

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 Other Side

Author Unknown

We go our ways in life too much alone,
We hold ourselves too far from all our kind,
Too often we are dead to sigh and moan;
Too often to the weak and helpless blind;
Too often, where distress and want abide,
We turn, and pass upon the other side.

The other side is trodden smooth, and worn
By footsteps passing idly all the day.
Where lie the bruised ones that faint and mourn,
Is seldom more than an untrodden way;
Our selfish hearts are for our feet the guide,
They lead us by upon the other side.

It should be ours the oil and wine to pour
Into the bleeding wounds of stricken ones;
To take the smitten and the sick and sore,
And bear them where a stream of blessing runs.
Instead, we look about, the way is wide.
And so we pass upon the other side.

O friends and brothers, gliding down the years,
Humanity is calling each and all,
In tender accents, born of grief and tears!
I pray you listen to the thrilling call:
You cannot, in your cold and selfish pride,
Pass guiltless by upon the other side.

—Autumn Leaves

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EDITORIAL

Five Wise vs. Five Foolish

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom." (Matt. 25:1)

Seemingly, we have thought that the thing that the angel brought to Joseph Smith in 1829 was an organization. As a consequence men have claimed the honor and been accorded positions as individuals in high places. Their philosophy has been accepted with the result that many thousands of souls have accepted the restoration of the Gospel as an established fact. But, because of the philosophies of men the Restoration is now divided into factions, bitterly opposing one another. Yes, institutionalism was born, and priestcraft entered into the history at an early stage as a weapon of Satan designed to thwart the purposes of God in this time of Restoration of All Things.

The grave question remains: Shall we continue in this error? Shall we place organization ahead of the spirit of the restoration which has for its object, the bringing of souls to Christ? And, if we do, we can continue to divide and subdivide. We may find ourselves preoccupied with the internal affairs of organization when Christ comes. We may awake too late and find ourselves casting our lot with those referred to as, "Five Foolish Sleeping Virgins."

But, that we should not continue seems evident. The fact is that scriptural prophecy indicates that we should be willing to let God accomplish the restoration He had in contemplation, when He sent His messenger to the young seer of Palmyra. It would be offering insult to God to say, He didn't know the kind of history we would make, even at the time He sent the angel. He did know. Yet, through His servants of olden times He refers to our age as the Times of Restitution of all things spoken of by all the holy prophets since the world began.

Yes, this is the wonderful age of triumph and victory in the culmination of all the great work, that was contemplated by the Master in the beginning of man's existence on the earth. Yet we have been so busy insisting on governments and methods of governments, the right and prerogatives of individuals in various offices in the priesthood, and the organizing and institutionalizing the church, that we are actually wasting time, God's time in the progress of His great Restoration program. The setting up of the Church of Christ does have a place in this great program. This is provided for in the Book of Mormon, III Nephi 10:1, "But if they will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them and, they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance, and they shall assist my people,

the remnant of Jacob." But this is not the entire program. We should include in our teachings the restoration of the Holy Land, the gathering of the Jews, the rebuilding of the waste places, the return of the lost tribes from the north country, the taking of the Gospel to Israel, **the building of the Temple** in Mount Zion, and the rebuilding of the Temple in Jerusalem, etc. If we have become disinterested in any part of the restoration program or story, we are asleep. We should awaken before it is too late!

The angel brought to Joseph Smith and his associates plainly the Gospel and the authority to administer it, together with a knowledge of the scope of the restoration but not organizationalism or institutionalism. John, the Revelator, makes a clear statement in Revelation 14:6: "I saw another angel fly in the midst of heaven, having the everlasting gospel (not an organization) to preach unto them that dwell upon the earth, . . ." Church organization came into being in its proper order, after individuals accepted the gospel and were baptized **into Christ** (not the organization) by those having proper authority. We have an exact example of this in the scriptures of the Bible and Book of Mormon, where Christ first taught the gospel and authorized men to officiate in its ordinances. Then, from the membership of the Kingdom of Heaven, He built His church.

The gospel has always come first. Membership in the Kingdom of Heaven and priesthood authority to administer its ordinances have existed before there

was an organization acceptable to God. All of these elements existed in 1829, and out of that, the Church of Christ sprang into being in 1830.

I do not mean to imply that anarchy should prevail or that we should seek to set aside any dimensional office. For, the Apostle Paul says, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, . . ." (1 Corin. 12:28)

But it is possible that we have lost sight of the true mission and objectives of the great restoration gospel program and are now asleep. We are no longer vitally interested in missionary work or preaching the Gospel of repentance to a sinsick nation. We are ignoring the warnings of disaster that may befall us as a nation and as a people. If this be the case, we are indeed among the sleeping foolish virgins.

Nay, the cry that wells up within us, is to the whole restoration church of Latter Day Israel. Let us awake, and break down the fences of prejudice, institutionalism, and organization brought on by the philosophies of men. Let us repent and return to the old paths, defending the faith once delivered to the saints of old. Let us put off our sleeping garments of modernism and arise making sure there is oil in our lamps. For the hour is late, and the Bridegroom is nigh unto our very door. Let us be counted as among the Wise Virgins, with oil in our lamps.

KJS

FUTURE DIVINE RULERSHIP

Lucinda Scott

Part 8

All the records were preserved through the ministers of God. They had the Gospel as it was taught from the foundation of the world, and as it was in reality established through Christ's New Testament Church. Thus the woman, as the Church spoken of in Rev. 12, was fed and nourished through the seed of Joseph who were led away from Jerusalem to this land of promise in 600 B. C., the time and place that God had prepared for her.

We have pointed out from Rev. 12 and other Scripture that the spiritual power of the Church was prevailed against. The seed of Joseph who were led away from Jerusalem to this land were a remnant of the seed of the Jerusalem Church. They were keeping the commandments of God and they had the testimony of Christ also. He appeared to them, gave them His law and established His New Testament Church among them, the same as he had done at Jerusalem. This is born out in Isa. 42:1-12. The Lord says in verse 9, "Behold the former things are come to pass, and new

things I do declare: before they spring forth I tell you of them." The Father says of Christ, as His servant, His elect, "he shall not fail nor be discouraged, till he have set judgment in the earth; (notice. L. S.) and the isles shall wait for his law" (v. 4). The Father raised up Christ as a righteous man from the east and gave the nations for Him to rule over. He pursued the nations and passed safely by the way, He had not gone by His feet. He freed them from doubt or error and passed on to them His peace. He did not pursue them by foot as He did the people at Jerusalem. The people of the islands were to keep silent and listen to him so that their strength might be renewed. (v. 18) God chose Jacob, whose name was changed to Israel, as the seed of Abraham. He tells what He will do for the seed of Abraham, the Israelites, saying, "I have raised up one from the north, and he shall come from the rising of the sun shall he call upon my name." Because the Israelites from the beginning would not listen to the word of God, they will not remember

about this man whom He will raise up from the north, so this knowledge was not passed on from one generation to another. We have proved by Scripture that He is the man who is called the branch, who will be a part of the righteous branch, for Christ as the First "shall say to Zion, Behold, behold them; and I will give to Jerusalem one that bringeth good tidings." This shall be the flock of Joseph, the seed of Joseph who were led to this western hemisphere. These will be used to bring life back to, and cleanse the seed of, the Israelites who were blinded.

In 36 A. D. all the Lamanites and Nephites were converted to the Lord; there were no contentions among them and they had all things common among them. Many marvelous works were wrought among them. They became a strong people and multiplied exceeding fast. They were united in one, so they were no longer called "Nephites" and "Lamanites." They remained in this righteous condition for 194 years. Then a small part of the people revolted from the church and called themselves "Lamanites." Between 201 and 210 A. D. the people gradually became wicked and sought to kill the disciples of Jesus, but the Lord protected them. They did also smite the people of Jesus, who did not smite back.

Finally, in 231 A. D. there was a great division among them; the true believers in Christ were called "Nephites" (consisting of Nephites, Jacobites, Josephites, and Zoramites). Those who rejected the Gospel were called "Lamanites" (consisting of Lamanites, Lemuelites, and Ishmaelites). A band of robbers was again formed among the more wicked part of the people. Because the less wicked part of the people would not repent of their evil doings "there was blood and carnage spread throughout all the face of the land," both among the Nephites and Lamanites.

The Lord had warned the Nephites many times from the beginning that if they rebelled against Him and did not repent, they would "utterly be destroyed from off the face of the earth." Four hundred years after Christ had appeared to them their seed was utterly destroyed by the Lamanites. One man, a minister of Christ, who had all the records, witnessed their destruction and recorded some of it. Before this happened many Nephites had dissented over to the Lamanites; they were also cursed with a dark skin and were called "Lamanites." Among these dissenters were Josephites, the seed of Lehi's son Joseph. The Josephites who were numbered among the Nephites were utterly destroyed with them. On this land the only survivors were the robbers and those who were called "Lamanites," the forefathers of those who are now called "Indians."

The only surviving Nephites were the seed of the righteous whom the Lord had led away from among the wicked, years before Christ's birth. Among them were Josephites, the seed of Lehi's son Joseph (the seed of Joseph of Egypt that the Lord preserved and took unto Himself), whom He led to the land north-

ward, who were never heard of again. He will lead this seed from the north country and use them as seed, a holy lump, a little leaven, to bring back life and salvation to the house of Israel. Among the Lamanites (Indians) there are also Josephites. This shall be the fulfilment of God's promise to Joseph of Egypt (through Lehi's son Joseph) that his seed would not utterly be destroyed. From it shall come the righteous branch and choice seer, who will be numbered among the seed of Joseph of Egypt whom the Lord preserved and took unto Himself.

Because of the covenant that God made with Joseph of Egypt, Lehi's son Joseph received this part of the blessing. He was promised that another part of his seed would not be destroyed, meaning the Josephites who were and are among the Lamanites (Indians). Lehi's son Joseph was promised that his seed, the Josephites, "shall hearken unto the words of the book," meaning the stick of Joseph, when it is taught to them by the choice seer, as a righteous high priest over a holy priesthood. At this time the Lamanites (Indians) shall be brought out of darkness and captivity into freedom. This choice seer shall first teach them from the stick of Judah, the Bible, and the stick of Joseph. To those who will receive this much greater things shall be manifested. This choice seer is not only going to convince them of God's word in these two sticks; he shall also be used to bring forth His words, which will be a part of the restitution of all things. At this time the sticks of Judah and Joseph shall be full records and they shall grow together. (See Ezek. 37:15-22) They shall be used together as one book "unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of the loins" of Joseph of Egypt, the Lamanites (Indians). And they shall be brought unto "the knowledge of their fathers in the latter days:" and to a full knowledge of God's covenants with their fathers.

Now let us find out what happened to the records of these people and how we came by the stick of Joseph. Their records were handed down from father to son among the Nephite ministers of Christ. They taught the people from these records. There was just one Nephite minister left who had not been killed by the Lamanites; he had all the records. He had to do something to preserve them. Otherwise, the Lamanites would have destroyed them. The Lord had him hide them up in the earth. Naturally, we do not know what happened to this man.

This minister not only had the Nephite records, he also had the records of the first occupants of this western hemisphere, those who were led here by the Lord from the scattering of the people at the tower of Babel. They were a righteous people; among them was a man named Jared, also his brother, whose name is not given. Jared and his brother and their families and some of their friends with their families grouped together. Because Jared's brother was very spiritual,

Jared asked him to pray to the Lord that He would not confound their language; the Lord answered his prayer and this group retained the original language. They were the original occupants of this continent, "which the Lord God had prepared for a righteous people." The Lord swore to the "brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the only true and living God, or they would be swept off when the fullness of his wrath should come upon them," "when they were ripened in iniquity." Because of the great faith of Jared's brother, the Lord showed him all things from the beginning to the end of the world. This was recorded and the record kept among them. Finally they became so ripened in iniquity that they were swept off from the face of the land. By the power of the Lord their records came into the possession of the Nephites; this means that they had a full knowledge of all the wonderful works of God among all people, from the beginning to the end of the world. A very small portion of that knowledge is recorded in the stick of Joseph. This record was with the records of the Nephites that were hidden in the earth.

We have learned why these records were hid up in the earth. We return to Rev. 12. Remember, the events in this Scripture are not given in their natural sequence, so we must put together those events as they were to happen. The serpent, or Satan, tried to destroy the Church by false words that flowed from his mouth as a flood, but the earth helped the woman. As we have just pointed out, "the testimony of Christ" and all the records that revealed all things from the beginning to the end of the world were buried in the earth. Thus, the fullness of the Gospel, as the life-giving power of the woman, was kept alive through the Nephites until, to continue to keep her alive, the earth helped her.

From a certain point of time she was to be kept alive in this condition which was "for a time, and times, and half a time." This is the same as "a thousand two hundred and threescore days" (v. 14, 16). After the dragon, or Satan, overpowered the saints at Jerusalem, he was to "continue forty and two months" (Rev. 13:1-9 and Dan. 7). We will use what is necessary in this Scripture to establish time elements, without going into detail concerning the number of kingdoms mentioned. Daniel saw that a kingdom would rise up and make war with the saints and prevail against them. (v. 18, 21) The king of this kingdom was to "speak great words against the most High" and wear out the saints. (See Rev. 12: 14, 15) Power was given to this king to continue for "a time and times and the dividing of time." At the end of this time, this kingdom was to be judged; then it no longer had dominion and power over the whole earth and would eventually be destroyed. (Compare with II Thess. 2:1-12) After the universal power of this kingdom was broken up, the Lord gave the saints possession of His Kingdom here on earth. Let us consider the time elements spoken

of by Daniel. We are given two numbers: 1,260 days and 42 months. Prophetically each day represents a year. (See Ezek. 4:1-6) Dan. 4:10 says "seven times passed over" Nebuchadnezzar. Josephus said he lived in this manner as a beast for seven years. Literally 1,260 days represents the same number of years.

A time = 1 year; times = 2 years; half a time, or dividing of time = half a year or 6 months. By breaking this up into days, counting 30 days to each month: a time = 360 days; times = 720 days; half, or dividing of time = 180 days. Adding these numbers together, we get 1,260 days, which represents that many years. By dividing this into months of 30 days each, we get 42 months. So either of these numbers: 1,260 days, or 42 months represents one thousand two hundred and threescore years that a spiritual darkness covered the earth "and gross darkness the people" (see Isa. 60:2; Amos 8:11).

To be as brief as possible, we will determine the ending of this period. (Dan. 2) The ten toes of this image represented ten kingdoms. During the time these ten kingdoms had power, the God of Heaven was to set up His Kingdom on earth, "which will never be destroyed."

According to "World History," these ten kingdoms ruled together during 1829-1830 A. D. The names of these ten kingdoms were: "Austria, Bavaria, England, France, Naples, Netherlands, Portugal, Spain, Sardinia, Wurtemberg." During 1829-1830 A. D. the God of Heaven did set up His Kingdom on earth again. In vision John the Revelator "saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth" (Rev. 14: 6, 7).

Remember, during these 1,260 years of spiritual darkness, the Gospel in its fullness, as the life giving power of the Church, was buried in the earth, here in Joseph's land. This was the only record left that contained the fullness of the Gospel as it was taught from the beginning of the world and as it was established in Christ's New Testament Church. When the Gentiles started settling here on this continent all the Scriptures they had were in the Bible they brought with them, from which much of the Gospel and the Covenants of the Lord had been taken during this period of spiritual darkness. This caused the Gentiles to err in the doctrine of Christ; the coming forth of this book was to help people see and adjust their errors, as spoken of in Isa. 29. This book was brought forth from the earth by the power of God; this we will further prove from the Bible, but first let us find out how we came by the stick of Joseph.

Before all the Nephites were destroyed on this land and all records buried in the ground, a man named Mormon made an abridgement of all the records that the Nephites had in their possession. This is the reason that this part of the stick of Joseph is called the "Book of Mormon." Why was this book named

after him? It was because of the meaning of his name. We quote from "Parson's Text Book," p. 62. "Benham says: 'Mormon is derived from the Galic Mor, meaning 'great,' and the Egyptian Mon, meaning 'good.' Thus put together means 'Great good.' Dict. of Religions, p. 720, Pub. 1889. The 'Cyclopedia of Religious Knowledge' agrees.

In bringing forth this book from the ground, the Lord followed a pattern in the name of the man he chose from among the Gentiles; his first name was "Joseph." This book was brought forth in a Gentile nation, the United States, which we have proved is the place that the Lord chose to be Joseph's land. When this book was brought forth by the power of God through Joseph Smith, it was in its original form as compiled by Mormon, so it was necessary for it to be translated into our language. The same instruments that were used in Old Testament times, the Urim and Thummin,, were used to translate this record. This is what "Cruden's Bible Concordance" says of them: "According to the Hebrew, Ex. 28:30, the literal signification of these two words is lights and perfections, or the shining and the perfect. According to St. Jerome, doctrine and judgment." Num. 27:15 gives us a good idea of the use of the Urim and Thummin among the Israelites. Aaron's son Eleazar took his place as high priest. (Num. 20:23).

Joseph Smith was not permitted to read the records that revealed all things from the beginning to the end

of the world. This record was sealed up. He translated only that which the Lord wanted the Gentiles to have. But the Lord promised that in His own due time they would be revealed. The Lord says of this sealed record: "And the day cometh that the words of this book which were sealed, shall be read upon the housetops, and they shall be read by the power of Christ" (Book of Mormon, p. 149, vs. 131-132). It is easy to understand how it could be read from the housetops through television. The Bible (as the stick of Judah) and the full records of the stick of Joseph shall be called the stick of Ephraim when someone of his seed shall use these two sticks together as one book before the eyes of all Israel. This will also be for all people who will call upon the name of the Lord. (See Ezek. 37:15-22; Jer. 31:1-12; Isa. 2:1-3).

Now let us find out the meaning of Isa. 29:11, 12. Joseph Smith translated a number of characters from the record, with the help of a man named "Martin Harris," who took the transcript to a professor of languages, Pro. Charles Anthon of New York City. Anthon pronounced the translation correct; he offered to help if the manuscript was brought to him. Harris told him he could not bring it for part of it was sealed; then the professor said, "I cannot read a sealed book." Joseph Smith (as an unlearned man) proceeded to translate the unsealed characters on the plates; the part of the stick of Joseph called the "Book of Mormon."

A SPIRITUAL EXPERIENCE

GOD IS LOVE, AND ALL POWERFUL

I would like to tell an experience I had in the early 1960's. I often left my bed at night and sought the Lord in prayer for His guidance and protection over my family and loved ones. As I was seeking the Lord in prayer on this night of which I speak, praying for my son and other young men who were in the service of our country, and for my daughter away from home at school, as well as for those at home, especially for the youth. Suddenly a feeling of despair and hopelessness started settling over me which increased until I was becoming enveloped in it, and I began to walk the floor praying for help, but this hopeless despair became worse and worse until all I could do was to walk back and forth across the room weeping and wringing my hands, and crying out "oh God help me." Repeatedly.

But the despair became worse, and the utter hopelessness which engulfed me most terrible, from which there seemed to be no help. Finally I could no longer walk or weep, or pray, but sat by the window looking

out into the darkness, numbed by this utter darkness that seemed to have competely surrounded me, there seemed to be no hope, and no help, nothing for me to grasp on to and I was unable to free myself from it. (It was a most terrible experience, one which I pray I'll not have again.)

But suddenly I heard Angel voices softly singing, bringing with them the sweetest most peaceful spirit, which surrounded me driving every bit of the dark despair away, leaving me in complete peace.

This chorus of Angel voices were singing these words of this beautiful hymn, "Be not dismayed what er'r betide, God will take care of you, beneath his wings of love abide, God will take care of you. God will take care of you, through every day o'er all the way, He will take care of you, God will take care of you." As the angel voices became silent I arose from my chair rejoicing and praising God in my heart, and returned to my bed and rested peacefully.

Stella Winegar

IS YOUR ALL ON THE ALTAR?

Priest Ken Hoare

John 3:16 states, "For God so loved the world that He gave His only begotten son, that whosoever believeth in Him should not die but have everlasting life." What is the full meaning of this statement and how can we apply it to our lives? What did God imply when He gave us His Son?

Many sectarian religions maintain that all you have to do is believe, and the promise of everlasting life is yours. No matter what you do, whether right or wrong, as long as you believe, you'll make it. We, as the Church of Christ, believe you must put into practice what that verse means to gain eternal life. It certainly does not mean that all we have to do is believe and we will have that eternal life. Or, as some groups say, "once saved, always saved"; all that is needed is to believe and be baptized and you've got it made.

Two questions arise here. What does it mean to believe; and what does it mean to be saved? Webster says it is "to be rescued, preserved from danger, evil etc.; to be redeemed." Now, "redeemed" means "delivered from sin." Are we delivered from sin in this life? No. We can be protected from evil and helped to resist temptation through the guidance and protection of the Holy Ghost but, if we do not yield to this direction, we are still capable of and do commit sins. We are not delivered from sin in this life! it is in the next life that we are delivered and become free from sin. Then we are given our reward or punishment, whichever we merit. How can we know if we are saved or not? We can live to the best of our ability and, with God's help, be given extra ability beyond what we would normally have to work towards that end. But it is up to God. It is in His hands, when we cross that line between this life and the next. It is not something we know for sure. We don't know if our lives are going to change for the worse or not. People who say they are saved are putting the cart before the horse and are a little premature in their statement.

To believe involves a lot. Webster says it means "to regard as true, to have faith in." The first principle of the gospel is faith. We have to trust in God, believing that He is the only Creator and our only hope for salvation. Next we have to repent, be sorry for our mistakes and, as we are told, "do works meet for repentance." This brings us to one of the most important steps we will ever take in this life, that of baptism. After which, if we take our baptism seriously, we must live the way God wants us to if we are to be partakers of the Heavenly reward. Baptism is one of the first steps on that long, narrow road to salvation. We come out of the water a new person with a clean slate and, from that moment on, we must try to keep it that way. None of us are perfect and we each make errors as we go along, but we

have that avenue of prayer where we can take all to God and ask for forgiveness and direction. With the help of the Almighty we can do as Paul admonishes us, "go on unto perfection." This is where the implication of this verse comes in. When we believe, what is expected of us? We certainly have to do more than believe, repent and be baptized to gain the ultimate reward. This is only the beginning. When we say we believe in the Son of God it should mean to us, in fact it has to mean, that we want to serve Him; to serve Him we must keep His commandments. We cannot just go on our merry way thinking, "I'm baptized; I believe; no matter what I do or think I'll have eternal life." Friends, there is a lot more to it than that! We must not become complacent and think we have it made. Even we in Christ's Church sometimes rest on our laurels, thinking that we have done all that is required of us, and let it go at that. It takes a lot of work and sacrifice to gain entrance to the Heavenly Kingdom.

When we come out of the waters of baptism there is a responsibility on us, to be an example to the world and shine our light before men. It is through us, as believers in Christ, that His divine message is spread. If we live the same as everyone else, how are we separated from the world? We may not smoke or drink, but does that make us Christians? Is our conduct at work as it should be? Are our hearts right? Are we quick to forgive, slow to anger, and big enough to see our own faults and overlook them in someone else? Do we analyze ourselves to see where we are in error, and then go about changing it so we can be that light to the world? Are we fulfilling our commitment and living our lives the way God wants us to? It has been said that we are the only Bible some people will ever know. Do we, by the way we live, give a good report on what the Bible and Book of Mormon have to offer? Or are we saying in our hearts, "I have the promise; I've done my part," forgetting what we have to do to receive our part in God's Kingdom that He has prepared for His followers?

We can't be doing things because we have to, but because we love God and want to please Him with a joyful heart and because it is something we love to do. Are we doing enough? Are we just sitting back and paying lip service to our Master, unconsciously relying on John 3:16? Do our works show our faith? Do we keep God's commandments? It is written, "If ye love me ye will keep my commandments." If we believe in the Lord Jesus Christ and love Him, our only desire in life will be to please Him; this means keeping His commandments. We must keep ourselves unspotted from worldly pleasures and enticings. "Be in the world but not a part of it" is the commandment

we have been given. Each of us at times (probably more times than we would care to admit) get entangled with the affairs of the world, and God takes a back seat. My friends, this is a gross error on our part. We cannot keep putting off until tomorrow our full commitment to the following Christ. The time is now. Our time is growing very short and soon there will be no tomorrow.

The two great commandments are, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. And thou shalt love thy neighbor as thyself." If we really followed these two commandments we would be keeping the rules laid down for us to follow. James 1:27 states, "pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world." That really says a lot.

What more could a person do than what this says? Visit the fatherless and widows in their affliction and be unspotted before the world. To remain undefiled we would have to keep God's commandments. Not just the so-called big ones, but the small ones also. To me there are no big or small commandments. They are all the same, as far as living a Christian life. It is written, "For whosoever shall keep the whole law and yet offend in one point he is guilty of all" (James 2:10). It only follows that we have to do more than say we believe. That is only the beginning.

In conclusion, when people preach or talk about John 3:16, let us stop and think just what God promises in this verse and exactly what is required of us to obtain these promises. It certainly is more than what is first implied by a casual reading. We need to search our souls and pray to our Master for the wisdom and direction to live our lives by the high standards set down for us, not only in this particular verse, but in the whole of the Bible and Book of Mormon.

As I was reading the December issue of the Advocate I was impressed by the number of articles which made mention of this verse. I had this article written before I read that particular issue; it was impressed on my mind that a number of us had been thinking, in one way or another, of this verse at about the same time. Perhaps there is a message in that thought, on its own. Each of us, in our hearts, should search our own souls and see just how we measure up.

This article is not intended to point a finger at anyone or offend any. It is the prayer of this writer only to bring to mind that each of us fall short of what is expected of us and that sometimes we become complacent and forgetful of what it means to become a follower of Christ. If the finger is to be pointed it should be pointed at me; I, maybe more than any, do err in the ways of the Lord. It is my prayer that we each will become a better and more faithful servant of our Lord and Master, Jesus Christ.

AT THY ALTARS, LORD

I have worshiped at Thy altars, Lord,
 Those not made by human hands,
 The delicate hues of Morning's dawn
 And Evening's flaming banners,
 Have lifted mine eyes to Thy mountains, Lord!
 Thy lakes and forests have claimed my adoration,
 The stars and sun, the moon's silver glory,
 The rains, the sleet, frosts and snow
 And winds have stroked my life-senses.
 My heart has quivered in delight
 and felt Thy "quickenning Spirit"
 I have worshipped!

I have worshipped Thee
 At Thy altars, Lord!

I have worshipped at Thy altars, Lord,
 Have knelt in Spring's damp cool to catch
 The scent of dainty arbutus blooms
 And mushroom's woodsy odors,
 Have stood awed and marveling at
 Nodding lady-slippers, pink and yellow,
 At blood-root, Indian-pipes and ferns,
 My heart charmed by living jewels,
 Butterflies, hummingbirds and night's moths,

Responded to the seasons as they roll,
 Spring's promise, Summer's fruitage,
 Autumn's pageant and Winter's silent renewing.
 I have worshipped!

I have worshipped Thee
 At Thy altars, Lord!

I have worshipped at Thy altars, Lord,
 Have gazed into Baby's innocent eyes,
 Known the deep wisdom of hoary-heads,
 Gained from long years in Thy service,
 Felt the touch of kindred minds stirred
 By Thy "dwelling" in another's soul,
 Heard the paeans of praise sung
 By hearts thrummed by Thy "gift",
 Read inspired writings prompted and
 Penned by Thy Guiding Spirit.
 Through these, through all these,
 To Thee and Thy Truths, O! Lord,
 I have worshipped!

I have worshiped Thee
 At Thy altars, Lord!

Darleen Smith

THE MISSION AND MYSTERY OF THE MESSIAH

By Elder Charles E. Cottrill

This will be discussed under the following sub-headings: Substitution, Ransom, Reconciliation, Atonement and Redemption.

1. **Substitution.** If we say that Christ came as a substitute for us, to pay the price for sin, to the exclusion of the other four things mentioned, we become like the blind men who undertook by feeling to determine what an elephant is like. The first grasped the tail, the second the trunk, the third an ear, the last one grasped a leg, saying the elephant was very like a tree. Each had a different version, yet none of them had the complete picture. It took all parts to complete the picture of what an elephant is like.

And so it is with the great mystery of Christ, which mystery is and was from the beginning, even before the earth was created. For this reason we must examine all aspects of his mission, in order to get the whole picture. That is not to say that we can know all about His mission, for much will still remain a mystery; the scripture says, we are looking at a puzzle through a dark glass. In spite of this it will broaden our horizon if we examine all phases of His mission as a whole.

Now, there is nothing wrong with the so-called substitution theory, if we do not seize onto it alone, or carry it too far.

God had a plan, which we referred to before as the great mystery; this plan was to redeem man from the fall. It was not in that plan for man to redeem himself. Nothing in the Scripture says that he can, but some of it says that he can't; so someone who could, according to the plan, had to be a substitute for him. According to the plan, that had to be Christ.

Now so far this is okay, but if we carry this theory to the point of saying that Jesus paid it all or, in other words, that He alone takes care of all our sins from the cradle to the grave, then we are going too far. We have our part to play in all sins that we ourselves commit after we come to the age of accountability.

2. **Ransom.** Now, the ransom aspect of our subject is distasteful to some. They say, "I just can't see men being ransomed from the Devil, by Christ. If we look at it correctly this is not so farfetched; the Devil was ordained of God to have dominion in this world until Christ comes again. This is evidenced by the fact that Satan took Christ up on an exceeding high mountain and promised Him the whole world if He would worship him. Sin is in the world because of this dominion.

Ransom is a price paid for freedom, or to release men from some kind of bondage or captivity. Now, through the power of Christ, man can become free

of sin and, consequently, from the power of the Devil. Christ, through His life, suffering and death, paid the price for us, or for our freedom. In this sense He became a ransom for us.

The idea of ransom was firmly fixed among the Israelites. (See Ex. 21:30 and 30:12.) Another thing that ransom means to us is that man forfeited his estate in the Garden, and Christ was the ransom or the price paid to enable man to get back his former estate.

3. **Reconciliation.** Coming now to reconciliation, it might be well to quote a few verses of scripture at the beginning.

"Because the carnal mind is at enmity against God: for it is not subject to the law of God, neither indeed can be." (Romans 8:7).

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." (James 4:4).

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." (1 John 2:1-2).

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. To wit, that God was in Christ, reconciling the world to himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors of Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:17-20).

"And having made peace through the blood of his cross, by him to reconcile all things unto himself; . . . and you that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled" (Col. 1:20, 21).

If one phase is more important than another, we might say this is the most important, for man through sin puts himself at enmity with God. If man does not put away sin by faith in Christ and obedience to God, then to that man the ransom is lost and becomes of no effect. Going one step farther, if a man has once been reconciled and received the Holy Spirit (The Spirit of Grace) and then turns back into the world and does spite to the Spirit of Grace, denying Christ (Jude 4)

his end is terrible. All that is left for him besides the pleasures of the world, is a fearful looking forward to the judgment and fiery indignation of the Lord (Heb. 10:27); his end is the blackness of darkness forever. (Jude 13) This is the unpardonable sin. (See also Heb. 10:28-31.)

4. **Atonement.** The idea of atonement for sin was fixed early among the Israelites, and for this purpose they sacrificed animals, as a token and a shadow of the greater and final sacrifice to come in the person of Jesus Christ. (See Ex. 30:10 through 12. Lev. 16:29, 30. Is. 53:4 through 6. Daniel 9:26. Jon. 11:49 through 52. Romans 5:11.)

Here is a part of the great mystery, which has become increasingly hard for some to accept. Why did Christ have to be sacrificed for our sins? Why was it necessary for Him to die? Could he not have saved us without dying for us on the cross? My answer to this is, the idea of sacrifice for sin was taught to Adam by God. It was prevalent among the Israelites and Jews until the coming of Christ. Christ Himself spoke of the necessity of His being offered up. He also said, "If I be offered up I will draw all men unto me" (John 12:32). The Book of Mormon says that Christ must needs be sent to or born among the Jews, for no other people would crucify their Savior. This shows that it was necessary, and Christ gives the best reason in stating the drawing power of His sacrifice.

5. **Redemption.** Coming now to redemption, first let me say that many of our greatest Christians have confused redemption with atonement, using the words as though they were synonymous. While they do have a vital connection, they are in no way synonymous.

Atonement is something that is made to God, and redemption is something that comes from God. Another thing is that ransom and redeem, while different words, do have related meanings.

Ransom is the price paid for freedom. Redemption involves paying the price for something held as security by another, or the paying of a price necessary to free a bondsman or slave; hence its use to denote the payment made to free us from the bondage of sin. In this connection it seems to me to be very appropriate. Thus, we might say that through Him we are ransomed, not just from the Devil but from the power of the Devil.

Through Him the spiritually weak become strong. Through Him we become free, and when He frees us we are free indeed. He bought back the thing which man had forfeited, his former estate. He became, as it were, the price of our freedom.

Foot Note:

Man can not fully attain his former estate in this life. This will not be until Christ comes.

WHO IS AN ISRAELITE?

Emil Heeb

Someone taped a sermon entitled "Who is a Jew?" But a member of any Christian church should rather be concerned whether or not he or she is an Israelite, or learn to become one. In the Scriptures are other terms meaning the same thing as the word "Israelite," such as: "Son of Abraham," "honest in heart," "elect," or "sons of God." Let us consider Luke 19:8-9, which reads, "And Zacchaeus stood and said unto the Lord, 'Behold the half of my goods give I unto the poor and if I have taken any thing of any man by false accusation, I restore to him four fold. And Jesus said unto him, This day has salvation come unto this house forasmuch as he also is a son of Abraham.'" Genealogy? No, though the Jews all consider themselves sons of Abraham, according to genealogy. This is seen in the words of Ezra, which read, "These are now the chief of our fathers which went up with me" (Ez. 8:1). But Jesus was not thinking about genealogy; he saw in Zacchaeus a man of honesty, integrity, and a generous heart, one that believed God as Abraham did. And Zacchaeus received Jesus gladly. It is that kind of person that Jesus called elsewhere "an Israelite indeed." We read in John 1:47, "And Jesus saw Nathanael coming to him and said of him, behold an Israelite indeed, in whom is no guile." This means that a real Israelite

is a person who accepts Jesus gladly, is without guile, and lives by faith as Abraham did.

The Scriptures tell us that Abraham **believed God**. This means more than what people mean when they say, "I believe in God." This only means they believe that there is a God. But Abraham obeyed what God commanded.

Paul gave Titus some final instructions; thus, we read, "But avoid foolish questions, and **genealogies**, and contentions, and striving about the law, for they are unprofitable and vain" (Tit. 3:10).

The above passage is being sadly neglected, for there are millions of people who are taught that genealogy is of great value, or even a necessity to salvation. The church that is thus teaching this doctrine is making the people "spend money for that which is not meat." It will not add to their spirituality and develop them to become "Israelites indeed."

There are some descendants of the Pilgrims who came early to America; some claim them to be of Israelite blood, in other words, descendants of ancient Israel. The prophets of Book of Mormon times tell us that the Pilgrims were Gentiles. (See Book of Mormon, page 34, verses 149 to 153) Many more

references could be mentioned to prove this fact. Had these supposed Israelites been the kind of people whom Jesus called "Israelites indeed in whom is no guile," they would hardly have treated the Indians the way they did. Instead they would have befriended them and helped them to return to being the kind of Israelites their ancestors were during the time of their "golden age," of which their history speaks as follows.

"And it came to pass that there was no contention in the land because of the love of God that did dwell in their hearts. And there were no envyings, and no strifes, nor tumults, nor whoredoms, nor lyings, nor murders nor any kind of lasciviousness" (B. of M. page 683.17-18).

Neither did those Gentiles prove themselves to be without guile. No sooner did they get settled on the American soil than they had contentions among themselves, ignoring the advice that Paul gave to Titus. Each church group attempted to force its own brand of religion upon others, thus destroying the freedom of religion for which they came. Jesus could hardly say to them, "This day has salvation come to this house."

The Nephites, ancestors of the American Indians, were that kind of Israelites, as well as Israelites according to genealogy. They were the kind of people Jesus saw in Zacchaeus and Nathanael, "without guile," "Israelites indeed." They too had accepted Jesus gladly and followed His teaching, and that is what made them that kind of people, acceptable to God. Obedience or disobedience is the factor which determines whether a person or nation is Israelite or not.

The writer of the Hebrew letter (Apostle Paul) was referring to "Israelites indeed," such as had accepted Jesus readily. Thus they became citizens of the general assembly, that is, members of the Kingdom of grace. In effect, to this assembly were added the children of God who will eventually comprise the Kingdom of God, the heavenly Jerusalem.

Dear reader, you can see that genealogy is not mentioned as necessary to bring us to "Mount Sion . . .

the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels . . . and the church of the first born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect" (Heb. 12:22-23).

The above Scripture tells us that every true believer in God is "an Israelite indeed" and is spiritually joined to every true Christian who has ever lived before or will live, now or in the future.

In Revelation 7:9 we read, "And after this I beheld, and saw great multitude which no man could number, of all nations, and kindreds and tongues, and people, stood before the throne and the Lamb, clothed in white robes and palms in their hands."

Thus John was permitted to see the same general assembly and we see that he was told, "These are those that came out of great tribulations, and have washed their robes and made them white in the blood of the Lamb" (Rev. 7:14).

We see again that the people of the "general assembly" include various people of all nations, not just those of the blood lineage of Abraham. And those Jews of the genealogy also must wash their robes in the blood of the Lamb. Unless they do that, Jesus would not call them "Israelites indeed" and they would not be in the general assembly.

We have now endeavored to show that a true Christian, a true disciple of Christ, an "Israelite indeed" is not a product of blood-relationship of Abraham. He has, rather, a spiritual relationship to God and Christ and keeps the "commandments of God, and the faith of Jesus" (Rev. 14:12).

Paul had it all summed up like this: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for we are all one in Christ Jesus" (Gal. 3:28).

And John said, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

THE BEAUTIFUL GOSPEL

Laura Calverese

We have found this beautiful gospel brought by Jesus to this earth.

And the angels, how they marveled at our lovely Savior's birth.

This is Jesus Christ's gospel brought from somewhere up above.

To restore this beautiful gospel of Jesus and His love.

We have faith, repentance, baptism and the laying on of hands;

We have resurrection and eternal judgment taught in Jerusalem.

They crucified Our Savior, they thought the word untrue.

For this they lost the gospel; then it was given to me and you.

A child can understand his teaching, so wonderful and true.

This is the Restoration Gospel. He gave His life for me and you.

CAYETANO ALFARO CONTRERAS

Cayetano was born April 22, 1910 in Ticul, Yucatan, Mexico and died Sunday, June 29, 1975 at 3:00 p. m. at his home in Ticul at the age of 65 years. He was married to Josefa Briceno and they have six children: four sons and two daughters. Their names are Luis Daniel, Manuel Jesus, Pedro Josue (an elder of the Church of Christ), Natanael, a married daughter living in Merida and Maria Otilia living at home. Natanael and Maria Otilia are twins.

Cayetano was baptized into the Church of Christ on August 15, 1954 and ordained an Elder February 14, 1960, then later ordained to the office of a Seventy Evangelist on February 10, 1968.

Cayetano was a baker by trade, but when he embraced the Gospel, he gave up his trade to work full time in the work of the Lord in Yucatan. He had many miraculous blessings in his life, but it was evidently not the will of the Lord to heal him from this last illness, but the Lord did bless him by relieving his terrible sufferings. Cayetano could not live without being on oxygen constantly and suffered with a terrible cough. These last few weeks he could not eat nor walk at all, but had to remain in his hammock all the time. The whole church has lost a valiant soldier for Christ and Cayetano will be greatly missed by everyone in Yucatan and in the United States also. Those of us who corresponded with him grew to love him very much and feel a personal loss at this time. Bro. Leon Yates and Bro. Don McIndoo were on their way to see him at the time. We are

not sure if they were able to get there in time. Our prayers and sympathy go out to Cayetano's family at this time. We pray that the Lord will comfort them and give them strength to continue on in the faith.

MEMO TO THE EDITOR

July 1, 1975

We received today under the date of June 30, 1975 the following telegram:

From: Pedro J. Alfaro, the son of Caetano Alfaro C.: Cayetano Fallecio Ayer Tres P. M. (Cayetano died yesterday 3: p. m.)

PEDRO J. ALFARO

The following night letter was sent immediately:

WE REGRET THE PASSING OF YOUR FATHER AND OUR DEAR BROTHER IN THE FAITH OF CHRIST, HAVE PRAYED FOR THE WILL OF GOD TO BE DONE AND MUST BE CONTENT. OUR LOVE AND PRAYERS ARE FOR THE FAMILY. LEON YATES AND DON McINDOO ARE IN MEXICO AND SHOULD BE THERE SOON. WITH SYMPATHY FROM THE CHURCH IN THE UNITED STATES.

William A. Sheldon

Church of Christ
Temple Lot
Independence, Missouri

WEDDING BELLS IN COLLINS

A lovely wedding was solemnized on June 16, at The Church of Christ chapel in Collins, Mo. La Vange Martin, daughter of Sr. Leora Martin, was married to Stephen Johnson, son of Mr. and Mrs. Charles Johnson. Both families are from this community.

Apostle Leon Yates was the officiating minister. A niece of the bride, Rhonda Johnson, acted as maid of honor. A sister of the groom, Tammy Johnson, was bridesmaid.

Johnny Goodman acted as best man, and the groomsman was Ron Johnson, cousin of the groom. Floyd Martin gave his sister away. Mrs. Czerna Coberly, sister of the bride, sang two beautiful songs, accompanied by Patty Kelly, who also played the wedding march.

A reception followed at the church. The young couple will live on a farm near Collins, where Stephen has cattle. He also works at a local service station.

We wish these young folks much happiness in their life together, and may God's blessings be on their new home.

On June 27, James Allan Routh, and Miss Sandra Kay Brown, were married in the Baptist church, at Humansville, Mo. James Allan is the son of Bro. and Sr. R. C. Routh. Sandra Kay is the daughter of Mr. and Mrs. Robert Brown. Both families live near Humansville, but the Rouths are members of our Collins branch.

The sweet wording of the announcement, said "We want you to join us in asking God's blessing on this marriage." All of us do truly join in that petition. May their love, which is a segment of God's love, grow through the years, and may He bless their home together.

"Your garments must be spotless white,

Before the throne of oGd;

Ye must be children of the light,

And walk where I have trod."

GREETINGS FROM THE HOUSTON, MO. LOCAL

In January we elected the following officers for the year of 1975.

Church

Pastor—Elder Oren Caviness; Sec.-Treas.—Margaret Keeney; Ass't. Treas.—Mary Jane Medders; Librarian—Anna Keeney; Chorister—Mary Jane Medders; Pianist—Dee Anna Medders; Correspondent—Anna Keeney; Social Committee—Truman Medders, Margaret Keeney and Mary Jane Medders; Historian—Anna Keeney.

Sunday School

Superintendent—Truman Medders; Ass't. Sup.—David Keeney; Adult Teacher—Elder John Jones; Ass't. Teacher—Ireatess C. Keeney; Young People's Teacher—Verna Jones; Junior Class—Truman Medders; Primary Teacher—Mary Jane Medders; Sec.-Treas.—Margaret Keeney; Asst.-Treas.—Theresa Medders; Pianist—Dee Anna Medders; Social Committee—Mary Jane Medders, Margaret Keeney, and John Medders.

We are enjoying the April showers, peach, pear and apple blossoms, along with the songs of so many different birds and the gobble of wild turkey. Nature's springtime beauty is a joy, here in the Ozarks.

We enjoy the Advocate and the news from the different locals.

We would like to say "thank you" to all who have been so faithful in sending store and Betty Crocker coupons, other donations and prayers. At present we are at a standstill on our church building, but hope to have our carpet down this summer, and to finish other parts of the building.

We have enjoyed the young people from Independence: Marie, John, Benny and Gerry Case, Debbie and Danny Hedrick. They came down March 29th to help Dee Anna and Tommy Medders celebrate their birthdays. Joannie Kommer from Nashville, Tenn. also enjoyed the occasion with them.

During Conference, Elders Oren Caviness and Dick Wheaton were called to St. John's Hospital in Springfield to administer to Sr. Doris Brockelbank, who was very ill. She is now at home; she and all of us would appreciate your remembering her in your prayers.

We are rejoicing to have Bro. and Sr. John Jones from Phoenix in our midst; he is assisting Bro. Oren Caviness to shepherd the flock here. We hope they will be happy here at 1103 W. Hwy. 17, Houston, Mo. 65483, and as members at our little chapel on north Hwy. 63. We are so happy that God saw fit to bless us with their presence. We are happy to have Elder and Mrs. Cliff McGuire, Mrs. L. L. Eccles and son, Leonard, Elder and Mrs. Clinton Field and their grandchildren meeting with us.

Mr. and Mrs. I. C. Keeney and family, Mrs. Lois Helseth, Mrs. Anna Keeney, Mrs. Mary Jane Medders, Tommy, Dee Anna, Theresa Medders and her daughter Jennifer attended the Solemn Assembly at Independence. Sr. Anna Keeney remained for the Conference.

We have been blessed with some very spiritual sermons lately. The speakers were Elders Oren Caviness, John Jones and Cliff McGuire, Apostle Marvin Ely and young brothers Gerry Case and David Jones.

We had as guests Sunday, March 23, Mr. and Mrs. Charles Keef and daughter Teresa, of West Plains, Mo. We were happy to have them worship with us and hope they come again soon.

Our young people had an active meeting on April 16th after school. They worked on the lawn, then enjoyed a weiner and marshmallow roast. We were happy to have Mr. and Mrs. L. L. Eccles and Leonard attend our social event and enjoyed hearing Apostle Marvin Ely speak afterward.

Anna Keeney,
Correspondent

OBITUARY

Elder Charles E. Cottrill

Brother Cottrill passed from this life on June 7, 1975 after an eight week illness at the Veterans Hospital in Clarksburg, West Virginia. He was born February 21, 1898 in Doddridge County, West Virginia the son of the late William and JoAnna Cottrill. He married the former Mary Gilmore who survives. Also surviving are three daughters, and four sons. Eighteen grandchildren and several great-grandchildren. He was a world war I veteran and an ardent defender of the faith.

(Editor's Note) Brother Cottrill was a firm believer in the Gospel of Jesus Christ. He was a constant contributor to the pages of the Advocate and although I never had the privilege of meeting him face to face I felt and enjoyed his voice over the telephone and by letter for many years and I felt I knew him personally. His passing is a loss to me personally and to the readers of the Advocate. (KJS)

INDEPENDENCE EAST LOCAL

It has been several months since I sent a report to the Advocate. While recovering from surgery I have been rather incapacitated. Hope from now on I'll be more diligent in sending in my report.

It is so nice to have warm weather again. Spring is always a beautiful time of the year, everything is so green and fresh.

Our local is starting out the new year with a new Pastor and other officers as follows:

- Pastor Elder Larry Beem
- Ass't. Pastor Elder Roland Sarratt
- Secretary Sister Doris Shelton
- Treasurer Elder Kenneth Smith
- Auditor Sister June Sarratt
- Pianist Sister Jennifer Oldham
- Chorister Sister June Sarratt
- Inside Custodian Sister Cheryl Pennington
- Outside Custodian Brother Ron Temple
- Reunion Kitchen Comm. Sister Doris Sheldon
- Librarian Brother Ron Temple
- Reporter Sister Ruth Randall
- Social Comm. Brothers Robert Oldham, Smith
Brickhouse and Susie Brickhouse
- Sunshine Comm. Sister Jewell Beem
- Flower Arranger Sister Lorraine Welton

Sunday School Officers

- Superintendent Brother Robert Oldham
- Ass't. Superintendent Brother Ron Temple
- Secretary Sister June Sarratt
- Pianist Sister Jennifer Oldham
- Program Comm. Sisters Jewell Beem, Cheryl
Pennington, Susie Brickhouse

We pray the Lord will bless us the coming year,

as he has in the past.

We are happy to welcome Brother Robert Oldham into our church family. His baptism was held at the East Local this spring.

Mr. and Mrs. Ronald Caudell are the proud parents of a little girl, Angela Beth, born April 3, 1975. Mrs. Caudell is Sister Randalls daughter, Cynthia.

Steven James has come to make his home with his parents, Mr. and Mrs. Steven McGhee. He was born May 15, 1975. Melissa, his mother is the daughter of Brother and Sister William Nast.

Wedding Bells rang February 7, 1975 for Michele Nast and Pat Fisher. The service was solemnized by Elder Frank Fann. Michele is the youngest daughter of Brother and Sister William Nast. Again the clear sweet tones of joy rang on February 14, 1975. This time Sister Jerrie Speer and Douglas Hays were united by Elder Larry Beem. They are making their home in Ava, Missouri.

Brother Bill Fann and Raymond Smith graduated from High School and were presented a Book of Mormon by the Sunday School as graduation gifts.

Our Mothers Day sermon was delivered by Elder Frank Fann. He compared a mother's love to that of God's love for us. And even as a mother is interested in her children's appearance, safety, and spiritual development our heavenly Father is interested in us.

Jesus Christ could have called ten thousand angels to rescue Him from the Cross but He died for us that we might have salvation. We are to love all people. He quoted from John 4:7. Love one another, God so loved us that He gave His Son for us. Perfect love casteth out all fear was one of his closing statements.

Ruth Randall

TENNESSEE STATE REUNION

The Tennessee State Reunion will be held Saturday and Sunday of Labor Day weekend, August 30 and 31, 1975, at the Church of Christ, Foundry Hill, Puryear, Tennessee. We urge you to plan to spend your long weekend in worship with us.

For further information contact,

Elder T. W. Paschall

Rt. 2

Paris, Tennessee 38242

or

Elder Glenn W. Gill

Roxanne Tr. Ct.

Rt. 6 Box 107

Carbondale, Illinois 62901

NOTICE

Regarding Transfers; Conference In August

The question of continuing to receive transfers of membership from the branches of the Restored Church was under consideration at the April 1975 Ministers' Conference, but was not resolved. It was moved to "defer action on the transfer question until conference of 1976," and the reason given:

"(1) In order that the ministry and lay members of the Church of Christ might have ample opportunity to fast and pray over the consideration of this very important issue.

"(2) That from this conference there shall go forth an appeal to the membership of this church, and especially to the ministry, that they earnestly pray over this issue in order that we might arrive at a unified decision under the direction of the Holy Spirit.

"(3) That a time be set apart sometime during the coming conference year at which time the ministry of this Church shall meet together in fasting and prayer concerning this issue.

Another action of the conference was concerning a request from the ministry at Phoenix, Arizona, calling for a conference of the Ministry in the third week of August, annually. This was approved for Thursday, Friday and Saturday of that week (August 21, 22

and 23) for this year. It is to be determined later if this is to be an annual arrangement.

In order to coordinate the provision for this conference with the desire for the ministry to fast and pray over the question of transfers, the Council of Apostles took the following action, subsequently:

"Be it resolved, in regard to the time to be set apart for the ministry to meet in fasting and prayer concerning the question of transfer, that this time be set for Wednesday, August 20, 1975, which is one day preceding the appointed time of the conference of the ministry, and that the first two days be given to fasting and prayer, and two days being given for consideration of the subjects named in the accepted recommendation from the Phoenix ministry."

The purpose of this conference, as stated, is: "to resolve mutual problems of the ministry; to increase the zeal, enthusiasm and experience of the ministry toward a cooperation missionary endeavor; and to seek the will of the Lord concerning the missionary program of His Church."

Respectfully submitted,
William A. Sheldon, Secy.
Council of Apostles

WISCONSIN REUNION

To be held August 2nd and 3rd, 1975, in the American Legion Hall at Rio, Wisconsin. East of Portage, Wisconsin on U. S. Highway 16.

We wish to invite as many of you as can to come and fellowship with us for these two days; we would appreciate a card from those who are coming, as it is possible to arrange camp sites or motel rooms for those who want them.

Let us all unite in Prayer that all of our reunions this year will be a spiritual success. Please contact:

Mr. and Mrs. Virgil Addie
414 Harvey Telephone 992-5334 (unlisted)
Rio, Wisconsin

Isaac Brockman
Box #466
Sparta, Wisconsin

Just an additional note to the Wisconsin Saints:

We are giving plenty of notice for our Wisconsin Reunion, in hopes that the folks from Wisconsin will so arrange their vacations and affairs so that we might have 100 per cent attendance at our reunion this year for all meetings both days.

Now more than ever before in the history of the Church, we need to reunite both spiritually and physically with God and each other and pose a solid front in the cause of Christ. So, please I say especially to the Wisconsin Saints, set these two days aside on your calendar and insist to yourself that you are going to spend them at the Wisconsin Reunion. May God bless each of you.

Your Brother in Christ
Elder Isaac Brockman

BEWARE THE MIRAGE OF DISCOURAGEMENT

Discouragement is a poison — a mental poison. It is the entering wedge of failure.

Maybe you have read or heard the old folk-tale that the Devil once held a sale of all the tools of his trade. There were his daggers of jealousy, his sledge-hammer of anger, his bow of greed, his arrows of lust, and his weapons of vanity, fear, envy and pride — everything was nicely displayed and the price marked upon each tool.

But, in the place of honor, framed and set apart from all the rest, was a small wedge, dented and marred by use. The name of this wedge was "discouragement," and the price marked on it was higher than the prices of all the other tools put together!

When he was asked the reason for this amazing difference in price, the Devil explained.

"This is the one tool that I can use when all others fail. Let me get this little wedge into a man's mind and it opens the way for everything else. That little wedge has opened more doors to me than all my other tools combined!"

Of course, it is sometimes hard to be hopeful in an atmosphere of poverty, ill health or discouragement, but there is not a single advantage in discouragement. There is hope: if we cease to hope we are just about ready to be buried. Hope and faith, together with a joyous outlook on the world around us, are leading countless students today to realize personal security
Elder H. H. Hansen

BENEATH THE SURFACE

Donna Moser

Here's a surface smooth as cream,
Calm, unruffled and serene.
Are you quite sure? Inside, a theme
Of pain and tension beats, unseen.
Oh, look beneath the surface!

A young one — wilful, strong of mind.
Rebellious? Yes. Defiant too.
But, probe a little; you will find
A soul that's longing for the true.
Oh, look beneath the surface!

One may cry, "I did this! Me!
You are wrong and I am right!"
Hush! We may hear a silent plea,
"Does no one see my lonely night?"
Oh, look beneath the surface!

God looked down upon His earth
And saw the puny race of man,
He might have shrugged and said, "No worth."
Instead He had an awesome plan.
He looked beneath the surface.

Oh, Father, may we not be blind!
Having eyes, oh, may we see;
That, understanding, we grow kind,
Remembering, with help from Thee,
To look beneath the surface.

ZION'S ADVOCATE

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THE BURDEN-BEARERS

All the world over are shoulders bowed with care,
All the world over are livers on hard fare,
All the world over are eyes which enviously
Are fixed upon the happier fold passing careless by.
Every smallest hand can lend some kind or helpful
touch,
Lift the weight a little, and the many make the much.
Shared feasts are savory feasts, shared joys are best;
And the sharers and the shared-with both alike are
blest.

Susan Coolidge

SUNDAY SCHOOL SUPPLIES

INSTRUCTIONS IN ORDERING

Our quarterlies are not dated, but numbered, because they contain a regular course of study, and if the schools desire to make this study, they should order the quarterlies according to number so as to avail themselves of the entire course, so far as the study has been extended up to the present time. None of the courses are as yet, complete.

In compliance with the action taken at the 1960 General Sunday School Association General Assembly, all publications printed by the Association will be sent free of charge. **SEND ALL ORDERS TO: GENERAL SUNDAY SCHOOL ASSOCIATION TREASURER**, Church of Christ (Temple Lot), P. O. Box 472, Independence, Missouri 64051.

	Price Each
Primary, Volume 1, No. 1, Childhood of Jesus	N/C
Primary, Volume 1, No. 2, Jesus' Ministry (Out of Print)	
Primary, Volume 1, No. 3, Jesus' Ministry con't.	N/C
Primary, Volume 1, No. 4, Life of Jesus	N/C