

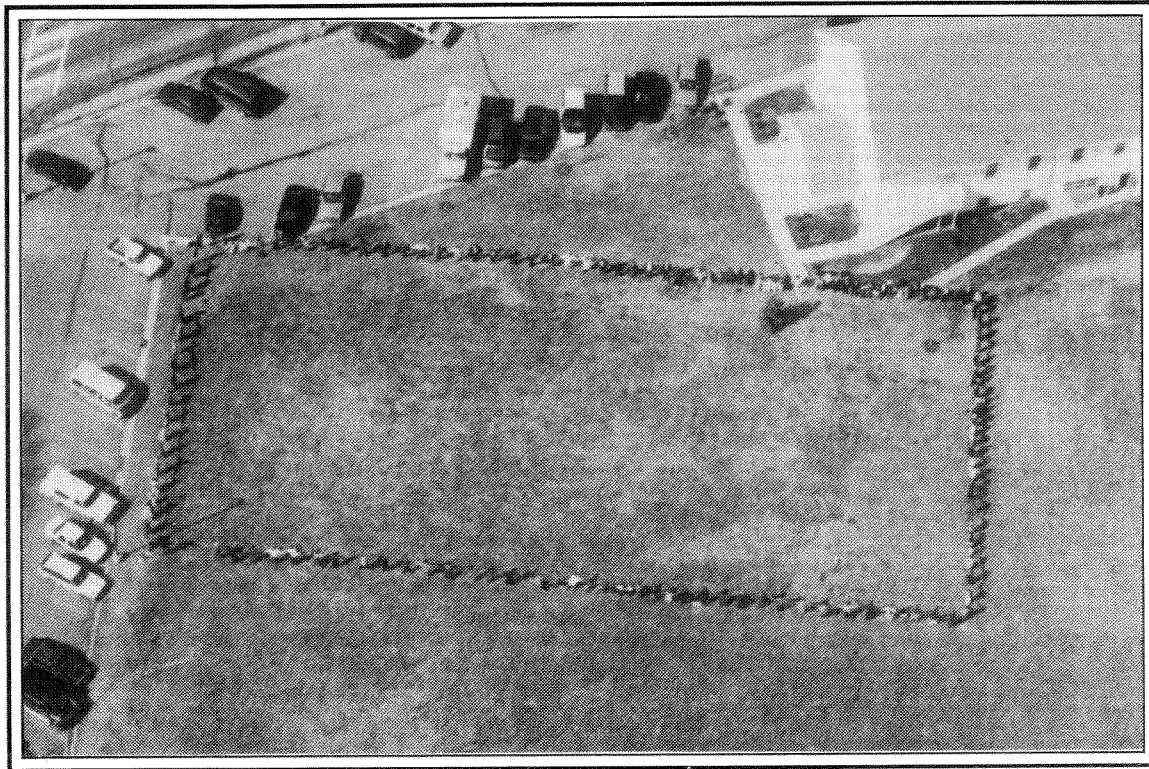
# Zion's Advocate

*"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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"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and enquire in his temple."

Psalms 27:4

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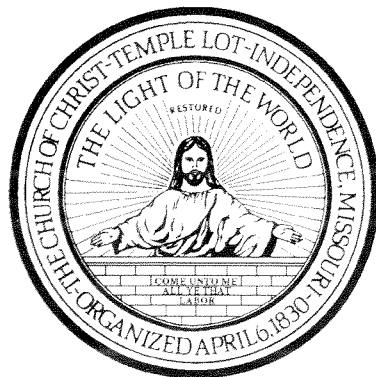
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Word Processors/Computers: We can utilize text files on IBM or compatible computer floppy disk of any size or format and nearly any word processor. If you have this capability, it is a big help to our process.

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### ZION'S ADVOCATE IS...

To promote Jesus Christ as our only Saviour;  
To promote His Teachings & His Church, the Church of Christ;  
To be a voice of warning to His people; to be Zion's advocate.

# The Generation of the GATHERING

By Elder C. Andrew Brantner

*“One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his Temple. For in the time of trouble he shall hide me in his pavillion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord” Psalms 27:4-6.*

**F**rom the beginning it has been the design of our Creator to provide a place, in this promised land of inheritance to Israel, for the gathering of His Saints. Here they will be protected from the evil and peril of the days to come. Here they will be fed of God and taught from on high. As *“Judgment must begin at the House of God”* (1 Peter 4:17), those who can abide it will receive power to go forth for the last time to all the nations of the earth, and to scattered Israel, to gather in the repentant souls of the children of men. This reception of power is often called the “endowment.” It is to be given in the Temple. Those who, by obedience and sacrifice, make themselves worthy, will build the Temple of the Lord, and will be choice in His eyes for this great work of the end time.

Sr. Louise P. Sheldon wrote these words of wise council in the *Zion's Advocate* of October 1936, pg. 114:

“We have been commanded to build a temple in

**“We have been commanded to build a temple in the place appointed for Zion, and there is no promise that the latter day Pentecost will be given in any other way or in any other place.”**

the place appointed for Zion, and there is no promise that the latter day Pentecost will be given in any other way or in any other place. The revelations that promise the endowment command the building of the temple for the endowment to be given in. Destroy one, and it takes the other.

“The endowment is to be a collective affair. It is not to be given in a scattered condition. Just as the ancient disciples were gathered together in one place, so will the disciples

of latter days have to gather themselves in the temple that will be prepared. Could the endowment be received individually, anywhere, any could claim it, and there would be no protection against false claims. It could not be told what people the Lord had chosen, or through what church he was working. There would be no sign to draw the people together and unify them. Had God left the way open, the adversary would not be slow to improve the opportunity, and there would be a Babel of confusing claims. It would be "Lo here!" and "Lo there!" As it is, the Lord has safeguarded the matter by providing for just one way and place.

"*'Yea, verily I say unto you, I gave you a commandment, that you should build an house, in the which house I design to endow those whom I have chosen with power from on high,'* etc. Doc. & Cov. 92:2. (See also 1835 D&C Sect. 95. and the *Times and Seasons*, vol. 6, pg. 784, Feb. 1845-CAB). The temple is to be builded in the place appointed for the New Jerusalem. See Section 83, paragraph 2. (See also 1835 D&C Sect. 4, and the *Times and Seasons*, vol. 5, pg. 657, Oct. 1844-CAB).

"The spot was pointed out by the prophet Joseph, and the location was dedicated. This is a fact of history, as was attested to when suit was brought to obtain the particular piece of ground familiarly

known as the "Temple Lot."

Again, quoting from Sr. Sheldon's article wherein she says,

**And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and a covert from storm and from rain."**

"To get ready for this we have two things to do: there must be repenting and humbling upon the part of the church and the individuals composing it, a drawing apart from the world and coming nearer to God; secondly, the Temple must be built.

"Let the servants of God exhort and plead for personal righteousness, but let them not evade or ignore the specific requirements to build the temple on the exact spot that was designated by the prophet of the Lord and dedicated for that purpose. Let them state that the endowment is not to be given to one here and one there, but that the disciples will be gathered together in the house of the Lord prepared for that purpose. This does not preclude preparatory endowments that may be bestowed upon individuals to help them prepare the people for the outpouring of God's Spirit in fulfillment of

His special promise. It means that we have to recognize the definite requirements the Lord has made, and that no part of His plan may be treated lightly or passed over."

Of the plan of God for this land our Brother Moroni speaks in the Book of Ether 6:3,

*"Wherefore the Lord would have that all men should serve him, which dwelt upon the face thereof; and that it was the place of the New Jerusalem, which should come down out of heaven, and the holy sanctuary of the Lord."*

And also reading from the Second Book of Nephi wherein Isaiah is quoted extensively, chap. 8, verses 66-70,

*"In that day shall the branch of the Lord be beautiful and glorious; the fruit of the earth excellent and comely to them that are escaped of Israel. And it shall come to pass, them that are left in Zion, and remain in Jerusalem, shall be called holy, every one that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a*



*cloud and smoke by day, and the shinning of a flaming fire by night: for upon all the glory of Zion shall be a defense. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and a covert from storm and from rain."*

Our brethren of the tribes of Manasseh, the Native Americans, have known and revered this sacred spot. Now clouded by the wisps of time is the story of a small pile of stones on the Temple Lot. These were brought in reverence to Jesus Christ and to pay homage to this sacred spot and the events that transpired here a long time ago. Here the Master of men was seen and heard as He gave admonition to our brothers to seek peace between themselves. To this spot they were to bring a stone each year from their home lands. In this way they might remember what was done here and remember the white God with the bearded face who was dressed in a flowing robe. I believe that small pile of stones represents how we might see the stones for the Temple come to be gathered for its building; each of the tribes of Israel bringing their gifts of sacrifice in obedience to the commandments of God. The city of Zion and the Temple will be built by sacrifice and by the gathering. To the gathered Saints God makes this promise recorded in Ezekiel 37: 26-28,

*"Moreover I will make a*

*covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set*

**The city of Zion and the Temple will be built by sacrifice and by the gathering.**

*my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, When my sanctuary shall be in the midst of them for evermore."*

A revelation received in June, 1831, is recorded faithfully in our Book of Commandments, 54:1-4, thusly,

"Behold, thus saith the Lord unto the elders whom he hath called and chosen in these last days, by the voice of his Spirit, saying, I the Lord will make known unto you what I will that ye shall do from this time until the next conference, which shall be held in Missouri, upon the land which I consecrate unto my people, which are a remnant of Jacob, and them who are heirs according to the covenant. Wherefore, verily I say unto you, let my servants

Joseph and Sidney take their journey as soon as preparations can be made to leave their homes, and journey to the land of Missouri. And inasmuch as they are faithful to me, it shall be made known unto them what they shall do; and it shall also, inasmuch as they are faithful, be made known unto them the land of your inheritance."

Indeed, in the latter days our Lord began His work to prepare a place and a people for His coming. Within a month God gave another revelation. Given in July, 1831, which is recorded in the *Millennial Star*, vol. 14, supplement, pg. 72; and the *Doctrine and Covenants*, Sect. 27 (1835 ed.), Sect. 57 (L.E.),

"Harken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land which is the land of Missouri, which is the land which I have have appointed and consecrated for the gathering of the saints; wherefore this is the land of promise, and the place for the city of Zion. And thus saith the Lord your God, if you will receive wisdom here is wisdom. Behold, the place which is now called Independence, is the center place, and the spot for the temple is lying westward upon a lot which is not far from the courthouse."

On the 3rd day of August, 1831, eight elders met to dedicate the spot for the Temple ac-

ording to the commandments of God. Following is a record by John Whitmer, Church Historian at the time,

"I hereby give a copy of the proceedings of the laying of the first log of the city of Zion. 'After many struggles and afflictions, being persecuted by our enemies, we received intelligence by letter from our brethren, who were at the east, that Br. Joseph and Sidney, and many other elders were commanded to take their journey to this land, the land of Missouri. Which was promised unto us should be the land of the inheritance of the saints, and the place of the gathering in these last days. Which intelligence cheered our hearts and caused us to rejoice exceedingly.

"And by special protection of the Lord, Br. Joseph Smith, Jr., and Sidney Rigdon, in company with eight other elders, with the church from Colesville, N.Y., consisting of about sixty souls, arrived in the month of July, and by revelation the place was made known where the temple shall stand, and the city should commence. And by commandment twelve of us assembled ourselves together, viz., Elder Joseph Smith, Jr., the seer; Oliver Cowdery, Sidney Rigdon, Newel Knight, William W. Phelps, and Ezra Booth, who denied the faith. On the second day of August, 1831, Bro. Sidney Rigdon stood up and asked, saying: Do you receive this land for the land of your inheritance with thankful hearts from the Lord? Answer from all, we do. Do you pledge yourself to keep the laws of God on this land, which you have never kept in your own land? We do. Do you pledge yourself to see that others of your brethren who shall come hither do keep the laws of God? We do. After prayer he arose and said, I now pronounce this land consecrated and dedicated to the Lord for a possession and inheritance for the saints, (in the name of Jesus Christ having authority from Him). And for all the faithful servants of the Lord to the remotest age of time. Amen.

"The following day eight elders viz: Joseph Smith, Jr., Oliver Cowdery, Sidney Rigdon, Peter Whitmer, Jr., Fredrick G. Williams, William W. Phelps, Martin Harris, and Joseph Coe assem-

bled together where the temple is to be erected. Sidney Rigdon dedicated the ground where the city is to stand; Joseph Smith, Jr., laid a stone at the northeast corner of the contemplated temple in the name of the Lord Jesus of Nazareth. After all present had rendered thanks to the great Ruler of the universe, Sidney Rigdon pronounced this spot of ground wholly dedicated unto the Lord forever: Amen."

—(John Whitmer History, chap. 9, pp. 33, 34, par. 2-9.)



In September of 1832 another revelation was received. We can find it recorded in the *Times and Seasons*, vol. 5, pg. 657, Oct. 1844, the *Doctrine & Covenants*, Sect. 4 (1835 ed.), Sect. 83 (L.E.).

"A revelation of Jesus Christ unto his servant Joseph Smith, Jr., and six elders, as they united their hearts and lifted their voices on high; yea, the word of the Lord concerning His church, established in the last days for the restoration of His people, as He has spoken by the mouth of His prophets, and for the gathering of His saints to stand upon mount Zion, which shall be the city New Jerusalem; which city shall be built, beginning at the Temple Lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri, and dedicated by the hand

of Joseph Smith, Jr., and others, with whom the Lord was well pleased. Verily, this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation; for verily, this generation shall not pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house....”

It can be seen that the Temple of the Lord and the city New Jerusalem will be built by the generation that gathers. Many have explained this in other ways and may also be correct, but I believe this revelation is telling us that the generation of saints who are willing to gather are the people who are prepared enough to build the Temple and the city. Now there will be those who are commanded to tarry (Bk of Com. 59:56-61 & 61:20) for the Lord's purposes, but even they do have need to gather in as the early elders did (Bk of Com. 63:2-3) to fulfill their preparations for the mission directed from on high, to go out into all the world and do the Lord's work with mighty strength and authority and power. This is the call to all of scattered Israel to gather home to the center place so that we might begin the work in earnest.

“For verily the sound must

go forth from this place into all the world;” Bk of Com. 59:79.

So strong are the desires of our Lord that He moved upon our Bro. Granville Hedrick on April 24, 1864, to speak the will of God by revelation to a scattered remnant of choice thusly,

“Hear, O ye people, and hearken to the council of your Lord and Saviour Jesus Christ, who are called by My name and keep My commandments, you who have sought to know My will concerning My people, who have professed My name, and entered into the new and everlasting covenant to keep all the counsels [sic] and commandments of the only true and living God; hear, then, these things which are revealed unto you by the power of His holy spirit; prepare, O ye people, yourselves in all things, that ye may be ready to gather together upon the consecrated land which I have appointed and dedicated by My servant Joseph Smith and the first elders of My church, in Jackson County, state of Missouri, for the gathering together of My saints, that they might be assembled in the day of My chastening hand, when your Lord will pour out His wrath and indignation upon the ungodly. And in as much as My church and people have been driven and scattered, therefore take counsel of Me, your Lord and director, who says unto you: Prepare yourselves and be ready against

the appointed time which I have set and prepared for you, that you may return in the year A. D. 1867, which time the Lord, by your prayers and faithfulness in all things, will open and prepare a way before you that you may begin to gather at that time” (Truth Teller, vol. 1, no. 1, p. 4).

Our forefathers were obedient to the call of God to gather to the land of Zion. To my knowledge the Church of Christ is the only church ever commanded to gather here again after the dispersion of the saints from Missouri in the early 1830's. This was a brave step of faith for this small number of true Christians. The extermination order of Gov. Boggs was still on the books. In fact, it was not until 1976 that Gov. Bond rescinded that death sentence for all “Mormons.”

In our *Outline History of the Church of Christ*, pg. 109, is an excerpt of that time,

“We were pioneers in a return movement to Missouri, our members being the first band of ‘Mormons’ to return to Independence since the expulsion in 1833, and publicly avow their identity.

“Shortly after our arrival, and acting under the counsel of Granville Hedrick, our people began the purchase of the ground known as the “Temple Lots,” that Joseph Smith and others dedicated in 1831 for the building of the temple of the Lord. This ground is still in the name and custody of the

Church of Christ, and is being sacredly held for the holy purpose in view in its dedication. Efforts in the courts and otherwise have been made from time to time to induce our people to yield possession, but to no avail."

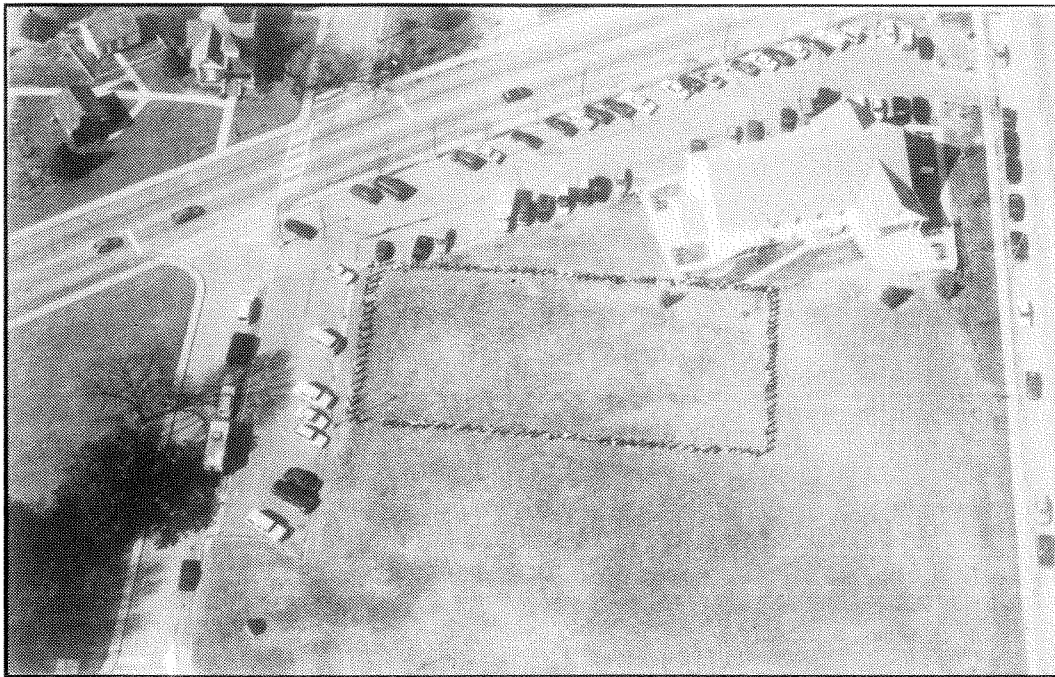
verted back to the name of The Church of Christ as it was given to be by God.

To this remnant people who are of authoritative priesthood descent from 1830 is given the charge of calling to the scattered peoples of Israel to gather

cated for the temple of the Lord.

Oh, the joy in our hearts as we circled above on metal wings. To see our brothers and sisters assembled in a unity of purpose below lifted our hearts to a higher plane.

This photo is available as a



Yes, a faithful remnant of the original Church of Christ was commanded by God to return and re-purchase the temple lot. We do hold this sacred ground in trust for our Lord to this day. It is interesting to me that no religious body has ever held possession of this parcel of earth except the Church of Christ. The saints were driven out of Jackson County and "lost" possession of the temple lot before the name was changed in 1834 to the Church of the Latter Day Saints. We were not commanded to return and repurchase it until we had corrected that error and re-

to the place God has ordained. God beckons the call for all the willing and obedient to come home. From here shall go forth a cry to the nations. From here will the windows of Heaven burst forth with everlasting joy and peace. Truth and light will emanate from this place. And to this place will the Christ come and reign for a millennium of glory. Is it not time to gather?

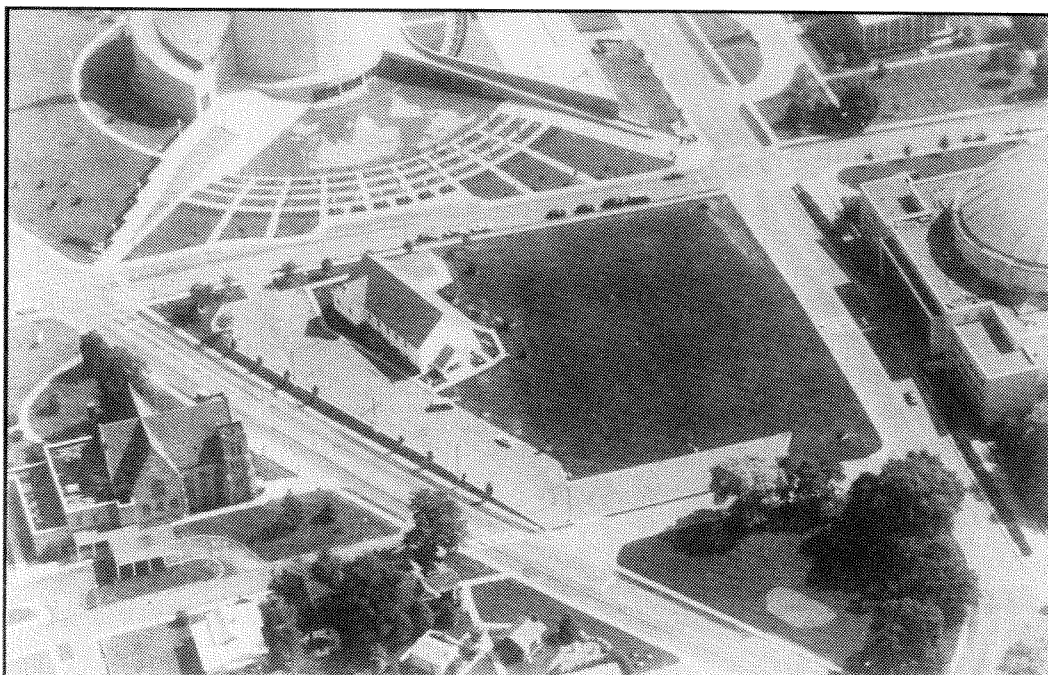
In celebration of these things several of the saints of God braved the chilly breeze on March 31, 1997, to pose for this photo. They stand upon the perimeter of the exact spot dedi-

postcard in the visitor center of the church on the temple lot. I give thanks to my Bros. Nathaniel Seibel (Copilot), Harvey Seibel (Photographer), and Sr. Melissa Seibel (Mission Supervisor) for their expert help.

On the following page is another photo taken by Elder Charles W. Brantner which shows the temple lot in relation to the surrounding area. It, too, is available in the visitor center of the church.

Whenever I fly over or drive around the center place of Zion I am caused to reflect upon the rich history that forged out





what we have today. Reading from Parley Pratt's autobiography, where he writes of a visit to the temple lot while under guard as a P.O.W. of the "Missouri-Mormon War" of 1838, he says,

"We no longer had any guard... a certain keeper being appointed merely to watch over us.... With him we walked out of town to the westward, and visited the desolate lands of the Saints, and the place which, seven years before, we had dedicated for the building of a Temple. This was a beautiful rise of ground, about half a mile west of Independence centre [the square]. When we saw it last it was a noble forest, but our enemies had since robbed it of every vestige of timber, and now it lay desolate, or clothed with grass and weeds. O, how many feelings did this spot

awaken in our bosoms! Here we had often bowed the knee in prayer, in bygone years. Here we had assembled with hundreds of happy Saints in the solemn meeting, and offered our songs, and sacraments, and orisons. But now all was solemn and lonely desolation" (Pratt, pp. 195-196).

Brother Pratt was saddened to see the Temple Lot lying waste. He knew how beautiful it had been when populated by the Saints. Surely he must have also known how beautiful it would one day be again. His heart must have yearned for that day of glory which is yet to come.

Brother Rathburn, while testifying in the famous Temple Lot suit, has this to say about that sacred spot,

"I have heard, I cannot say how many times, but more times than one, the an-

nouncement made from the stand when speaking there, that this lot was sacredly consecrated and dedicated by God for the building of his temple there. I have heard that several times. I have heard Oliver Cowdery make that statement, also heard Mr. [W. W.] Phelps make the same statement, and others in general conversation made the same statement. It was a matter of common notoriety that this piece of ground was set apart and solemnly dedicated for the purpose of the building of a temple at some time in the future, and that temple was to be used for the purpose of worshipping in" (Temple Lot Case, pp. 229-230).

But the testimony of Joseph Smith himself is the most moving to me,

"I removed...to Geauga county, [Kirtland] Ohio, in

February, 1831. Having received, by an heavenly vision, a commandment, in June following, to take my journey to the western boundaries of the State of Missouri, and there designate the very spot, which was to be the central spot, for the commencement of the gathering together of those who embrace the fullness of the everlasting gospel, I accordingly undertook the journey with certain ones of my brethren, and, after a long and tedious journey, suffering many privations and hardships, I arrived in Jackson county Missouri; and, after viewing the country, seeking diligently at the hand of God, he manifested himself unto me, and designated to me and others, the very spot upon which he designed to commence the work of the gathering, and the upbuilding of an holy city, which should be called Zion: Zion, because it is to be a place of righteousness, and all who build thereon are to worship the true and living God, and all believe in one doctrine, even the doctrine of our Lord and Savior Jesus Christ..." (*Messenger and Advocate*, 1:179-180).

It was God who selected this spot, God who has preserved this spot, God who has revealed this spot, and God who shall inhabit this spot, in glory, with His Saints. The Saints of God hear His voice and will gather.

The Church of Christ has published, for all to see, a com-

mitment of faith in our Articles of Faith #23 which says,

**It was God who selected this spot, God who has preserved this spot, God who has revealed this spot, and God who shall inhabit this spot, in glory, with His Saints.**

"We believe a temple will be built in this generation, in Independence, Missouri, wherein Christ will reveal himself and endow his servants whom He chooses with power to preach the gospel in all the world, that the promises of God to Israel may be fulfilled."

In what generation? Why, the generation of the gathering! This is the whole purpose of the Restoration; to restore the House of Israel to a oneness with each other, and most importantly, with God. Ezekiel speaks much about the restoration of all Israel, especially in the 36th & 37th chapters. Quoting from Ezekiel 36:24 & 28, we read,

*"For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. ... And ye shall dwell in the land that I gave to your fa-*

*thers; and ye shall be my people, and I will be your God."*

A most emotional story is told us in the book of Genesis of Joseph and the reuniting of the family of Israel. It took a famine to instigate the events of that gathering. Today we have a spiritual famine. And the need to gather has been magnified many times over. The Church of Christ is given the task to call all latter day Israel to gather home. The Elders of Israel are to go forth and "bring out the green twigs," as referred to in Elder George D. Cole's vision of 1870, recorded on page 131 of our *Outline History*. As Joseph of Egypt said to his brethren with tears in his eyes and outstretched arms, we say to all, "Come near to me, I pray you" (Gen. 45:4).

The invitation is as valid today as it ever was. It extends to all who will hear the voice of the Lord and hearken. The Mission of Christ is to call all to repentance. All who will surrender to His divine will are pleaded with to come home. The times are upon us. Our Lord is serving a feast in a time of famine. Let us renew our strength by taking into our hearts His bounty. Together, in perfect fellowship one, will His people be. "And they came near" (Gen. 45:4). Come near I pray you, and let us begin. Let us be called the "Generation of the Gathering."

# Bridegroom & Bride

## CHRIST & HIS CHURCH

By Priest Mark E. Hill

“For the Lord God giveth light unto the understanding: for he speaketh unto men according to their language, unto their understanding” (2 Ne 13:5).

God speaks to us in our own language. He also spoke to the Jewish people in Jesus' day. The things Jesus did and the actions He took, the Jewish people should have known the symbolism.

In Jesus' time it was Jewish tradition to arrange marriages. When a son or daughter was old enough to be married, the father would arrange for a good match for his children. The father of the young man would pay what is called a “bride price” to the father of the young lady for the loss of his daughter.

At the ceremony when the “bride price” was paid, a cup of wine would be poured and the bridegroom-to-be would drink of the cup, signifying he was willing to give his life to his bride-to-be. He then would offer the cup of wine to the young lady. If she took the cup and

drank, she was signifying that she was willing to give her life to him, and accept his life, and the couple was betrothed or engaged. Today it might be an engagement ring.

The young man would then go back to his father's house and make preparations for his bride-to-be. He would build on rooms to his father's house for his family. The bridegroom-to-be didn't know when all the preparations were ready. Only the father of the bridegroom-to-be knew. When all the preparations were complete, only then would he send his son to get his bride and bring her back for the wedding ceremony.

The bride-to-be would also be preparing herself for their life together. She would be learning how to take care of her husband and their future family. She would be preparing so she would be the best bride possible. She would be learning to cook, sew and other household chores.

When the bridegroom would be sent to get his bride, he hoped she would be prepared for him. He hoped her attendants would also be ready.



## KING'S FEAST

“And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were

bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen” (Matt. 22:1-14).

God sent prophets to the house of Israel to tell them that one of these days there was going to be a wedding, to tell them that one of these days He would send His Son to be the bride-

groom. They didn't pay attention and they slew Jesus. They also slew many of the prophets that were sent. He then took the message to the Gentiles.

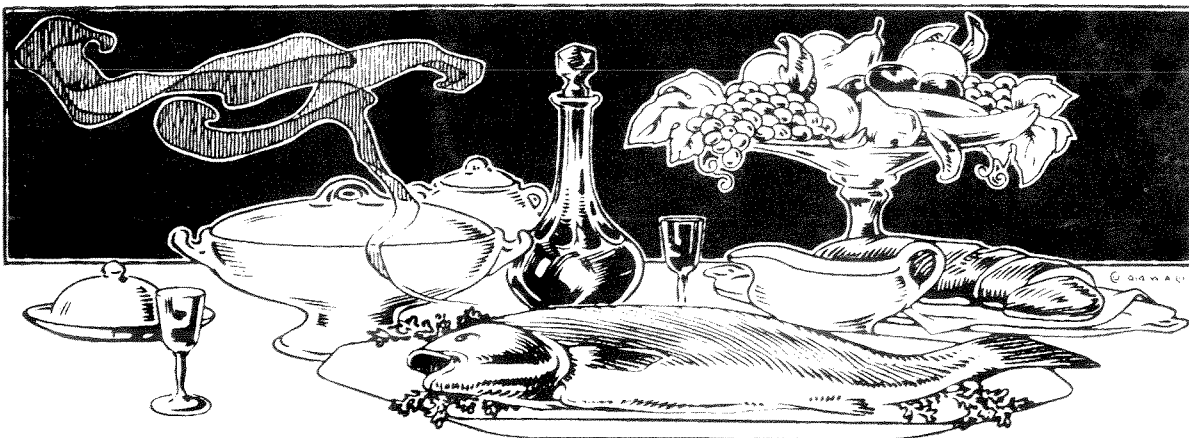
What would it be like if you were having a wedding and you sent out hundreds of invitations and no one came? How would you feel?

## Bride Price

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16).

“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's” (I Cor. 6:19-20).

“Forasmuch as ye know that ye were not redeemed with corruptible things, as





silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God" (I Pet. 1:18-21).

The price that was paid for us was the death of God's Son, His only begotten Son, Jesus Christ.

## Cup Offered

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:26-28).

Also see Luke 22:7-20.

The price has been paid and the cup offered.

## Preparing A Place

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many

mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. And whither I go ye know, and the way ye know" (John 14:1-4).

Moroni says: "And again I remember that thou hast said that thou hast loved the world, even unto the laying down of thy life for the world, that thou mightest take it again to prepare a place for the children of men. And now I know that this love which thou hast had for the children of men, is charity; wherefore, except men shall have charity, they can not inherit that place which thou hast prepared in the mansions of thy Father" (Eth. 5:33-34).

Jesus told His disciples that He would go away to prepare a place for us. As the bridegroom after he was engaged, in Jewish tradition, went away to his father's house to build rooms onto the house. The bridegroom was preparing a place for his bride. The bridegroom didn't know when all the preparations would be complete, only his father knew. When the time was right the father would send his son for his bride.

## Sent to get His Bride

"Heaven and earth shall

pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:35-39).

Things were still going on as they always had, as today things are still going on as they always have. We know not when the Son of man will return. We need to be preparing ourselves for that return.

## Bride Prepared for Bridegroom

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27).

"Let us be glad and rejoice, and give honour to him: for the marriage of the

Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God" (Rev. 19:7-9).

The bridegroom was away preparing a place to bring his wife, she was also preparing for her husband. When the bridegroom finally came for his bride, he hoped her attendants would also be ready because they knew not what day or hour he would come.

## Bride's Attendants should be ready

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the fool-

ish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25:1-13).

What would it be like if you had a wedding and all was prepared, the bridegroom and bride ready, and the attendants were there except for a few of them, and they were late and you shut the door and locked it? What would the attendants that were locked out feel like?

Are we the Bride of the Bridegroom? The price has been paid. A place is being prepared. Are we preparing to meet the Bridegroom when He returns? Are we preparing to be the best bride we can be? If we are the bride, (and I know Christ is the bridegroom,) when He comes for us are we going to be ready? We need to be ready always, because we know not the day or hour when He will come.

When a couple gets married

they make a covenant with each other and God. In Jesus' day a cup of wine would be poured and the bridegroom-to-be would drink of the cup, signifying he was willing to give his life to his bride-to-be. He then would offer the cup of wine to the young lady. If she took the cup and drank, she was signifying that she was willing to give her life to him and accept his life.

## SERVING of FLESH & BLOOD of JESUS CHRIST

"And it came to pass that Jesus commanded his disciples that they should bring forth some bread and wine unto him. And while they were gone for bread and wine, he commanded the multitude that they should sit themselves down upon the earth. And when the disciples had come with bread and wine, he took of the bread, and break and blessed it; and he gave unto the disciples, and commanded that they should eat. And when they had eaten, and were filled, he commanded that they should give unto the multitude. And when the multitude had eaten and were filled, he said unto the disciples, Behold, there shall one be ordained among you, and to him will I give power that he shall break bread, and bless it, and give it unto the people of my church, unto all those who shall believe and be bap-

tized in my name. And this shall ye always observe to do, even as I have done, even as I have broken bread, and blessed it, and gave it unto you. And this shall ye do in remembrance of my body, which I have shewn unto you. And it shall be a testimony unto the Father, that ye do always remember me. And if ye do always remember me, ye shall have my Spirit to be with you. And it came to pass that when he had said these words, he commanded his disciples that they should take of the wine of the cup, and drink of it, and that they should also give unto the multitude, that they might drink of it. And it came to pass that they did so, and did drink of it, and were filled; and they gave unto the multitude, and they did drink, and they were filled. And when the disciples had done this, Jesus said unto them, Blessed are ye for this thing which ye have done, for this is fulfilling my commandments, and this doth witness unto the Father that ye are willing to do that which I have commanded you. And this shall ye always do unto those who repent and are baptized in my name; and ye shall do it in remembrance of my blood, which I have shed for you, that ye may witness unto the Father that ye do always remember me. And if ye do always

remember me, ye shall have my Spirit to be with you" (3 Ne. 8:28-41).

When we serve the Body and Blood of Jesus Christ and the cup of wine is offered to you, when you reach for and take the cup and drink, are you remembering the covenant you made when you were baptized? When the servants that God has chosen to perform that ordinance, when they hold that cup out to you, are they saying for Jesus, "I gave my life for you?" And when you reach to take the cup and you drink of it, are you saying, "I give my life for Jesus?"

When we take bread in remembrance of Christ's body we should be thinking, "I'm going to keep my body in line with what Christ wants." Do we think that? Do we live our lives in such a way that when we take that piece of bread and eat that we are keeping our bodies, the temple that God gave us, in line with the way He would want? Do we keep it free from drugs and alcohol and other things we could be putting into our bodies?

The wine to the Jewish symbolizes passion or emotion. When we reach for and take the cup of wine and drink we should be thinking, "I'm going to keep my emotions in line with what Christ wants."

Do we have the mindset that when we are served the flesh and blood of Jesus Christ that we are keeping our bodies and emotions in line with what Christ wants? What He wants is written in the Bible and Book

of Mormon for us to read and study: how we should treat others, and handle the anger that sometimes swells up in us, that we should love our neighbor as ourselves.

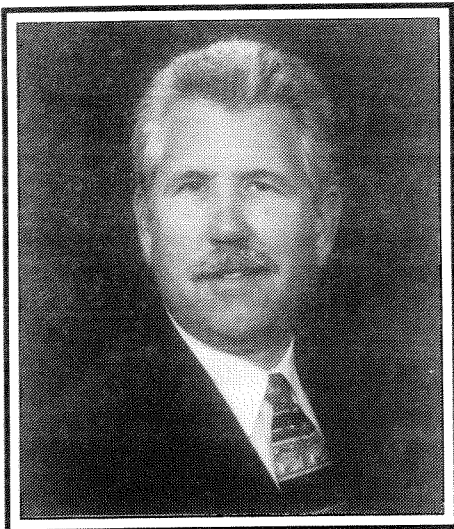
Every time we partake of the flesh and blood of Jesus Christ we should be renewing the covenant we made with Him. We need to live it day in and day out, that we might have His Spirit to be with us. We are to partake in remembrance of His body and His blood that was shed for us. We shouldn't take it lightly. If we have aught against someone or have sin in our lives, we should take care of those matters before we partake.

I want the same for us that Enos wanted:

"And I rejoice in the day when my mortal shall put on immortality, and shall stand before him: then shall I see his face with pleasure, and he will say unto me, Come unto me ye blessed, there is a place prepared for you in the mansions of my Father. Amen" (Enos 1:46).

SERIES: PART 1 OF 4

# THE LIFE OF PAUL the APOSTLE and the Cost of His Conversion



By Apostle Brian E. McIndoo

## Part 1 of 4: Paul the Man

**I**n Bible times, there was a practice of taking off (laying down) the outer garments when preparing to run or work. On one particular day the Jews were going about the business of stoning Stephen, (the first Christian martyr). Saul was consenting to his death; therefore, would watch their clothing: "...witness laid down their clothes at a young man's feet named Saul." This is the

first mention of Saul (also known as Paul), in the Bible, and we find him watching clothing. This report should not go overlooked or considered pointless information; rather, it gives us a good glimpse at what Paul was doing prior to his conversion.

In a four part series let us look at the man Paul and what he was. We may find that many aspects of his life prepared him for the work he would be called to do, but the conversion to Christianity came with a price: it required a change of nature, beliefs, ideas, and practices. According to the *American Heritage Dictionary*, convert means: "To change (something) into another form, substance, state, or product; transform. To change (something) from one use, function, or purpose to another; adapt to a new or different purpose." Let us see if Paul's conversion is an illustration of others who come to the truth of Jesus Christ, and see how Paul adapted and changed to fit the new purpose of preach-

**Paul was a member of the Benjamite tribe, and very well may have been named after the most famous Benjamite in history, King Saul, at least until this Saul (Paul) came along.**

ing a risen Savior, Jesus Christ.

We often read in our Bibles where the Lord changed an individual's name during the course of a story, but that is not the case with Saul's name. When the Lord addressed him He called him Saul. Acts 9:4: "And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?" Until Acts 13, he is always referred to as Saul, then we see the transition in Acts 13:9: "Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him."



This is not a name change; rather, a different version of the same name: Saul is in Jewish, whereas Paul is the Greco/Ro-

**With Roman Citizenship came benefits, which Paul exercised in times of need. When at the point of being whipped he took advantage of his Roman citizenship to gain immunity to corporal punishment without a trial.**

man version of the same name.

Paul was a member of the Benjamite tribe, and very well may have been named after the most famous Benjamite in history, King Saul, at least until this Saul (Paul) came along. He had great pride in his heritage, as we can see from his own writings. "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee..." Phillipians 3:5. The phrase, Hebrew of the Hebrews, is meant to mean not just a Jew; rather, a Jew by birth, the son of a Jew.

Paul tells us he was born in Asia Minor, a city called Tarsus, and therefore he was also a Grecian and a Roman citizen. But Paul said, "I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I

beseech thee, suffer me to speak unto the people" Acts 21:39. His description of Tarsus as "no mean city," is not to imply there were only nice people living there; rather, that Tarsus is not without mark, undistinguished, obscure, but a substantial city. History bears this out. Tarsus was a free city under the control of Rome, and was the largest city in Cilicia. The expanding Assyrian Empire captured it in about 850 B. C. After Assyria's fall it continued under the rule of Persian kings. In 171 B. C. it was granted independence by Antioches IV, and became a cultural center with philosophers and universities. After the assassination of Julius Caesar, his former lieutenant, Mark Anthony, was granted rule over the east portion of Caesar's area, at which time Mark Anthony took up residency in Tarsus.

Since Tarsus was an important trade center, it attracted a colony of Jews, which grew and prospered in the city. About 10 A. D., Saul of Tarsus was born there. His parents must have been of considerable account, either rich enough to purchase citizenship in Rome, or awarded citizenship by doing some noble act for Rome. As Saul said, he got his citizenship by birth; therefore, his parents had already obtained it.

With Roman Citizenship came benefits, which Paul exercised in times of need. When at the point of being whipped he took advantage of his Roman citizenship to gain immunity to corporal punishment without a

trial. He states his immunity to the Roman soldier armed with the whip. "And as they bound him with thongs, Paul said unto

**When Paul came to Jerusalem to school, he attached himself to Gamaliel, the leading Pharisee of the time. ...Gamaliel was one of the leading advocates for toleration of Christians.**

the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman" Acts 22:25-26. The centurion was taken back by this claim of Roman citizenship and put a damper on the flogging he was about to apply to the backside of this prisoner. He repeats Paul's claim to the chief captain, who proudly announces to Paul that he, too, is Roman, having paid a great price for this liberty and honor. Paul declares he obtained the status not by purchase but by birth. "Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. And the chief captain answered, With a great sum obtained I this freedom. And Paul

said, But I was free born" Acts 22:27-28. Thus Paul was spared the whip: "Then straightway they departed from him which should have examined him: and

**Paul was a man of strong religious convictions and strictly adhered to The Law, becoming a Pharisee in consequence and belief.**

the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him" Acts 22:29.

The prosperity of Paul's family may also be indicated by the fact they could afford to send him to Judea, Jerusalem itself, where he received a thorough education and religious training. "I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day" Acts 22. When Paul came to Jerusalem to school, he attached himself to Gamaliel, the leading Pharisee of the time. According to Acts 5:34, Gamaliel was one of the leading advocates for toleration of Christians. As a result of his schooling in Jerusalem, Paul gained a good knowledge of the Aramaic language, unlike most

Grecians, and this knowledge was put to good use in his ministry. But Paul said, "I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people. And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue..." Acts 21:39-40. This not only afforded him a better understanding of Aramaic commentaries on the scripture, it allowed him to preach in their language, much to the surprise of the listeners.

Paul was a man of strong religious convictions and strictly adhered to The Law, becoming a Pharisee in consequence and belief. "...As touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless" Phillipians 3:5. Prior to conversion Paul tried to gain the support of the Pharisees by declaring himself as being one of them in philosophy, as opposed to the Sadducees factions. "But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question" Acts 23:6.

Perhaps Paul's family's wealth was not sufficient for continual support after finish-

ing his school. We see him choose an occupation/craft as a tent maker for his self-support. This proved beneficial, for he was able to find others of like

**His [Paul's] trade made him self supportive, not beholden to any; thus, he could speak truth without the worry of offending and losing his livelihood.**

craft that would take him in and provide shelter while traveling in various areas. Acts 18:2-3: "And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers." His trade made him self supportive, not beholden to any; thus, he could speak truth without the worry of offending and losing his livelihood. "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me" Acts 20:33-34.

*To be continued.*

# The Sins of the FATHERS

By Jim Gordon

**A**s we look back on the year 1998 we need to remember that during this year was the first time a scandal increased a politician's popularity in the polls. This has made some of our people sigh and say, "How long O Lord! How long!" In the Book of Mormon King Mosiah said, "That if the time should come that the voice of this people should choose iniquity...they would be ripe for destruction." Wherever we go we hear good Christian people asking, "How did this happen?" Now if you would indulge me I would like, based upon the scriptures, to share with you what I believe.

In the revelation given as a preface for the Book of Commandments it states: "Wherefore I the Lord knowing the calamities which should come upon the inhabitants of the earth..." God foresaw this time! Furthermore the Book of Mormon clearly teaches that a

righteous people have constant drift towards wickedness unless corrected from time to time by God's spirit. (This message is in the old testament also, which is largely ignored by many churches.) Our Christian friends who have never accepted the Book of Mormon, and therefore this message, are in trouble on this very point and not able to understand why. Time after time the Nephites would have become as wicked as the Lamanites, except the Lord caused them to repent by a combination of disaster and preaching.

Wicked behavior has been with us since the world began, but in early America it was a private thing and those who practiced it did not seek public approval. This world tells us that the first great moral struggle after the revolution was the Civil War. I, however, insist that something happened before that time of more importance to the morals of America. From 1830 until 1844 the members of the restoration gospel at-

tempted to live peaceably with and teach the gospel to this nation. Ultimately their message was rejected and they were forcibly driven from four communities in three states, and persecuted, but not driven, from New York. During these periods of persecution unspeakable atrocities were committed against the members of the church.

It is not likely that our enemies repented of what they had done. The churches involved labeled it a holy war and justified their members. If they had repented that would have been the end of the matter. However, Exodus tells us, "For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate me." When I wrote my family history I learned that I had an ancestor, Washington Gaither, who lived in Pike County, Illinois, just south of Navoo during that period of persecution.

Three generations later in

the days of his grandson, Charles Gaither, there was another outbreak of godless behavior. This wickedness also occurred three generations removed from Joseph, the founder of the restoration movement. They

called it the roaring 20's: speakeasies, bootleg whiskey, wild parties and gang wars over liquor territories; the wickedness of the American youth in the 1920's is too obscene to write in a publication such as

this. I had several old men tell me that it was worse in the 1920's than it was at the time they were telling those stories (in the 1950's). The world will pass this off as coincidence, but in many families these eras were three generations apart.

Then October 29, 1929, the party ended. With the coming of the depression there was a movement back to religion among the common people. Church membership seems to have declined slightly but those who remained made their disapproval of certain evils known, especially the movies. But one should be careful about the statistic of lower church membership. Many didn't have clothes to go to church and others didn't have the stability as thousands were roaming the country looking for work. And some were in such dire straits that they didn't want to listen to pastors preach 'money sermons,' as I have heard them called.

Concerning the evils of the movies there is good documented evidence that the producers, directors and stars would have made the movies more obscene than they were, but the bankers and impres-



rios who controlled the shows held them back because of public outcry at that time. On June 13, 1934, a censorship organization called Production Code Administration was created with Joseph Breen as its head. Other reforms were tried but so far I have just found bits and pieces because the world writes our history books.

The repentance that the depression caused must have been acceptable to our God for he turned away His wrath, and in late 1933 or early 1934 it began to ease up and continued upward until World War II ended it. From the older church members that I knew, I remember during the depression that people were compelled to be humble and seek God's mercy because of their awful financial plight. There are many beautiful testimonies that came out of those hard trials. When World War II ended the depression, we just traded one crisis for an-

other. I don't remember a prayer service during the war when at least one person and usually more, prayed, "And Lord bring our boys home safe." Others I have talked to in and out of the restoration churches

have said about the same thing.

After the war a new generation who were not compelled to learn God's way by hard circumstances began to rule in this land. Old ideas that had begun

about the time of Joseph Smith and some which came later had been gaining acceptance among the social scientists and other philosophers. The seeds of spiritual doubt have always existed among the artists, musicians, writers and poets, and in general those who control our culture. For some time they had been growing slowly, lurking and waiting for their chance, and then it came. Radio, movies and television foisted these anti-Christian ideas upon the American people as was never before possible. And slowly they began to take effect.

The retreat from Christian values has continued into our day, but I still believe that it all started after World War I. It was then, three generations after the rejection of the restoration gospel, that the roaring twenties were ushered in.



# Manchester, Tennessee Local

The group of people pictured below attends the Church of Christ, Temple Lot, which holds services in Manchester, Tennessee, on a weekly schedule. Although without ministry that live in the area this staunch group receives visiting ministry and members.

Many years ago the spiritual needs were cared for by the missionary in charge of this area. At this time there was only one family the missionary met with and this was only once or twice a year as his visiting schedule permitted. Between visits the mother of this family began scripture studies with her children that their spiritual

growth might continue to grow and blossom.

The children grew and went out in the world to earn their living, receive an education and begin their own families. People noticed their inner strength and one co-worker asked of one what helped them to deal with the problems of life and how they were strong on the inside. She confided her belief in Jesus Christ, the Restored Gospel and her mother's continued lessons from the Bible. The co-worker asked if she too could attend, which caused some questions that had to be reconciled. Would it be right for this mother with good

intentions for her children to share this instruction with others not of her family? She did not want to take authority from God's called ministry. The Lord granted her peace concerning this need.

Since this early beginning the mother's family continued to attend and grew with their children in turn. The co-worker still comes faithfully and her family is becoming more involved. A missionary still comes on a visiting basis, but has asked other ministry to visit on a monthly schedule; and, yes, the Bible studies are still held to strengthen her family. Pray for them; their prayers are for you.



► **Standing Row** (Left to Right): Marissa Hayes, Marcia Christian, Pete Rob, Carole Bush, Conner Bush, Dick Christian, Scott Bush, Sherri Bush, Jason Christian, Debbie Stevens, Melody Hayes, and June Keller.

**Seated Row** (Left to Right): Sheena Rob, Alan Rob, Brandon Bush, Virginia (Ginny) Phillips, Adam Rob and Geneva Graves  
(Those attending but not pictured: Carolyn Eddy, Tony W. Hayes, Jr., and Tricia Pugh  
(Currently services are held in a sister's furniture store.)

**ANNOUNCEMENTS**

# ARIZONA CAMP FOR ALL AGES

**WHEN:** September 4-6, 1999

**WHERE:** Walnut Ranch, Heber, Arizona ~ One hour north of Payson, Arizona, on Highway 260, turn west after milepost 299. (Maps available upon request.)

Come join with us as we worship the Lord and study His word in the world's largest ponderosa pine forest. Cool nights, good company, and activities planned for everyone. All are welcome to attend.

*Contact:*

**Priest Bob Hedrick**  
2908 E. Rockwood  
Phoenix, AZ 85050  
(602) 494-9661  
[bobnliza@juno.com](mailto:bobnliza@juno.com)

**Aaron Moser**  
18829 N. 29th Pl.  
Phoenix, AZ 85050  
(602) 569-2414

*Respectfully,  
Arizona Camp For All Ages*

# TRI-STATE REUNION

**D**ear Brothers and Sisters,  
The Minnesota locals of the Church of Christ would like to invite all to the 20th annual Tri-State Reunion. The reunion will be held in the Indoor Group Camp at Whitewater State Park. Whitewater Park is located about seven miles north of St. Charles. The Group Camp has cabins for sleeping accommodations. The dates for the reunion are **September 4th and 5th**. The camp opens Friday at 3:00 p.m. and closes 11:00 a.m. **Monday**. If you can, please join us as we worship and praise our Lord and Savior.

For more information, contact Merlin Eddy at (651) 463-2218 or [spikeeddy@aol.com](mailto:spikeeddy@aol.com).

# ARIZONA REUNION

**T**he Church of Christ, Phoenix Local, will be hosting our annual reunion. **Services will begin on Friday morning, November 26th, and will continue through Sunday evening, November 28th, 1999.**

*Those who plan to attend or requiring more information please contact the following people:*

**Pastor Elder Gordon McCann**  
18808 N. 30th St.  
Phoenix, AZ 85050  
(601) 569-2341

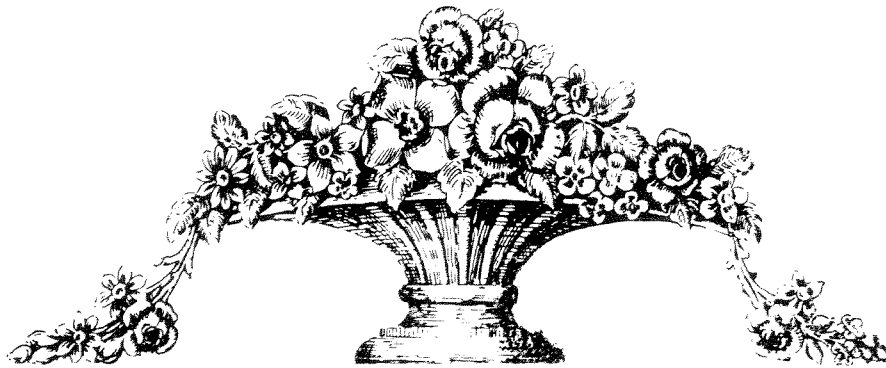
**Asst. Pastor Priest Bob Hedrick**  
2908 E. Rockwood  
Phoenix, AZ 85050  
(602) 494-9661  
[bobnliza@juno.com](mailto:bobnliza@juno.com)

**Asst. Pastor Priest Glenn Orsted**  
1327 E. Wescott Drive  
Phoenix, AZ 85050-2393  
(602) 780-8764  
[borsted@ix.netcom.com](mailto:borsted@ix.netcom.com)

We invite everyone to come and share the Thanksgiving holiday and worship the Lord with us!

# DAVID COX

October 27, 1927~August 3, 1999



David Cox was born to Arthur and Rebecka Jackson Cox, October 27, 1927, in Henry County, Tennessee, and passed from this life August 3, 1999, at the age of 71 years, 8 months, and 8 days. He was laid to rest beside his mother and father at the Patterson Cemetery near Buchanan, Tennessee, August 5, 1999.

David married Novella Katherine Hart on June 12, 1958, and to this union was born one daughter, Robin Ann Cox. David was the stepfather to two other daughters, Janie Simons

and Tresia Jackson, and one son, Gary Vaughn, all of whom survive him. He is survived by two sisters, Sarah McFadden and Ruby Jean Raymer, both of Paris, Tennessee; and two brothers, John Cox of Texas, and Charlie Cox of Massachusetts; ten step-grandchildren and many step-great grandchildren.

David was a quiet man, and was a member of the Foundery Hill Local, Church of Christ (Temple Lot) in Puryear, Tennessee. He was a hard worker, employed at the Dunns Concrete Block Plant for

awhile, and retired from the Mar-Kel Lighting Co. He liked to pick up aluminum cans, which he turned into pocket money, and enjoyed listening to The Little Opera music from Nashville, Tennessee.

He will be missed by his family and many friends and acquaintances.

May he rest in the peace of God.

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### CHURCH OF CHRIST CONFERENCES

The 2000 Ministers' Conference (general membership) for the Church of Christ will commence Sunday, April 2. The business sessions will start at 9:00 A.M. Monday, April 3. A Solemn Assembly will be held prior to the conference, on March 31 & April 1. All services will be held on the Temple Lot.

The 1999 Ministers' Conference (priesthood membership) of the Church of Christ will be held Monday, Tuesday and Wednesday, August 9, 10 and 11, at Independence, Missouri.

### CHURCH OF CHRIST PUBLICATIONS

Send all orders to the Church of Christ, P.O. Box 472, Independence, Missouri 64051-0472

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\*Note: Donations will be accepted to cover postage & printing costs. (Multiple copies available: 6-50¢/100-\$5.85 plus postage)

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### AUDIO-VISUAL MATERIALS

The following materials are available on loan to members of the Church of Christ from the Audio, Video, Visual-Aid and Archeology Committee:

#### SLIDE PROGRAMS WITH TAPED NARRATION

Specify program(s) wanted, anticipated dates of use, and the make of your projector. Slide projectors and tape players are not provided except in the Independence, Missouri, or Phoenix, Arizona, areas.

Allow adequate advance time for handling and shipping, and for your own preview of the programs. Write to the AVVAA Committee, Church of Christ, P.O. Box 472, Independence, Missouri 64051-0472.

**LAMP UNTO MY FEET, A** (32 minutes)—Directed specifically toward American Indian viewers, compiled from three other programs.

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Complete set narrating the King James Version of the Bible New Testament and a set for the entire Book of Mormon. Write to Ron Temple, 5621 Logan Road, Kansas City, Missouri 64136. Specify which set is desired and the estimated length of time you expect to use it.

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Send orders for Sunday School materials to Darl Temple, 5621 Logan Road, Kansas City, Missouri 64136. All materials are free of charge to members of the Church of Christ, except as noted. Donations will be accepted to cover postage.

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