

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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Thanksgiving Anagram



Thank you, Dear Lord, for life and for love,
High-riding moon in splendor above,
Air and sunlight and refreshing breeze,
Nebulous clouds and the Pleides;
Kindred and friends and a babe's soft touch,
Sisters and brothers we love so much,
Green grass and food, the violet's scent,
Infinite life in harmony blent;
Vast rolling seas, the tide's ebb and flow,
Island and shore, late evening's soft glow.
Now and ever be it understood
God is the source of everything good.

—Evalena Sills

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Guest Editorial . . .

CHANGES ALONG THE WAY

Time has made many changes in the personnel of our local little church, yet the light of the true Gospel shines brightly from the torch held high by the youth of our congregation. The young married group are workers and all seem willing that God's will be done; all earnestly strive to do His bidding. The group is growing and it is a healthy growth. Four young people, on their own, asked for baptism; their parents were not told until all the arrangements had been made by the candidates themselves. There was no urging from human sources, but God's spirit did move upon these young hearts to accept Him and make a sincere covenant with Him.

I couldn't help but rejoice when told about the baptisms, having it brought home again that God still lives and rules and overrules for good in this manner. How foolish it is for those claiming to be so learned to declare that there is no God, that He is dead if there ever was such a personage. I feel very sorry for anyone that believes that God no longer lives. How can they doubt when they can see evidence that He still is and still rules the universe? The very air we breathe, the flowers, trees and grass are outward signs of His living and His love for mankind.

I for one could not rely on myself alone but must turn to God daily for courage and strength to meet the daily tasks that are mine, also for help to combat the darts of the adversary, who is seeking to draw people after him. The adversary is in his death struggle and knows his days are numbered, but is determined to draw all he can away from light and truth before he is bound and thrown into the bottomless pit. How pitiful is the lot of the victim who allows the Satanic forces to gain sway with him; how very desolate his outlook when the tarnish of the tinsel that glittered so brightly is seen and he is lost.

It is to such as these we must throw out the life-line of the pure Gospel of Christ before they sink into oblivion and, in despair, die. Their souls are precious in the sight of God, and we are our brothers' keeper in this instant.

May our lamps be trimmed, filled and burning so that those who come in unto us may see the way, that way being to Christ who giveth to all men who diligently seek after him. May the only oil in our lamps be truth and righteousness and a close adherence to Christ's teachings. We would not want to cause another to fall because of falseness, so we answer not only for our own sins but are held accountable for the mistakes we caused another to make. We must have a clean vessel so the light radiating from it will glow forth into the dark places along life's pathway, to uncover the pitfalls that lurk in the darkness. We must not through neglect cause a brother to dash his foot against a rock and, stumbling, fall by the way.

Pray daily that our lamps may so be burning as to be a beacon set upon a hill, guiding the weary traveler

to see his way to reach the summit, which is Jesus Christ our Lord.

E. R. S.

CHRIST'S SECOND COMING

Charles E. Cottrill

There are some who don't believe in the second coming of Christ and others say He has come already. We are not going to comment, except to say that His second coming is well attested to in both the old and new Scriptures.

As to the Old Testament, we will only deal with that part briefly and give most of our time to what is said in the new Scriptures.

The first reference we will use is Job 19:25, 26. Here Job states that his Redeemer lives and that in the latter day He shall stand upon the earth, and even though the worms destroy his body, yet in his flesh he will see God. This not only confirms the resurrection but also confirms the second coming of Christ, for the resurrection of the righteous will take place at that time.

David also refers to this time, in Psalms 17:15. Isaiah is referring to this event in 66:8, where he speaks of the earth bringing forth in a day and a nation being born at once. This refers to Israel who, as a nation, will all at once recognize Him whom they have pierced. When they recognize Him they will mourn for Him, which will be as one mourning for his only son. The mourning will be likened to that which took place after the battle of Hadrimmon in the valley of Megeddon, in which King Josiah and many Israelites were slain by the King of Egypt. (Zech. 12:10-14) One shall ask Him "What are these wounds in thy hands?" and He will reply that they are the wounds that He received in the house of His friends.

In Malachi 3:1 we find that the Lord will suddenly come to His temple, after which He will go and stand upon the Mount of Olives and fight for His people. It appears that Jerusalem will be under seige at the time of His coming and will fall, to be ravaged by the enemy, but the Lord will go and fight against those nations. He will come and have all His saints with Him. At this time, after He has fought against the nations, He shall be king over all the earth; there will be no more utter destruction and Jerusalem will be safely inhabited. (Zech. 14:1-11)

We will now leave the old Scriptures and go to the new. In Matt. 24:42 we are commanded to watch, for we know not the hour when He will come. He warns us not to be taken unaware as by a thief in the night, lest we be caught sleeping and be like the five foolish virgins with no oil in our lamps. We know not whether it will be at even, or at midnight, or at the cock-

crow in the morning, for His coming will be as a snare upon all the earth.

There are many other urgings in the new Scriptures for us to be on the alert. We might mention one note of caution. Paul said, "Let no man deceive you . . . for that day shall not come, except there come a falling away first and that man of sin be revealed, who is the son of perdition; . . . and now ye know what withholdeth that he might be revealed in his time." (2 Thess. 2:3, 6). This is no doubt a reference to the antichrist. Paul says that wicked one shall be revealed, and shall come with power and signs and lying wonders, but he will be destroyed by the brightness of Christ's coming.

Paul also says that when they cry "peace and safety", then sudden destruction cometh upon them. May I be allowed a comment? That is what is widely preached today, but sudden destructions are coming on them in increasing frequency: earthquakes and cyclones destroying towns and cities, bombings, murders, rioting, airplane hijackings and terrorist activities.

Conditions are to be in the world as they were at the times of the flood and the destruction of Sodom. They will be eating and drinking as though nothing were going to happen, but Paul says that the brethren are not in darkness that His coming should overtake them as a thief in the night. This of course will apply to those who are ready and waiting for His coming.

When He does come He will come suddenly, like the lightning, and quickly. Mal. 3:1; Matt. 24:27; Rev. 22:7)

That He will come, His testimony is sure, for He said to Peter (speaking of John), "What is it to thee if I will that he tarry until I come?" This leaves no doubt about His coming. One proof of this quoted statement is that no record can be found of John's death. (See also Heb. 10:37)

Christ will be visible when He comes in power and glory. (Mark 13:26; Tit. 2:13; Rev. 1:7) While we can not know the exact timing of His coming, I am sure the Spirit will alert us as the time draws near and there will be certain signs, as mentioned by Luke:

"And there shall be signs in the sun, and in the moon, and stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall

they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled" (Luke 21:25-32).

Our reward is sure, for Christ said so. "And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (John 16:22). "For ye are dead, (to sin C. C.) and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:3, 4). "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:8).

Back in Rev. 1:7 it says He will come in the clouds and every eye shall see Him, including those who pierced him. This confirms Zech. 12:10, also mentioned earlier, saying that all kindreds of the earth shall wail because of Him.

Then in Rev. 11:15 we find this picture: The kingdoms of this world have become the kingdoms of the Lord and His Christ. Babylon the great has fallen. Christ (as we found in Zechariah) has fought for His people and subdued the nations. The world is now His, and Satan will be bound and cast in the bottomless pit for a thousand years. Christ is now returned and will start His reign, His saints with Him. Now has come to pass the promise of the Lord to His disciples, as found in Luke 22:29, 30: "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." This last and other Scriptures confirm the fact that we will have the joy of eating and drinking in the millennium.

We wish we could know more about His coming but this will have to suffice, except the Spirit reveal it to us, until the time we are allowed to see Him face to face.

The story of His coming is the most beautiful story I know. I will leave it with the reader by quoting one of the most moving verses in the Bible, the next to the last, Rev. 22:20: "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."

LESSON GUIDE

Section 1

Lesson Text — Jac. 2:12-29

Charity "vaunteth not itself, is not puffed up;" in the fruits of the Spirit there is no vanity but rather meekness. In the world today meekness of spirit is not considered admirable. Today it is the forward who are successful; one is expected to stand up for and promote his rights, with no realization that perhaps the greatest and highest right one has is to forego those rights in preference to another. Our Lord, our Leader and Commander Himself, is meek and lowly of heart and we are called to follow Him, to emulate Him. (Matt. 11:28-30).

Pride is a detestable trait in the character. What right has any being to think himself more precious to the Lord than any other of the beings He created? Do we err in our thinking on the matter because we measure by the wrong criteria? True, one may be more intelligent than another; one may be more handsome or beautiful as the case may be; one may be more talented. But in what way do any of these facts accrue merit to that individual? Does one choose whether he is born short or tall, poor or rich? Did one choose to be born an Englishman, an Arab, a Jew, a Negro or an Indian? If we did have any choice in the

matter we do not know that now, so what is there to be proud over? One may be a better musician, a better painter, a better writer, a better poet, a better carpenter, a better preacher, a better washerwoman, or whatever one might use as an example, but that doesn't make one a better person. And the truly better person, the one with real humility, cannot lay claim to it without losing it. Can you not hear the hollow mockery in boasting that one does not boast nor has reason to?

The Book of Mormon history of the Nephites gives us a series of their rises to high levels of righteousness and subsequent falls. Always at the beginning of each fall was the entertaining of pride and thinking themselves better than others (because of the abundance with which the Lord had blessed them), accompanied by the evils of greed, envy, etc. The opposite of pride is humility, so let us see how the Scripture denounces the one and recommends the other. (Job 22:29; Psa. 9:11-12; 101:5; 138:6; Prov. 3:34; 6:16-17; 11:2; 13:10; 15:25, 33; 16:5; 18-19; 21:4; 22:4; 29:23; Ecc. 7:8; Isa. 2:8-12; Mic. 6:8; Mal. 4:1; Matt. 5:5; 18:4; 23:12; Mark 7:20-23; Luke 14:7-11; Eph. 4:1-2; Phil. 2:3-5; Col. 3:12; 1 Tim. 5:3-11; 2 Tim. 3:1-5; Ja. 4:6, 10; 1 Pet. 5:5-6; 1 John 2:15-17; 1 Nep. 3:126; 7:33; Jac. 2:12-21, 25-29; Mos. 1:118-120;

2:16-23; 11:153; Alma 3:46-51; 5:38-41; 10:6; 11:4; 16:30; 31; 17:2; 26:15; 29:8-12; 40:19, 20, 33-36; 44:33; 56:3; 62:2; 65:29, 33)

There is some difficulty in differentiating between self-respect and pride, and I fear that this is so because it is scarcely possible to discern when the former grows into the latter. Mere self-respect needs and makes no comparison between itself and any other. The only measure we are justified in measuring ourselves by is the Lord Himself, and measured against Him any human must know himself forlorn except through His grace. Also there seems no way that the heart can feel proud unless there has been a judgment passed on some other in contrast; this in itself is a disobedience of the Lord's counsel. Are we stripped of pride? It has been the downfall of both the individual and of nations, and in the words of Alma, "If ye are not ye are not prepared to meet Good . . . and such a one hath not eternal life."

Section 2

Lesson Text — 1 Cor. 6

The next item enumerated in the breakdown of the qualities that make up this charity which is the pure love of Christ is — "doth not behave itself unseemly." It is strange that it seems easier to define unseemly behavior than it does that which is seemly. There is more in the Scriptures about behavior that is not acceptable for the disciple of the Lord than about desirable behavior. Surely, referring to our lesson text, if our bodies become the temple of the Holy Spirit, its abode, then any unseemly behavior would be a cause for that occupant to withdraw; It could not sanction such behavior by remaining in residence. Let us take another in-depth look at the kind of persons the Lord's disciples ought not to be. (Gal. 5:13-21; Eph. 4:17-32; 6:1-10; 1 Thess. 4:6-12; 5:12-22; 2 Thess. 3:6-15; 1 Tim. 3:1-13; 2 Tim. 3:1-5; Tit. 3:1-9; Heb. 12:13-16; 13:1-7; Ja. 1:19-27; 3:2, 8-18; 5:II, 12, 16; 1 Pet. 2:11-24; 3:1-17; 4:1-4, 8-10, 14-19; 5:I-12; 2 Pet. 1:5-10; 2 Nep. 7:40-44; 8:50-68, 85-94; Al. 5:38-42; 18:12-16; B. of C. 11:4; 16:43; 44:33,34)

Much of the contents of these texts is repetition, and there is much more not included, such as in the teachings of King Benjamin, the Nephites, Jacob and Alma, which can be included on the side of what kind of people we ought to be. Too often when we read the lists of evils, we notice the grosser ones of which none can accuse us and gloss over the ones of which we might find ourselves guilty. Within these Scriptures are admonitions to the ministry, parents, men, women, children, masters, servants, rich and poor. Reading these requirements, we know of a surety that the way to life is strait and narrow.

Let us take note of a few of the lesser failings against which we are warned. As in the lesson text, do we suffer ourselves to be defrauded without retaliation? What does it mean, to "revile again"? If one reviles us do we seek to exonerate ourselves by a counter

accusation? Is it strange that so much is said about laboring with one's own hands that one might eat, and that simple cleanliness is mentioned, as though any of the children of God should yet have to be reminded to be clean? What about boastfulness, overindulgence in pleasure, disobedience: to parents, to laws, to God? Can a child of God break the laws of the land that he thinks are not just, without also breaking the laws of God? (B. of C. 59:25-26) Can he rule the tongue, not gossip, not speak evil of any man, even if it is true? What is being a busybody in other men's affairs, too much inquisitiveness in matters which are not one's concern? Can we suffer patiently when ill-used for the sake of the truth, or when buffeted for our own faults? Does a patient suffering speak back or tell its complaints to other sympathetic ears? It is no easy thing to accept a pointing out of one's faults or errors without emotional reaction, at least defensiveness.

Seemly conduct must include temperance in all things. That which is perfectly all right in the right amount can be sinful in excess. There are other flaws of behavior which could never be if the heart were filled with this love: thoughtlessness of others, rudeness, mockery, to name a few. A quality to to desire, which would go far in assuring seemly, comely conduct, is just plain courtesy: treating all people as one would treat the most important person one knows; treating all persons as one would treat that person most beloved; treating all people as one feels one's self deserves to be treated.

Seemly behavior is a matter of concern every waking hour of every day; there are no days off. And, whether or not there is any other near to observe that behavior, the Lord sees and, after all, He is the judge.

Section 3

Lesson Text — Romans 12

The quality of charity for consideration in this lesson is that of unselfishness: "seeketh not her own". The heart of the mortal has many desires, some of them perfectly good. Others which seem good are not (Prov. 16:25) and even those which are good, when indulged to success become lust. (1 John 2:15-17, B. of C. 60:25-32) And we are warned that some of those things that we ask the Lord are not given, because we seek them to fulfill our lustful desires. (Ja. 4:1-3)

If we truly love our neighbor as ourselves, in which the whole law is fulfilled (Rom. 13:9-10), in which there is no respecting of persons, or esteeming one above another, not even ourselves before others (Phil. 2:1-8; Jam 2:1-9), there will be no place for any root of selfishness in us. It might be well to comment here that the best way, perhaps the only way, to uphold the natural traits of our characters which are contrary to God is to displace them with that which is in harmony with Him. To try to squeeze out love of self without filling the vacuum thus created with love of the Spirit for others is to leave one's self open for many forms of the deceptive powers of the devil. He will fill that

space with his own divisive schemes to reinstate the love of self in forms not recognized as such.

Loving one's neighbor as one's self must mean being as concerned for his well-being as one's own. And if one is this deeply concerned for the well-being of others there can remain no place for seeking of one's own, or solely seeking in self-interest. One will seek after that which would be a blessing to all.

We are given the responsibility of providing for ourselves and our own (Eph. 4:28; 1 Thess. 4:9-12; 2 Thess. 3:6-15; 1 Tim. 5:8; Mos. 2:16-27; 9:57-59; 11:152-158; B. of C. 44:33, 34) but this in no way relieves us from the obligation of serving those "beloved others" out of that which the labor of our hands produces.

There have been a few times in history when the Lord's command to love neighbor as self was demonstrated in practice, not only of individuals but by a society of people. Can we as individuals really obey His commandments to love our neighbor as ourselves, if knowing His "way" for this to be accomplished in a people, we refuse or reject that "way"? Would the results of the "way" be an equality among us?

There is that in the human nature that yearns to keep the reins, the management of its life in its own hands. The Lord gave us our agency, but does this not narrow down to a simple choice: we go His way or our own? The idea that we can determine our own lives is quite illusory at best. There are so many influences on and in our lives over which we have no control that our sphere of choice and self-determination is very small indeed. The struggle to set aside and give our lives over to the Lord, that He determine their course in all things, is not an easy one. But when it is done there is such a sense of relief, of a great weight lifted (as a dear niece expressed it). He knows things that we cannot know; He has powers of influence that we do not have, and surely His love will choose from all possibilities that which is the very best for us. Is this not the way of real happiness? The peoples who have let Him govern them in the way of love for one another, in their manner of living together, have found it so. (Acts 2:41-47; 4:32-37; 5:1-16; Mos. 1:39:82; 2:28-50; 9:33-40, 49-67; Alma 1:31-47; 4 Nep. 1:1-21) Mormon says there could not be a happier people than these people who lived after the commandments of the Lord, in love one with another, for about two hundred years. What a contrast to what followed, when they would no longer "love their neighbors as themselves", but became subject to pride and selfishness. (4 Nep. 1:25-59; Mor. 1:18 and 4:7, 8) By the year 320 A. D. they had become so wicked that Mormon was not even permitted to preach repentance to them; by the year 400 A. D., Moroni tells us, all the Nephites had been destroyed. Alma too warns of what will happen to those who persist in going contrary to God in these things Alma 3:85-97), and thinks it not presumptive to give commandments to those in the church while issuing invitation to those without. (Alma 3:108)

As the Lord is no respecter of persons (Acts 10:34) it must follow that in His justice, in the abundance of that which He has supplied for the children of men (B. of C. 60:25-32, He would want them to share equally. And so it is. (2 Cor. 8:10-15; Alma 1:39; Mos. 11:153-155; B. of C. 40:20-22, 26-36 and 52:19-20)

The Lord's people had "all things common" amongst themselves; there were no rich and no poor; they shared equally. They labored for their own support but gave of the result of that labor to the sick, etc., to those who could not labor sufficiently for their need, so that none had lack. Can having "all things common" simply mean "having all things equal": sharing equally the abundance with which the Lord blesses our labors, each doing his own business, working with his hands, etc. (1 Thess. 4:11, 12), each having personal responsibility for that which is appointed him as inheritance, that which he has consecrated to the Lord, or such as is given to him to make him equal with others? (B. of C. 44:26-29)

Lesson 4

Lesson Text — Col. 3:1-17; Jam. 3:16-18.

Charity is not easily provoked. What a great comment about the temperament of one who has this love of Christ abiding in his heart. This matter of temperament is a very subtle problem. It is such a deceptive thing that often a person of ill-temper or touchy temperament does not see that disposition as being a thing of sin. Otherwise good people, people who do many good things, are so quick tempered as to be a blight on the happiness of those about them. Many a good deed has been soured by the contrary grudgingness of the disposition of the one doing the deed. All close relationships, husband to wife, parent to child, friend to friend, brother to brother, can be hampered, wounded and spoiled by a touchy ill-temper in one of the parties.

Sin is a matter of what we are as well as what we do. To better understand why being quickly provoked, easily angered, is a sin we must examine the soil that produces it. Touchy temperament (we excuse it by calling it sensitivity, usually is a result of self-importance; over concern about the the whole spectrum of the effect of life and its consequences on the self. It usually involves deep dissatisfaction with one's lot in life; this surfaces in a surliness of disposition, a quick, easily excited temper and a sharp tongue. One takes out on others the fact of one's own unhappiness. Ill-temper is composed of many of those traits which charity has not: pride, jealousy, envy, covetousness, resentment, bitterness, self-pity, and insecurity. The opposite is: pleasantness, kindness, geniality, personality that is easy to be entreated, easy to be approached, with no fear of temperamental reaction.

As the Scriptures point out, it is not good to be easily and quickly angered. Is not "provoked" a milder way to saying "angry"? The Lord is not easily angered (Psa. 103:8 and 145:8), so if His Spirit is to abide in us

and be our controlling factor, we must not be of quick temper either. (Psa. 37:7-11; Prov. 14:16, 17 and 15:1, 2, 18 and 16:32 and 19:11 and 22:23, 24 and 29:20, 22, 23; Ecc. 7:8, 9; Eph. 4:22-32; Ja. 1:12-26; Al. 5:38, 39 and 18:13-15; Hel. 3:7; 3 Nep. 5:30, 31)

Perhaps more with temper than with any other personality trait, the inner true self is revealed if we will look in that "glass" and be enlightened by what we behold. As expressed by another: the cup that is filled to the brim with clear, sweet water cannot, no matter what the occasion of stress, spill one drop of bitter. If pressure brings to our lips angry, bitter, sharp words, we must know that underneath somewhere, hidden by

whatever sweet we have placed on the surface, there still grow roots of bitterness. We have not yet been set free, truly transformed, carnal nature displaced and replaced with the indwelling Spirit of Christ's pure love. We have not allowed charity to take possession of our whole being.

Quick temper reveals a lack of love, a lack of love for other than the self, a self-loving, self-entwined personality. The only answer is to give one's self to the Lord, a living sacrifice, to render to Him all that we have and are, which is only a "reasonable service". (Rom. 12:1; Mos. 1:77) Did any think the Lord asked, or would be satisfied with, less?

WHY LATTER DAY SAINTS WERE DRIVEN FROM NAUVOO

By William A. Sheldon

(The following article was published in the September 1975 issue of *Restoration Reporter* at Nauvoo, Illinois at the solicitation of the editorial staff for some such matter. The author felt to submit it also to *Advocate* readers as a matter of historical concern.)

As one of the groups emerging from the Restoration Movement under the leadership of the prophet Joseph Smith, which became factionalized after his death, the Church of Christ with headquarters on the Temple Lot in Independence, Missouri shares an equal interest in the events of the Nauvoo era as any others of this Movement.

Looking from "within", as it were, it is easy to rationalize the dispersal of the saints as being wholly the result of religious persecution, but as usual, there are two sides to the "coin", and one cannot fully describe it without taking a hard look at both. That religious intolerance and actual persecution was the lot of latter day saintism from its inception, we freely admit and declare. It has been thus with practically every minority, religious or political association in history, and the more so where the pure faith toward God was exhibited.

It is scarcely admitted that there could have been anything wrong, or sufficiently displeasing to God within the Church, which could have had a bearing on the sad state of affairs among the Nauvoo saints in the short space of perhaps two years following the death of the prophet. How quickly was beautiful Nauvoo turned to virtual desolation by the hasty exodus of about 15,000 of the saints, and how soon her incompleting temple razed to the ground! Was there even a stone left upon another? We must surely be reminded of Jerusalem's temple in 70 A. D.!

Let us go back a few years before 1844 and it's tragic events; back to 1833 and before. The concept of Zion as a spiritual condition and heritage had been

given as early as April, 1829, when Joseph Smith and Oliver Cowdery were instructed to "seek to bring forth and establish the cause of Zion." Then in September, 1830, they were given to understand that a literal city of Zion would be built "on the border by the Lamanites", but the location was not revealed at that time. Finally, in July of 1831, they were plainly told by the Lord that the "place of the city of Zion" was in the land of Missouri "which is the land which I have appointed and consecrated for the gathering of the saints." In August next, the saints were further instructed:

"Wherefore, the land of Zion shall not be obtained but by purchase or by blood, otherwise there is none inheritance for you. And if by purchase, behold you are blessed; and if by blood as you are forbidden to shed blood, lo your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance."

Further, the saints were cautioned in September, 1831:

"Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days. And the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land."

Notwithstanding the carefulness by which the Lord sought to lead them, many of them boasted of what He was doing in preparing for them a land of inheritance. They had been told in March 1831, that the city of New Jerusalem, or Zion, should be "a place of safety for the saints of the most high God" and that the wicked would fear to "go up to battle against Zion, for the inhabitants of Zion are terrible." But He warned them to "keep these things from going abroad unto the world, until it is expedient in Me, that ye may

accomplish this work in the eyes of the people . . . that they may not know your works until ye have accomplished the thing which I have commanded you."

Their boastfulness and pride aroused the anger and fear of their enemies, and was the immediate cause of the saints being driven from Independence, and eventually from the state of Missouri. They were guilty of "jarrings, and contentions and envyings and strifes, and lustful and covetous desires", and so they "polluted their inheritance." Not only so, but as early as September of 1832, the saints were indicted thus:

"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief have brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, **even all**. And they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written - that they may bring forth fruit meet for their Father's kingdom; otherwise there remaineth a scourge and judgment to be poured out upon the children of Zion." (D. & C. 83:8). A year later, in 1833, the saints were driven out of Independence and Jackson County, Missouri, and subsequently from Caldwell County, from Far West - mute testimony that the judgments of God did follow them, and evidently because they had not repented and kept the Gospel law.

Nevertheless, the Lord tempered His anger with mercy, and declared:

"They that have been scattered shall be gathered. And all they who have mourned shall be comforted."

But it must be on His terms, not according to the imaginations of man, for

"**Zion shall not be moved out of her place . . . and behold there is none other place appointed than that which I have appointed; neither shall there be any other place appointed . . . until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains or the strength of Zion.**" (D. & C. 98:4)

We have found that Zion was to be obtained by purchase and that it was to be centrally located in Independence, Missouri. Then, behold! we are informed in February of 1834 that "the redemption of Zion must needs come by power", and they would be led "as Moses led the children of Israel", and further that, "mine angels shall go up before you, and **also my presence**" (the Lord, of course). "Joseph was to gather of the strength of the house of God and go against their enemies and curse them, "and ye shall avenge me of mine enemies". (See Sect. 100) They were to obtain 500 men, if possible, but were not to go until they had received 100. There were upwards of 200 men who, as "Zion's camp", came up to Missouri to redeem Zion by force. Suffice it to say that the whole affair was a debacle - an utter failure. The Lord did **not** come with them; He was against them, bringing the plague of cholera upon them in which several died and they disbanded, going their separate ways as they were able.

Being unsuccessful in the establishment of Zion in Missouri, rebuked and sorely chastised, the saints found refuge in Illinois, and established Nauvoo as the "corner-stone of Zion" (D. & C. 107:1, 9). What? After the Lord had said Zion was not to be moved out of her place, (in Independence, Missouri), and was to be filled up, and **then** there would be given other places as "stakes" of Zion - in the face of this, we find Nauvoo designated as the corner stone of Zion!! Amazing.

It is evident the Lord was not well-pleased with the Church at Nauvoo, and further evident this was because they had **not yet** repented as they had been commanded. Within five years of Nauvoo's establishment, the Church there was again a people "scourged from city to city, and from synagogue to synagogue."

People are not excused for intolerance and persecution and wickedness perpetrated upon the saints of God, but by the same token, He will not look with allowance upon the sins of His people. Pride and wickedness had entered in; they set at naught the "former commandments" and the Book of Mormon, and sought to establish Zion by power (blood). They ran ahead of the Lord, for it **will** be established by the power of God in **His time** and at the designated place of Independence, Missouri - not at Nauvoo!

ZION THE BEAUTIFUL

by

Harvey E. Seibel

It is the general consensus among religionists today that Zion is located in Palestine, constituting either Jerusalem proper or at least a part of it; that Zion's prophesied future glory will be performed in that land. While it is true that Zion anciently was a part

of the holy city of Jerusalem it is little understood (except among Book of Mormon believers) that Zion's future greatness was to be in a land of far greater promise.

According to Young's Concordance, Zion anciently

was the S. W. hill of Jerusalem, the higher part of the city. It was often called the city of David, as can be seen by reference to 2 Samuel 5:7 & 9 and 1 Chronicles 11:5 in which the strong hold or castle of Zion is called the city of David. That Zion in his days was intimately associated with the southern kingdom is shown in Psalm 78:67-68 as follows: "Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim: But choose the tribe of Judah, THE MOUNT ZION WHICH HE LOVED." Zion in those days reached it height of eminence among the Hebrews under the reign of David and Solomon, particularly Solomon after the completion of the temple in which God came down and filled the temple with His glory making known His presence to all the people.

A little understood event occurred at the time of the destruction of Jerusalem in 70 A. D. Zion was no more, and Jerusalem was destroyed. Yet glorious promises are made of a future return to greatness of both Zion and Jerusalem. Moreover Zion was to come into its own, separate and apart from Jerusalem with which it was formerly so closely associated.

The command for Zion's removal is given in Isaiah 40:9: "O Zion, that bringest good tidings, get thee up into the high mountain . . ."

Whereas Zion was identified with Judah and Jerusalem in old time, it is now to be identified with another land. There was to be a change in identity, for Zion was no longer to be a part of the southern kingdom - rather its removal to the high mountain signified a change to a much greater dominion, that of Israel or the northern kingdom. It was now to become the center or capital of the house of Israel as opposed to that of the house of Judah. Zion was now to be identified with Israel or Samaria. However that high mountain to which Zion was to remove was not the insignificant and unrighteous Samaria of the ancient house of Israel. Moreover Ancient Samaria had gone into captivity long before Zion had departed from Judah. In fact Zion was still at Jerusalem in the time of Christ. (See Matthew 21:5.)

What was ancient Samaria? It was both the capital city of the ten-tribed northern kingdom of Israel as well as the name of the land itself. When the kingdom was split following Solomon's reign, the southern two-tribed kingdom was ruled over by the house of David of the tribe of Judah. As the northern kingdom was headed up by Ephraim, Ephraim and Israel became interchangeable terms to describe the northern kingdom. This really was a fulfillment of the special naming of the name of Israel upon Joseph's two sons Ephraim and Manasseh. See Genesis 48.) That Ephraim and Israel are one and the same as a national designation is shown in Chronicles 25:7 and Isaiah 7:1-2 and 17.

Isaiah 7:9 states that Samaria is the head of Ephraim, even as we think of our own capital city as the head of our nation. That same scripture has the king of Israel, Pekah, as the head of Samaria. In other words Samaria and Israel are two terms to describe the

same kingdom. Thus whether one speaks of Samaria or Israel or Ephraim he is speaking of the same thing, and likewise so do all prophetic statements regarding that kingdom. (See book of Hosea.)

Yet throughout the history of that time, Zion is not at anytime spoken of in association with Samaria. Yet prophecy, concerning its restoration in the latter days as we shall presently see), clearly identifies it with Samaria. Therefore that high mountain to which Zion was to come has to be modern Samaria or latter day Israel with Ephraim at its head. Is that high mountain America? Consider the following:

'But behold, this land, saith God, shall be a land of thine inheritance; and the Gentiles shall be blessed upon the land. And this land shall be a land of liberty unto the Gentiles: and there shall be no kings upon the land, who shall raise up unto the Gentiles. And I will fortify this land against all other nations; And he that fighteth against Zion, shall perish, saith God; for he that raiseth up a king against me, shall perish" (2 Nephi 7:17-21. This word from God makes no distinction between this land and Zion. Concerning the restoration of Israel we have this word from Jeremiah 31:1-14. "At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things. For there shall a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine,

and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord."

This scripture cannot be understood as a gathering of Israel to ancient Samaria or even to the ancient Zion of Judah either. Proof of this is supplied in the following scripture. Introductory to this scripture we give the following as background. "And others will he pacify, and lull them away into carnal security, that they will say, All is well in Zion; yea, Zion prospereth, all is well; . . . Therefore, wo be unto him that is at ease in Zion" (2 Nephi 12:25 & 30). What Zion is this that such will be spoken of it? Consider carefully the following: "Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came! Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: be they better than these kingdoms? or their border greater than your border? Ye that put far away the evil day, and cause the seat of violence to come near; That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; That chant to the sound of the viol, and invent to themselves instruments of musick, like David! That drink wine in bows, and anoint themselves with the chief ointments: BUT THEY ARE NOT GRIEVED FOR THE AFFLICATION OF JOSEPH" (Amos 6:1-6)

See the picture? This is the proof of the pudding. Zion and Samaria are one and the same even as Judah and Zion were one anciently. In 1 Nephi 6:44-45 we find Zion and Israel equated one with the other. To be more specific, are not we, as a church (to say nothing of the nation) at ease in Zion today? And do we not trust in the mountain of Samaria or government of America? Furthermore are we not named chief of the nations? And did not Israel come to this land? We find Israel represented here through Joseph's descendants, in particular, Ephraim and Manasseh. It is for this reason that this land is called Joseph's land and which according to Ether 6 the New Jerusalem will be built up unto the remnants of Joseph.

But this word is against those who are at ease in Zion, who lie upon beds of ivory, eating the calves out of the midst of the stall, inventing all kinds of music, etc., lives of great luxury and wealth, yet they are not grieved for the affliction of Joseph. Where else do you find Joseph today but America, and where else is Joseph afflicted but right here in this land? The neoples of America are, in general, unconcerned with

the Indians' lot or condition. They are not grieved for them.

The point, however is that Zion and Samaria are today associated with Joseph's land, instead of Judah's land. And lest some object saying that Ephraim is not here, we refer them to the prophecy of the stick of Joseph (Ezekiel 37) which was to be in the hand of Ephraim, Ephraimite Gentiles if you please. The book of Hosea which repeatedly equates Israel with Ephraim tells us that Ephraim hath mixed himself among the people (Hosea 7:8) and Israel is swallowed up among the Gentiles (Hosea 8:8).

We mentioned above that Zion was to remove to the high mountain which we have identified as the land of America (i. e. 2 Nephi, 7 & 12 and Amos 6). This thought is amply supported in other prophetic statements of the scriptures.

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it" (Isaiah 2:2) "For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things. I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for which I lifted up mine hand to give it to your fathers" ((Ezekiel 20:40-42).

Neither Zion nor Jerusalem are redeemed as yet. The physical city of Zion cannot be built as long as the present city of Independence occupies the territory in which that city is to be built. As for Jerusalem, prophesied judgments must yet come to pass upon her before her redemption will have become a reality. She must yet undergo another destruction (See Zechariah 14) in which half of the people shall go forth into captivity, the remainder seeing their city again occupied by enemy forces. This trodding down however will be short lived. Thus will be fulfilled again the prophecy in Micah 3:10-12.

"They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets there of divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us. THEREFORE SHALL ZION FOR YOUR SAKE BE PLOWED AS A FIELD, AND JERUSALEM SHALL BECOME HEAPS, AND THE MOUNTAIN OF THE HOUSE AS THE HIGH PLACES OF THE FOREST."

(continued on page 176)

PHOENIX REUNION

The Phoenix Reunion will be held Friday, Saturday and Sunday, November 28, 29 and 30 at our new Church at 2929 E. Siesta Lane, Phoenix.

If you can't be with us in person, please remember our reunion in your prayers.

If you plan to attend, please contact:

Hubert E. Yates
13419 N. 35th St.
Phoenix, Ariz. 85032

or
Donald E. McIndoo
18830 N. 30th St.
Phoenix, Ariz. 85024

IN MEMORY OF ELDER CAYETANO ALFARO OF YUCATAN

I take this opportunity to pay tribute to Elder Cayetano Alfaro. In paying tribute I would like to give you a glimpse of a man I consider to have been one of the great men of the earth.

As Frances and I prepared to leave Yucatan in January, 1975 it was with deep sorrow that we said goodbye to brother Cayetano. It was evident that his remaining days on earth would be few. We were sure that we would never see him alive again. Cayetano's last words to us were, "Oh, if we could but keep you here with us forever; but God knows best."

As we started down the long hard road back to the States our hearts were heavy. Burning tears streamed down our faces. Thus ended our earthly experience and association with this wonderful man. We are eternally grateful to God for having had the opportunity to walk with Cayetano in gospel bonds for a few steps of the way.

It was by privilege to have been closely associated with this loveable brother for eighteen years and I came to love him and respect him as a master workman in the hands of the Lord. He was a man of truth. I believe there was no guile or deception in him. He was a gentle man, a kind man, filled with a love for God and all mankind. I perceived in him divine judgment when dealing with spiritual problems or delicate human relations.

Brother Cayetano was a man who always put first things first. His work as a minister of the Gospel was foremost in his life. He would preach the beautiful gospel of eternal life to any and to all wherever and whenever an opportunity afforded itself. I have known him to walk many miles in good or bad weather in order to minister the Gospel. His duties as a minister in the Church of Christ required that he be constantly on the go.

The tools of his trade were always at hand. He carried his Bible and his Book of Mormon in a clean white flour sack. With these tools and under the inspiration of the Holy Spirit I have seen this little unschooled Indian utterly confound ministers of higher education and completely destroy their false doctrines.

In order that others might come to know this loveable man as we knew him in life I relate the following true experience that Cayetano had. I am willing to stake my life on its truthfulness.

Cayetano said that upon one occasion he felt it necessary to go to the little village of Kopte to minister to the members and non-members of the Church. He said he felt that it would be physically impossible for him to make the trip. Our brother Cayetano had not been well or strong physically for many years. The trip would be exhausting as it entailed a fifty mile bus ride to Merida. Then a change to an old run down rickety bus and another thirty-five miles to Motul. From Motul it was then a five mile walk over a rocky, rough road through the jungle brush to Kopte.

In spite of his illness he made the journey. He minister to the spiritual needs of the people. After three days of constant labor with little sleep or rest the time arrived for him to depart and make the long trek back home.

He felt that it would be impossible for him to walk the five miles back to Motul to catch the old bus to Merida. He went to the Lord in humble prayer and asked for strength. He then started out believing the Lord would grant him the strength to endure and even though it seemed that his weakness would not even permit him to take the first step.

As I remember him telling the story he began his walk to Motul about six a. m. He said that all of a sudden he found himself sitting on a bench at the bus stop in Motul waiting for the bus which should arrive at seven-thirty. He looked at the clock on the building across the street. It was only a few minutes past six. He did not remember anything after the first few steps of his journey. Yet, here he was in Motul five miles from where he started. He was not tired. He had arrived almost at the same moment of time as when he started his walk.

An Indian elder of the Church of Christ lives in Kopte. His name is Roger Can. He told me the following events. Roger said that at the night service in Kopte he had detected that brother Cayetano was sick and

very tired. He thought that on the 'morrow Cayetano would be unable to walk to Motul. He decided that in the morning he would take brother Cayetano to Motul on his bicycle.

Cayetano stayed the night with a member of the Church who lived on the same street as Roger. Cayetano would have to pass by the Can home in the morning on his way to Motul. At six in the morning Roger was waiting in the street for Cayetano. He waited until six-fifteen and then went to find out why Cayetano had not yet come by. He was told that Cayetano had left at six o'clock. Roger never saw Cayetano pass his home.

Thinking that in some way Cayetano must have passed unseen, he got on his bicycye and started toward Motul. He felt sure that in a short distance he would come upon Cayetano walking and that he could take him the remaining way on the bicycle. Roger did not find him on the road. When he arrived at Motul he was surprised to find brother Cayetano resting comfortably on the bench at the bus stop. Not enough time had elapsed to allow Cayetano to have walked the five miles.

Yes, Cayetano was a man of God. He dedicated his life to the cause of righteousness. Because of his love, humility, faith, and strong determination I believe God touched him with wisdom, understanding and compassion. God even touched him from time to time with mighty miracles.

Cayetano was only a man and the toil of the years took its toll. His tired and worn body was forced to abandon the work he loved so well. At last his noble spirit was released to go on to greater works where pain shall be no more. I am sure God has received him with open arms and he has heard the Master's voice utter these words, "Enter in thou good and faithful servant."

Eight days before his death he left a personal message via the tape recorder. Because of his great physical suffering at the time of the recording he could hardly speak. His words were hard to understand. His son, Pedro, who was with him at the time later transcribed the message on paper.

His message is to me and to you. It was given in the pure love of Christ. "Brother Leon and Frances and all the elders of the Church of Christ in general, and all the officials, please forgive me for speaking to you when I am so disturbed. Also to the local Church here in Yucatan, to the elders and all who work in the Church — greetings to all from Cayetano.

"All of those with whom I am acquainted: to Brother LeRoy, Sister Velma Wheaton, Brother Sheldon, Brother Bell, Brother Wheaton and so many others whose names I don't remember. I say to you that I am near what we call death, which is the temporary rest. Therefore it is good that even in these moments we remember and have faith in God. I don't know why but to this day I have had no fear. Let all con-

tinue searching, continue praying to Jehova God, His Son-Jesus Christ, and the Holy Ghost.

"You as elders shall bring forth these things. I have been an elder but now I can not work. I am suffering. If Jesus Christ allows I may go on working and I shall do it, but if it is not possible, I can not command Him. I do not govern Him. He commands me.

"Brother Leon, do not cry. Let us take these things in love. I know you love me and my family and all the Church. I also love you and shall love you for all eternity. That part of time until the resurrection is temporary — a lapse of time. God knows what he shall do. I only desire to speak to you. Do not think too much about me . . . that you will be sad. Brother Leon it is good that I have spent a part of my life with you filled with happiness and I remember those moments.

"Also to brother Clarence Wheaton — greetings. To all brothers of the United States may they have faith in God more and more every day, every minute, and every second. I am very tired. Many things I have to say to you. Too bad I can not sing in English, but I will try a little."

At this point in Elder Alfaro's message he sang a few words of the song "Let Us Walk In The Light." He sang it in English in a very weak voice. His mes-then continued, "Let us walk from today in the light of God. Then we shall be in the light to see what is good. My brothers let us not do bad deeds. Turn from the bad and seek the good.

"Brother Leon do not be sad. Be brave and may you follow the way of Christ Jesus.

"To all the elders, let them work. In these moments that I am speaking my words are being recorded — and my life is fading away.

"Please, may all the bad things that have taken place in Yucatan in the past never happen again. Counsel them brother. Brother Leon you are in charge of the Church here in Yucatan, Mexico. I know it is quite difficult to see you again so I make this effort to speak to you. I wish the fulfillment of the laws of the Church. I exhort all who will guide the Church that there should be no more divisions. Let no one be the greater because the greatest one is Christ. God wants us to be saints. 'Oh holy people' as it says in the Bible. God is a King who loves us. Amen."

Cayetano has left the haunts of men and has gone where angels abide. He has left a message to the living. Let us adhere to that message and keep our place in the march of men and in that glorious day meet Cayetano in that wonder land afar.

Good bye Cayetano for now. It has been a blessing to have known you and to have had the privilege to walk a little of life's way with you. We thank God that love is eternal.

E. L. Yates

EULOGY

(In memory of Apostle William F. Anderson)

A great man died and the people cried
 When he left his earthly abode,
 But their tears of woe would fleetingly go
 When they considered the path that he strode.
 For here was a man — a partner with Christ
 In all of his earthly deeds;
 He searched out the troubled, the sick and
 Bereaved and administered to their needs.
 A friend of all and a foe to none.
 Was evidenced by his love
 Of the Church and its parts and the people
 Within and his Master up above.
 If ever a man did walk with Christ,
 Surely it was he and the example he set,
 We'll never forget,
 I know that you'll all agree.
 He's touched the lives of each of us here
 As he's walked the pathway of life
 Our happiness was his — our sorrows he bore
 In this world full of strife.
 Many times he admonished us
 To slow down our worldly pace

And prepare for the day our Saviour would come
 And we'd see him face to face.
 For he was concerned with all that he met,
 And believed that the honest in heart
 Would join together for that final day,
 Though once we had drifted apart.
 He was a man with definite thoughts —
 He had no sham or guile,
 His character displayed by a greeting
 He made, "Always remember to smile."
 His riches were vested in friends young and old —
 To them the words of the gospel were told,
 In words from the Bible, but often his own
 To stress the importance of not walking alone.
 If he were to advise us in his usual kind way,
 Here are some things I think he would say,
 "Grieve not for the life that I left behind,
 But instead be happy for the life that is now mine;
 For this is the end that I sought and no other,
 To hear my dear Master say, 'Welcome home, Brother'."

Sam Kidd

EXCERPTS FROM A SERMON

(Delivered by

Elder Ed McIndoo at the Collins, Missouri Local)

We have heard many profitable sermons on responsibility, faith, duty, the advantages of church association, etc. We know they were given us, as Paul said, by the Lord, for our edification, in order that we might increase our understanding of God. But what about our understanding of our fellowmen? Do we understand their problems? Are we **aware** of their needs? If we desire to understand the things of God, we must, as far as possible, understand man and his needs. If we cannot learn to be of service to our fellowman, we cannot hope to serve God. We tend to magnify our own personal problems to the extent that we cannot see the problems of others. We set the standards by which we live, regardless of the rights and needs of others.

The Pharisees displayed no interest in trying to understand the needs or problems of others. But Jesus was immediately **aware** of the needs of every person He met. That kind of awareness, we should try to develop if we wish to serve people in the various problems of life. Of course, Jesus had perfect understanding which we can never attain, but we can develop a degree of perception to another's need.

Quoting Wilford Peterson: "The Art of Awareness is learning how to wake up to the eternal miracle of

life with its limitless possibilities; developing the deep sensitivity through which you may suffer and know tragedy, and die a little, but through which you will also experience the grandeur of human life; identifying yourself with the hopes, dreams, fears and longings of others, that you may understand them and **Help** them."

Jesus spent His time healing the sick, helping the poor, extending His love to every creature. We can give of our time, our energy, our means, our encouragement to a discouraged one. A member of God's family must be willing to give freely of his time, his talent, his substance, his compassion and his love. He must give freely of himself to God **and** his fellowman. By doing this he creates a full and rich life for himself as well. There will be no room in his life for small or petty things, no room for anger or jealousy, no room for self love. These are crowded out by an all inclusive love which replaces them with a will and desire to serve others.

"... when ye are in the service of your fellow-beings, ye are only in the service of your God." (Mosiah 1:49)

TEMPLE LOT LOCAL NEWS

This will be in the nature of a friendly letter to all our good friends throughout the Church. We have been busy and we feel that we have accomplished a little and enjoyed a lot, including a wedding.

Our Sunday School Association held their annual business meeting, electing officers for the coming year. These are: John Case, Supt.; Jim Case, Ass't. Supt.; Irene Case, Sec'y.; Paula Case, Treasurer; Debbie Hedrick, Pianist; Marie Case, Chorister; Dan Hedrick, Librarian; David Rudd, Ass't Librarian; Grace Rudd, Caroline Hedrick and Edith Case, Bible School Comm.; Karma Augustine, Soc. Comm. Member; Virgil Rudd, Rick Wheaton and Leslie Case, Audit. Com.

Next the Local held its annual meeting, transacted some business and elected this year's officers. Dick Wheaton is again pastor and member of the Maintenance, Storehouse and Library Committees. Leslie Case is Treasurer and member of the same three committees. Rick Wheaton is the third member of Maintenance; Chip Wheaton is the third of Storehouse. Bill Morris, Marvin Case and John Case are the Auditing Comm. Velma Wheaton is the Flower Committee "person", Gerry Adams the Social Committee "ditto". Nicholas Denham is Chorister (and member of the Library Comm.); Margaret Casey is Organist, Manon Chapman her assistant. Katy Moyer and Doris Ratterree will be our Local's members on the Missouri Reunion Committee. Tricia Wheaton is still Recorder; Donna Moser remains Secretary and Reporter to the Advocate. To no one's very great surprise, the Y. P. C. L. was unanimously reelected to the job of collective Caretaker (bless them!).

Preceding the happy wedding occasion, there was a shower given at the church on the Monday evening (Sept. 8) before the Saturday ceremony. The bride-to-be, Cindy Anderson, was, of course, guest of honor. The hostesses, Irene Case, Bonnie (Jim) Case and Donna Moser certainly enjoyed the affair, I think maybe the guests did too.

The big day was September 13th, Saturday, in the early afternoon. Our beloved upstairs chapel was the background for the wedding of Cindy Anderson, daughter of Mr. and Mrs. S. J. Anderson of Independence, to David Maley, son of Mr. and Mrs. Forest

Maley (home base, Independence, present job and residence in Cedar Falls, Iowa). The bride's pink and white complexion was nicely set off by a long white dress and veil and the pink and white rosebud nosegay she carried, as well as the pink and white bouquets and tall white candelabra. She was attended by Nancy Willis; the groom by Randy Sheldon. Her sister-in-law, Sandy Anderson kept the guest book. The bride was given away by her father; the sweet and simple double ring ceremony was performed by Elder Maynard Case. Katy Moyer, the groom's aunt, brought beautiful organ music to the occasion and the guests were ushered in by the groom's brother, Mark Maley and Ronnie Sheldon. After a pleasant reception downstairs the young couple went on a short honeymoon trip and are now at home in his family's house. We can't adequately express our happiness at their having found each other and our prayers that their lives together be blessed and a blessing to those around them. God be with them, now and always!

The Y. P. C. L. elected their new fiscal year's officers recently too. These are: Chip Wheaton, Leader, with Gerry Case as his Assistant; Debbie Hedrick, Secretary; Marie Case, Treasurer; Cherie Beam, Reporter; Ben Case, Parliamentarian; Paula Case, Pianist; Linda Case, Chorister; Ben Case, Susan Harris and Dan Hedrick, Auditing Comm.; Paula Case, Elaine Howen and Dan Hedrick, Planning Comm.; Tricia Wheaton, Member of Social Comm.; and Nanette Wheaton, Denise Rudd and Scott Adams, "Crossroads" Editors.

Then, on the last Sunday in September, we had a wonderful day here. Our United Workers planned and sponsored an ice cream social and volunteer program. This was combined with the potluck dinner we usually share with the East and Cowgill Locals on fourth Sundays. There were guests from both these and we did enjoy having them with us for a good meal and program upstairs, then dessert back downstairs. We had homemade cakes, pies and ice cream. The food was good; the program was heartwarming; the afternoon spent with the people we love so much was pure delight. We are most thankful to our Lord that we can have times like this!

THE LOVE OF GOD

Could we with ink the ocean fill,
And were the sky of parchment made;
Were every stalk on earth a quill,
And every man a scribe by trade;
To write the love of God above
Would drain the ocean dry;
Nor could the scroll contain the whole,
Though stretched from sky to sky.

—Selected

"Heaven is not gained by a single bound,
But we build the ladder by which we rise,
From the lowly earth to the vaulted skies,
And we rise to its summit round by round."

WISCONSIN REUNION

Greetings from the Wisconsin Reunion which took place at Rio, Wisconsin on the 2nd and 3rd of August, 1975. First of all, we couldn't have been happier and more blessed with such a wonderful attendance. I know everyone who came went away with much food for thought and a little richer in spirit.

On Saturday the prayer service began at nine o'clock with Brother Isaac Brockman, Jr. and Apostle Robert Jensen in charge. The eleven o'clock preaching service was by Elder Kenneth Smith. Sisters June Sarratt and Darl Temple sang "Labor of Love" as a special number.

The subject spoken on was, "How many of us really believe in the second coming of Christ?" A reading from the 24th chapter of Matthew was concerning that which will be at the end of time. As the Book of Mormon says, we must worship the God of this land or we will be swept off. The closing prayer was by Brother Kenneth Hoare.

On Saturday afternoon Brother Harry Hutchison presided with Elder Kenneth Hoare as the speaker. He quoted from Psalms: "What is man that thou art mindful of him?" He commented that God directs and guides, but our choice must be His way or ours. The 3rd chapter of St John was quoted from. God is unchangeable; He speaks to man at all times through the ages. We were admonished to keep God's commandments; prayer is our direct line to God. The special song was "More Love To Thee."

At another preaching service at 3:30 p. m., Brother Frank Knapp presided with Brother John Jones as the speaker. The text was from James 3:13 & 17. The power of God leads to the light through the spirit of revelation. The subject was dealing with the youth, doing more for our youth. We should express the gospel as a whole. God is love and charity, the greatest gift to all. The speaker closed with the 8th chapter of Romans. We were dismissed with prayer by Brother William Sheldon.

On Saturday evening we had a song fest. The young people all sang. Specials were by John Gill and John Gould. Pianists were Darl Temple and Amy Schrader.

At the evening preaching service Brother Hunholz presided with Apostle William Sheldon as the speaker. Psalms 2:12 was quoted. Some questions we should ask ourselves: (1) What kind of testimony do we have in our lives? (2) Are our lives built on sand?

We must not compromise our beliefs and values. What are our treasures — things of the world or treasures with Jesus? Here are some references to the gathering: 15th chapter of Luke, 7th chapter of Revelations, 1st. verse, 14th chapter of Revelations.

At the Sunday morning sacrament service Brethren Ray Hunholz and Harry Hutchison presided with Brethren John Gill and Isaac Brockman, Jr. assisting. The text was from the 2nd Book of Nephi. We must always pray in Jesus name. This time was set aside for sacrament, prayer and testimony. We were dismissed with prayer by Brother Harry Hutchison.

In the afternoon Frank Berthold was baptized. This was a most unusual baptismal service as Brother Frank knelt and offered prayer before and after his entering the water. We pray that we gave him as much as he gave us that day.

At the afternoon preaching service Brother Isaac Brockman, Sr. presided with Apostle Robert Jensen as the speaker. We were blessed with a beautiful song by Edna Smith and June Sarratt. The subject of the service was bringing people into the fold; it is like a garden that must be tended. We cannot sit with folded hands. Everything grows until it dies. This applies only to things of this world, but our spirit grows in stature and never diminishes until final end. Also we were advised to have love and charity for one another. The closing prayer was by Brother John Jones.

Our business meeting followed the preaching service. We would at this time thank all who gave of their time and energy, money, etc. to make this a successful and wonderful reunion.

God bless you all is my prayer.

Love to all, your sister,

Beverly Hesse.

ONWARD AND UPWARD

Onward, upward let us press
Through the path of duty,
Virtue is true happiness,
Excellence true beauty.
Minds are of supernal birth
Let us make a heaven on earth.

"God's grace is sufficient for us, and it is ever ready, if only we are willing to seek and use it. But this we must do, not waiting carelessly upon God's giving it to us without our so much as asking for it. And yet how many thus depend on God and turn his own promise into mockery!"

ZION THE BEAUTIFUL
(continued from page 170)

Then when this is accomplished will be brought to pass the prophetic statement of Isaiah 64:9-19, "Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people. **THY HOLY CITIES ARE A WILDERNESS, ZION IS A WILDERNESS, JERUSALEM A DESOLATION.**" Then will come the redemption of these two cities. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth" (Isaiah 62:1).

It appears however that both Zion and Jerusalem will be redeemed in a rather sudden manner. Jerusalem will find salvation in the midst of its greatest trial in which the Son will make His appearance upon the mount of Olives providing a way of escape for His people of the house of Judah. Similarly Zion also will be wrought a sudden and unexpected deliverance. "Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed. A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompence to his enemies. Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? **FOR AS SOON AS ZION TRAVAILED, SHE BROUGHT FORTH HER CHILDREN**" (Isaiah 66:5-8). Thus, will be fulfilled the scripture concerning Jacob saying, "it is even the time of Jacob's trouble; but he shall be saved out of it" (Jeremiah 30:7).

OBITUARY

CLIO W. TABLER

Clio W. Tabler son of Owen Thomas and Rebecca Elizabeth King Tabler, was born March 13, 1898 at Clio, Iowa and departed this life September 6, 1975 in Wallace-Rowden Hospital, following a brief illness.

He was a member of the Church of Christ (Temple Lot).

In January, 1934 he was united in marriage with Lillian Rozell; to this union was born one son, Melvin. He was preceded in death by his wife.

On January 5, 1960 he was united in marriage with Lola Hines Tillery who survives.

He leaves to mourn his passing his wife Lola of the home, one son, Melvin Tabler, Route 1, Long Lane, Missouri; two brothers, George Tabler, Wilton, California and William Tabler, Foster, Oregon; three sisters, Mrs. Beulah Madson, Salem, Oregon; Mrs. Gladys Baer, Lincoln City, Oregon and Mrs. Audrey Agan, whose address is unknown; also several nieces and nephews, other relatives and friends.

AN APPEAL

Dear Brothers and Sisters in Christ,

I have been a member of the Church of Christ for most of my life but until recently I have not studied about the gospel myself but simply read in church and heard people voice their opinions.

I know that man should not put his trust in the arm of flesh so recently I have prayed to learn from my studies that I may attain to the fulness of the gospel.

ZION'S ADVOCATE

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I would like to add to this study by making an appeal through our Advocate to all of you who would feel inspired to assist me. I earnestly ask for your prayers in this matter as well as any letters containing scriptural explanation toward my comprehension of the fulness of the gospel of Jesus Christ in these last days.

Sincerely Your Brother in Christ

J. Jon Gould
R. R. 3, Box 1960, 170th St. W.
Farmington, Minn. 55024

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.**

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