Solemn Assembly will be held prior to the conference, April 1 and 2, 1983.

The 1983 Ministers' Conference (priesthood membership) of the Church of Christ (Temple Lot) will be held Wednesday, Thursday and Friday, August 17th, 18th and 19th at Independence, Missouri.

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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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