

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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Archie and Martha Bell Celebrate Golden Anniversary

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Editorial . . .

USING OR MISUSING THE SCRIPTURES

We are told that all scripture is given for our profit and learning, but if we wrest the scriptures it will be to our own destruction. The misuse of scripture has been common through many generations. We don't have to go into the past to identify this error; we can merely look about us to see its evidence.

The placing of one's own interpretation upon scripture has been greatly enlarged in recent times by the complete rewriting of scripture to fit modern terminology. The justification of this effort has been to increase the interest of the people in the scriptures by making the scriptures easier for them to read. The risk involved is quite great; it is evident that total misguidance will be the eventual outcome of such tampering with the sacred records.

It is necessary to keep influences of this type out of the church if at all possible. In fact we have reason to become more strict in our respect to the written word of God as it is or as it was originally given.

The Bible and the Book of Mormon are our standard books for scripture in the Church of Christ. Our recent referendum action specifies the King James translation of the Bible insofar as it is translated correctly. These two books contain the word of God with all latter day revelations that agree therewith.

For several years, we as a church have been praying that we might come to a great unity in our understanding of the scriptures. We must realize that this is only possible through the guidance of the Holy Ghost. We must also realize that we cannot expect the Holy Ghost to give us a personal knowledge and an understanding of the scriptures without our personal involvement and commitment. We cannot gain true understanding of the scriptures in an abstract manner, that is by being totally theoretical or idealistic. That which is best understood is personally applied; we can only know the full truth of a principle or a teaching of the gospel by living it.

The possibility to error in the use of the scriptures is probably far greater than we realize. To list all the many wrongs that are possible and to go into sufficient detail to describe them would be unappropriate here even if we were capable of doing so. If we can arouse our senses to some facts of the matter, however, we might accomplish something worthwhile.

A common error of which we might unconsciously be guilty is using the scriptures as our own personal shield to protect our human faults. As unlikely as it may seem, scripture is sometimes used biasly by taking minor scriptural truths and overemphasizing them without due consideration to the balance of scripture. This is usually the result of an unconscious motive which would be to cover or protect a certain weakness that one would possess.

One of the purposes of the scriptures is to expose all error and wrong. To gain the best benefits from the scriptures, it is sometimes necessary to search out those things that contrast our personal likes. More importantly it is necessary to make direct application of those scriptures to our personal lives without rationalizing away the potency of truth that they contain.

If we were to more fully realize that our humanness combined with the environmental influences to which we are subject contrasts many of the more strict truths of the scriptures, we might be more studious and respectful of the written word of God. Moreover we would likely be more diligent to guard against the disposition to condition the truths of the scriptures, and our opinion of their value would be raised by considering the great enlightenment that they contain. As we profess a respect and love of God, we should also be equally respectful and appreciative of His written word.

Paul says that all scripture is given by inspiration of God. Likewise it should be interpreted by the Holy Spirit of God. Moroni challenges all readers of the Book of Mormon to "... ask God, the eternal Father, in the name of Christ, if these things are not true." The only means by which a person can truly know that the Book of Mormon is a true record and was inspired of God is by the Holy Ghost. Moroni also told us that by this means we can know the truth of all things which would include all purported scripture and revelation.

If we have not received a verification of the truthfulness of the scriptures, it is because we have not made sufficient effort. Once we have received a verification of their truthfulness we are forever obligated without excuse to fulfill the precise instructions that apply to us. It is as if God has spoken directly to us for we have comprehended the words sufficiently.

Some have emphasized the practice of analyzing scripture. It is often necessary to examine scripture according to the meaning of each word; it can be very beneficial for us to look up various words in the dictionary to know their definitions. However, to put total trust in this method can lead to misunderstanding as words often change meanings over a period of time. Our dictionaries give a definition according to the current use of the word and not necessarily according to its original use. The use of a certain word today with the abundant satire that is expressed can be quite different from the way that word was used several generations ago.

Another aspect of analyzing scripture which can lead to misunderstanding is the separating and breaking into parts a scriptural statement. Usually when

this is done the individual doing analyzing is using his own intellect exclusively in interpreting the scripture. In no way did God give His words into the hands of man to so handle and judge.

In the more strict sense of its meaning, the making of an analysis of a scripture is actually the taking of a scriptural statement out of context and determining its meaning. We have often been warned against taking scripture out of context. In fact a good rule to follow in studying scripture has been given thus: remember who is speaking, who is being spoken to and who or what is being spoken about.

In its more explicit statements, the scriptures contain commandments which are applicable to all people at all times. Other more special instructions are given expressly to certain people for a certain time, such as the Law of Moses. In most of the scriptural writings, lessons of example can be derived from the scriptures and all historical information contained in the scriptures is of general importance to the church.

As a general rule we should not isolate scripture to gain an understanding of its meaning. It is also wrong to isolate a verse of scripture to emphasize a point unless we have first read the entire context of scripture where it is found to make sure that our usage is consistent with the meaning as it is found in the scriptures.

Through revelation Oliver Cowdery was told, "Trifle not with sacred things." We too should be careful in how we handle the scriptures. We should not participate in any practice that takes scripture out of context and applies it independently to a situation or to a person by changing the subject matter. A simple rule can be worded thus: do not make scripture say what it does not say nor mean what it does not mean.

From the beginning God's method has been to make scripture bear witness of itself by causing each writer of scripture to be consistent in truth with each previous writer. Each prophet or writer is a witness to another prophet or writer. Therefore in our studies we should not be so prone to separate scripture to determine its meaning but rather look to other scriptures for its witness. Most importantly we should continually pray that the Holy Ghost would guide us in our studies that we might gain a more perfect knowledge and understanding.

In conclusion it would be well for us to consider the instruction Paul gave to Timothy: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

RLS

God's love — forget it not, sorrowing one, lowest one, forgotten one — God's love is over all, yearning for all, enduring through all.

William Rudder

The shaping of our own life is our own work. It is a thing of beauty, it is a thing of shame — as we ourselves make it.

THE ONENESS OF GOD AND CHRIST

By: Marvin E. Ely

"Behold I am Jesus Christ, the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name" (3 Nephi 4:44-45). Out of the above reading I would like to build upon the oneness that God and his Son, Jesus Christ had, as well as the marvelous working relationship they had with one another. To start with I would like to enlarge upon the statement Jesus Christ made when He said that He "was with the Father from the beginning".

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God" (John 1:1-2). Verse fourteen explains clearly who this Word was. "And the Word was made flesh, and dwelt among us, (and we beheld his glory), the glory as of the only begotten of the Father,) full of grace and truth". This could be none other than Jesus Christ for he was made flesh and was also the only begotten of the Father. In John 1:15 we can read where John bore witness of Him, which gives a further witness that the Word was Christ. This Word was in the beginning with God.

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God" (Revelation 3:14). Jesus Christ was a faithful and true witness and the beginning of the creation of God. The Book of Revelation contains "The Revelation of Jesus Christ, which God gave unto him" (Revelation 1:1). "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty" (Revelation 1:8). The Lord said that He was the beginning and the ending. To further clarify this remark we can read from Isaiah 43:10-11: "Ye are my witnesses, saith the Lord, and my servant whom I have chosen, that ye may know and believe in me, and understand that I am he: before me there was no God formed, neither shall there be after me. I even I, am the Lord; and beside me there is no savior." According to the above quotation the Lord was the only God formed and also He was the only Savior. "For I am the Lord thy God, the Holy One of Israel, thy Savior" (Isaiah 43:3). This could be none other than Jesus Christ for He is the Savior of the world.

"All things were made by him; and without him was not any thing made that was made" (John 1:3). Not only was Jesus Christ in the beginning with God but all things were made by him. In 3 Nephi 4:44 Jesus said: "Behold I am Jesus Christ, the Son of God. I created the heavens and the earth, and all things that in them are". In Hebrews 1:1-2 we can read that God "Hath in these last days spoken unto us by his Son, whom he

hath appointed heir of all things, by whom also he made the worlds". The Apostle Paul wrote to the Ephesians: "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ" (Ephesians 3:9). These scriptures further enlighten us to show that God created all things by Jesus Christ.

God and Christ truly had a wonderful working relationship one with another. In all this God had a great love for his Son but even though he really loved his Son he also loved the world. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:16-17). God must have had a great love for the world to give His only begotten Son, but in this love for us He intended for us to believe in Him. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). Believing entails action upon our part. "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save our souls. But be ye doers of the word, and not hearers only, deceiving your own selves" (James 1:21-22). Also Jesus Christ said: "If ye love me, keep my commandments" (John 14:15). Not only must we believe in Christ but we must do something about it.

"For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man" (John 5:26-27). The above reading clearly indicates that the Father has life in Himself. He is not just a nothing, but has life in Himself, and not only this, He has given to the Son to have life in Himself. So both the Father and the Son have life in Themselves. Jesus said: "I can of mine own self do nothing: As I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me" (John 5:30). Even though Jesus had life in himself He still was dependent upon His Father, for He felt He could do nothing of His own self, for He came here not to do His own will but the will of His Father who had sent Him.

If we would read John 5:31-35 we could learn that, even though Jesus bore witness of Himself, His witness would not be true. This may seem like an inaccurate statement, but what Jesus really is indicating is that it takes more than one person witnessing of an event for it to be acceptable. He went on to say that John

bore witness of Him and that for a season they were willing to rejoice in His light. "But I have a greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape" (John 5:36-37). Not only did John bear witness of Jesus but the works which Jesus did bore witness of Him. Also the Father who has life in Himself bore witness of Jesus. In the mouth of two or three witnesses all things are established.

Jesus said: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me" (John 8:12-18). The Pharisees knew that according to their law the testimony of two men is true. Jesus was trying to convince them that He was not alone in His witness of Himself but He also had a Father who bore witness of Him, thus signifying that two people were bearing witness of Him. This was that same Father who sent Jesus to do a specific work upon this earth.

God works in plainness among mankind according to their understanding. Nephi was one who also liked plainness, for he wrote: "For my soul delighteth in plainness: for after this manner doth the Lord God work among the children of men. For the Lord God giveth light unto the understanding: for he speaketh unto men according to their language, unto their understanding" (2 Nephi 13:4-5). The above scripture indicates, not only does the Lord work in plainness but speaks according to their language and their understanding. It should be no great mystery concerning the great oneness that God and Christ have. All that they do or have done is a unified effort. They really have a true oneness of purpose. Therefore, when we follow Jesus we are also following the Father, for He sent Jesus to do a specific work for Him.

"Wherefore, my beloved brethren, can we follow Jesus, save we shall be willing to keep the commandments of the Father? And the Father said, Repent ye, repent ye, and be baptized in the name of my beloved Son. And also, the voice of the Son came unto me, saying, He that is baptized in my name, to him will the Father give the Holy Ghost, like unto me; wherefore, follow me, and do the things which ye have seen me do" (2 Nephi 13:13-15). In order to follow Jesus we must be willing to keep the commandments of the Father.

The Father said that we must repent and be baptized in the name of His Son. The Son said that we must be baptized in His name and follow Him. These commandments are laid down by two persons, the Father and the Son, and it is according to our understanding. "But behold, my beloved brethren, thus came the voice of the Son unto me, saying, After ye have repented of your sins, and witnessed unto the Father that ye are willing to keep my commandments, by the baptism of water, and have received the baptism of fire and of the Holy Ghost, and can speak with a new tongue, yea, even with the tongue of angels, and after this, should deny me, it would have been better for you, that ye had not known me. And I heard a voice from the Father, saying, Yea, the words of my beloved, are true and faithful" (2 Nephi 13:18-19). Nephi heard both the voice of the Father and of the Son, same as if we heard the voice of two different persons speaking. This was plain to his understanding and it should be plain to our understanding, for Nephi stated that God works in plainness according to our understanding. Man understands a father and son relationship, so why should we not also understand the relationship the Heavenly Father had with his Son?

This same relationship existed at the baptism of Jesus. "And Jesus, when he was baptized, went up straightway out of the water: and lo the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matthew 3:16-17). In 2 Nephi 13:10, Nephi more clearly states what the Spirit of God is, for he said it was the Holy Ghost. This shows how closely the Holy Ghost also worked with the Father.

In 3 Nephi 5:1-11 we can read where a great multitude of the people of Nephi were gathered together marveling about the great change that had taken place upon the land, and also they were conversing about Jesus Christ. While they were thus conversing they heard a voice as if it came out of heaven. "It was not a harsh voice, neither was it a loud voice and notwithstanding it being a small voice, it did pierce them that did hear, to the center, insomuch that there was no part of their frame that it did not cause to quake" (3 Nephi 5:5). Even their hearts did burn because of this voice. After they heard it three times and did open their ears to hear it they did understand the voice which they heard. "And it said unto them, Behold, my beloved Son, in whom I am well pleased, in whom I have glorified my name, hear ye him" (3 Nephi 5:8). And it came to pass that the Nephites understood and did look towards the heaven and they saw a man descending out of heaven. "And it came to pass that he stretched forth his hand, and spake unto the people, saying, Behold I am Jesus Christ" (3 Nephi 5:11). The voice above in verse eight was that of the Father introducing His Son to the Nephites, the same as we might introduce one person to another. In all this God works according to our understanding.

While Jesus was among the Nephites He called certain men to the ministry and gave them power to baptize. Then He outlined the manner of baptism to them, not only giving the words that they should say but stating that it must be by immersion (See 3 Nephi 5:18-26) "And after this manner shall ye baptize in my name, for behold, verily I say unto you, that the Father, and the Son, and the Holy Ghost are one; and I am in the Father, and the Father in me, and the Father and I are one" (3 Nephi 5:27). The Father, the Son, and the Holy Ghost being one indicates Their great unity and oneness of purpose. They are as closely knit as if They were one person. Even though God, Christ and the Holy Ghost are separate personages They function with such harmony that They are as one.

Likewise, we can draw a similarity in the relationship a man and his wife have with one another, for they should function as one person even though they are separate personages. Jesus said: "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh" (Matthew 19:5-6). Even though a man wife become one flesh this does not take away from the fact that they are still two persons. It does mean that they should function as one in their decisions, actions and deeds. The more nearly they can function as one, the more harmony there will be in their marriage. Greater oneness makes far stronger homes.

Jesus said: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him and make our abode with him" (John 14:23). This indicates the promise that Jesus makes to those who will keep His commandments. The promise is that the Father and Jesus will come unto them and make their abode with them. We note that Jesus uses the word "we" when referring to His Father and to Himself. According to our understanding of "we" it is more than one person.

In the seventeenth chapter of John we have a record of the wonderful prayer that Jesus prayed to His Father. In this prayer He stated that He had manifested the name of the Father unto the men that the Father had given Him out of the world. Jesus had given the words of the Father unto these men, His disciples, and they believed that the Father did send Jesus into the world. In this prayer Jesus especially prays for these disciples who were His ministry. "And now I am no more in the world, but these are in the world and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are" (John 17:11). It was the concern of Jesus that His disciples might be one even as the Father and Jesus were one. Not alone was He concerned for His ministry but for those who would believe in their words. "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that

the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John 17:20-23). Not alone did Jesus pray for His ministry but for all those that would believe in their words. It was His primary concern that they might all be one even as the Father was in Jesus and Jesus in the Father, that they might all be one in the Father and the Son. In all this we have many separate persons involved, yet Jesus wanted them to be made perfect in one. To be fully effective the ministry of Jesus and those who believe in their words must function as one even though they are separate persons, the same as God and Jesus function so closely that they are as one.

Several years ago my son, Arden and I were working together at orchard work. Everything was going smoothly and we were enjoying our work. As we worked we visited together and not only was it good to work but it was enjoyable to visit with one another. My son said: "Dad, it is too bad that everyone doesn't get along together as good as you and I do". This touched me rather deeply for here was the beginning of a true oneness, being able to get along with one another. No doubt my son was prompted to make this statement because he knew fathers and sons that did not have this goodly working relationship.

It was the concern of Jesus that not only should his ministry and those who believed in their words be one, but that they might be where he was. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovest me before the foundation of the world" (John 17:24). "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:3-5).

Peter was an eyewitness of the life of Jesus Christ and of the association of the Father with Him. "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount" (2 Peter 1:16-18). Peter did not have to guess that there was a Father, for he heard His voice when he was with Christ at the time Christ was transfigured on the mountain. At this time Moses and Elias also appeared unto Peter, James and John and they all were witnesses of the voice that came from heaven saying: "This is my beloved Son, in whom I am well pleased: hear ye him"

(Matthew 17:1-5).

We have also another witness of the glory of God and of Jesus Christ, and that is Stephen shortly before he died. "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God" (Acts 7:55-56). This is a powerful testimony, for Stephen being full of the Holy Ghost saw the glory of God and Jesus standing on

the right hand of God. This should be plain to our understanding, for when we see someone standing on the right hand of another person we know exactly what this means; it means there were two persons that we saw. Therefore, we can not deny Stephen of the testimony of what he saw when he looked into heaven and saw Jesus standing on the right hand of God. "For the Lord God giveth light unto the understanding: for he speaketh unto men according to their language, unto their understanding" ((2 Nephi 13:5).

ARCHIE AND MARTHA BELL

50 years

On November 12th, Archie and Martha Bell celebrated their golden wedding anniversary with an open house at the home of Larry and Jewell Beem in Independence. Almost any anniversary is a good time to take stock. A fiftieth anniversary seems an especially good time to count the harvest thus far.

A marriage is a special kind of graft. Two trees, with two distinct root systems, incline toward each other. The trunks join and are sealed together while the roots remain separate and nurture the new tree and its branches. The fruit of such a tree is not the product of either one alone, but of the new tree together.

These two first met in the fall of 1920 and soon became friends. This friendship received an added tie when her best friend married his brother. (This couple, Harvey and Alvina Bell, celebrated their golden anniversary a few years ago.) Archie and Martha "began courting" in the winter of 1926 and were married November 2, 1927. They have always been pleased to tell that they were married at Sterling, (Colorado) saying that put the stamp of quality on their marriage.

1928 was a busy year for the newlyweds. They moved to Sioux County, Nebraska and bought a farm there. Archie transferred from the Reorganized Church to the Church of Christ in April. Martha was baptized in August and Archie was ordained an Elder the next day. With Bro. Martin Case's help, the families there near Andrews organized a local church, and Archie was the first pastor. Their first son, Donald Dean, was born in October and died four days later.

Their first baby girl, Doris Lorene, was born in November of the next year and lived only three days.

In April of '29 Archie attended the April Conference and was ordained one of the seventy evangelists. They went into missionary work in a hybrid car: part Olds, part Hudson, and part missing. It had no top, no running boards, no rear fenders, and there were no paved roads. Part of the time Archie traveled with Martin Case in Iowa and Bro. A. M. Smith in South

Dakota. At McClellan, Iowa, he and Bro. Case transferred several members and organized a local church.

In 1930 the Bells traded for another car, a Whippet with a top, and sold the ranch, intending to go into full time missionary work. Conference voted to cut evangelists off from any family allowance and they worked until fall on their own money and contributions. At that time Archie's father was seriously ill with cancer and asked their help with his sawmill.

In 1931 their third baby, Ella Darlene was born. She was a puny thing that even the cat felt sorry for, but she lived.

The 1930s were special years as everyone knows. It was when you worked for \$1.50 a day, or maybe some meat, potatoes or milk. When the necessities and the luxuries both came from glass jars in the cellar. When drouth killed the pastures and hail killed the corn, and grasshoppers ate what was left. When people who had bought land didn't have enough money to buy food, let alone to pay for the land they had contracted for. When families moved from farm to farm, and from state to state to find work. When wedding dresses were cut up to make little girl's dresses. When pretty pieces of paper and string and bits of foil were saved to wrap around nuts or sycamore balls for Christmas tree decorations. "Eat it up, wear it out, make it do."

When Archie and Martha's second son was born in 1934 they were so poor they couldn't afford a name, so they gave him his father's, Archie Francis.

When Delores Jane was born two years later, they splurged and gave her a three syllable name all her own.

That year an offer was made on the farm they were living on and, with their permission, it was sold. As they prayed for direction at this latest crossroad, they were told to move to Ava, Missouri. "Come with me," the personage said, "And I will show you what your work will be." They moved to Ava in the fall when the baby was a little over three months old.

Ava, Missouri is a small town in a big county. It took some time for the families to settle close enough together to hold meetings. Two years of odd jobs, carpentry patch work, new porches and chimneys, led to the offer of two years rent in exchange for building a house and barn. This not only put the Archie Bells within walking distance of town, but also between the other church families who had cars. With Bro. A. M. Smith in charge, the Ava local church was organized in their unfinished living room in 1939.

This seems to be the beginning of the really fruitful years. The local church thrived. With three or four elders one teacher in its membership it wasn't unusual for the afternoon conversations to take up where the morning lesson had left off. Kids could listen in, and ideas were free.

Archie began contracting to build houses and, after the first one was built, he always had at least one contracted ahead.⁸ It was during this time that he decided to use his trade as his motto, "Archie Bell, builder". They bought the eighteen acres and the house and barn they had built. Their herd increased. They bought a car again.

But war came to Ava along with the rest of the country, and it became impossible to buy building materials. The men in that trade began traveling to neighboring counties, and then neighboring states to find work for the government. Archie was among these. Martha kept the home fires burning, watered their young orchard, and kept the oak sprouts fought back from the land they had claimed. This was also the years of the feedsack economy: when women made sheets, quilts, towels, curtains, and clothing from feedsacks. Then they used the string they had unraveled from the sacks to crochet pot holders and fancy work.

The company Archie worked for asked him to work in Canada, so he spent over a year based in the Yukon territory.

They traded their little farm in on a bigger one and began to stock it. When Archie was asked to go to work in Iceland, Martha had a full-fledged farm to keep her busy: 360 acres, herds, crops and everything.

Archie went to Iceland as Superintendent and was asked to stay and oversee the companys' projects on Iceland, and Newfoundland. He liked the work of coordinating men, material and equipment. From chicken coops to airports, he was pretty pleased with his title, Superintendent of Building, until one time in the New York office building he looked inside a room marked Building Superintendent. Janitor supplies.

While he was in Iceland he served as Chaplain of the base and, besides the Sunday services, held Book of Mormon classes in the middle of the week. He baptized a few.

In 1952 he quit and came home for their 25th anniversary.

We sing, "What Fruit Have You Brought for the

Master?" but we know without His blessings the fruit would be pretty small. Archie had wanted to write and keep his pen sharpened with pages and pages of letters home. In 1953 he was made editor of "Zion's Advocate" and was faced with not only the opportunity but the necessity of writing. In all he offers four years of editorial fruit, besides various articles and a booklet.

In 1954 Archie was ordained an Apostle. After being on the sidelines for years, he seemed ready to work wherever he was needed: as representative in the office, as secretary of the Apostles, on the Relations Committee, on the Temple Marker Committee, or as Historian. Martha had always been a good neighbor and after '54 her neighborhood grew as they traveled in twenty states and a little of Canada.

From the past twenty-three years, one of the products Archie is most pleased to offer are the four new local churches organized in Missouri while he was Apostle in charge: the East Independence, Houston, Anderson and Collins.

At their celebration of these years, the centerpiece on the second table was an overflowing bowl of golden fruit. Their daughters are prejudiced.

The centerpiece on the main table was a Bible, open to the 23rd Psalm, and a lighted candle. Beside it was a loaf of bread (so often the symbol of the necessities of physical life and the Word of God) a glass of milk and a little honey (the symbols of plenty). "The Lord is my Shepherd . . . my cup runneth over." Sr. Bonnie Case baked three cakes and painstakingly decorated each one with a verse from the Scriptures pertaining to each of the foods.

Another table was covered with a great bouquet of gold chrysanthemums, gifts and cards. Bro. Don Houshnecht's card was especially enjoyed by all who had a chance to read it.

The celebration itself combined the feeling of a party and a church Reunion, a kind of quiet joy. By special invitation there were six other couples there who had already celebrated their own golden wedding anniversaries. Bro. and Sr. Rhondall Shaw sang a few songs, especially "Have I Told You Lately That I Love You?"

In their 50 years are so many things to be remembered with appreciation: The brother and sister-in-law-to-be who were witnesses to their wedding. The other families at Andrews who sent in their milk checks so that an Elder might come out from the Church of Christ and teach them. Bro. Smith who took a young Elder to show him the way, and kept him as a friend. Friends and neighbors with helping hands all along the years. Then there are those who helped to make the celebration a success: the golden years couples, the Shaws, the Stancils and Grinzics, and the whole Beem family who worked together as a team, even Christy.

There's no way to write an ending to something that isn't ended. Congratulations, Bells. We wish you many more years together. It's been nice. We're looking forward to better.

A LETTER

December 8, 1977

Council of Apostles
Church of Christ (Temple Lot)
Independence, Missouri

Dear Brethren:

Doris and I drove to Somerset, New Jersey to spend Thanksgiving with our daughter Marilyn and her family. We had been so shocked and saddened by the news of Brother Kidd's terrible affliction, that I determined to go back home by way of Tennessee if conditions with him and his family were favorable. I called his home from New Jersey and he came to the phone. His conversation was reassuring, and he indicated that they would be pleased to have us come by that way. We arrived at the Kidd home in Oak Ridge the evening of Saturday, December 3rd, and stayed through until the following Monday morning. This letter is to advise of the condition which we found, as I know all are so vitally concerned over his welfare.

I could hardly believe my eyes when I saw Brother Kidd; he appeared to be in full health. He had a better color to his face than I ever remember seeing him have. He had gotten home from the hospital the day before Thanksgiving, considerably prior than the doctor's original estimate. The doctor had advised prior to the operation that there would be several severe reactions following, and would remain at least for a while, with possibly some permanent residual effects. Partial paralysis was one prediction, loss of considerable vision was another, severe headaches still another. Brother Kidd said that when he came out of the anesthetic in intensive care, he was amazed as to how clear everything seemed and how little discomfort he was experiencing. He said that the tests before the operation caused him much more pain. The second day when he awoke in the morning, a certain hymn came to his mind and he began singing it. A very few days after the operation a hospital orderly was sent to walk Brother Kidd up and down the halls to try to encourage his strength to come back; the orderly found him standing on the floor holding on to the foot of the bed doing deep knee bends for exercise. There were other things, but these are representative of how unbelievably remarkable his recovery has been up to this time from a medical standpoint. The medical authorities seem to be baffled by his progress.

Brother Kidd had some impairment of vision, but just the day before we arrived at his home, he said that it had all of a sudden become so much sharper in focus. He indicated that it was close to normal, if not totally so. I noticed that he was able to read the very small print in his Bible without the least difficulty. He has started driving his car again, another most remarkable thing. He has been advised not to, but I know that when a man's car is taken away from him, it seems like the last.

Brother Kidd had asked me to preach on Sunday morning, which I did. He took charge of the service, and performed with full ability. He asked for administration to be performed just before the close of the service, which I attended to. In the opening prayer of the service he had asked that it might be within God's will and pleasure to grant him additional years in order that he could remain in service to His people through the ministry given to him. I am confident that this has been the burden of his prayers all the way through this terrible ordeal. During the administration this request was voiced again. I did not experience an overpowering flood of the Holy Spirit during the administration; but rather, there seemed to be a calm assurance that what I had thought to ask for in the way of a blessing of healing, and strength, and added time had already been given. Brother Kidd seemed deeply touched during the administration, and I trust that the same assurance may have been his.

During the entire remainder of the day on Sunday, we engaged in long and very studious discussions regarding the Gospel and the work thereof. I was again amazed to find that Brother Kidd's intellect seemed as clear and deep as I have ever known it to be. Sister Kidd asked him several times during the day if he was tired. He would reply that he was not, and that he had really not experienced any fatigue since the operation. Three or four days prior, when he was out taking a walk, he said that he felt so good that he felt like jogging some, **which he did!** !! During the day on the Saturday we arrived he had been operating a leaf vacuum out in their yard.

My hope is that though this has been such a terribly ominous thing, it may be the means of freeing Brother Kidd from his work responsibilities in the world. He doesn't know yet what his company will rule concerning him; however, he is sure that he has very liberal sick-leave benefits which would carry him for very extended periods.

I feel at this time that our continuing concern for Brother Kidd should be expressed through prayerful petition in his behalf that God might be pleased to leave him here in his ministry, and that he will be enabled to more abundantly stand in the congregations of the Lord's people to minister to them. Both Brother and Sister Kidd are seemingly at peace with the situation at this point, which ever way his course runs in the future. This is a most remarkable blessing to them both. Brother Kidd said that there has come such a blessing of peace concerning it, that he doesn't have the least concern or fear, but is totally satisfied to leave everything in God's hands.

Doris and I felt so very thankful for the opportunity to go and visit with those good folks. Sister Kidd seemed very well and vibrant, which is also remark-

able in view of the terrible things she has endured the last several years.

In closing, I would like to offer a testimony of God's protecting care over us on the final lap of our journey. We left Oak Ridge Monday morning (Dec. 4th). It was 68° and very stormy looking. The radio had issued tornado and flash flood warnings. We journeyed straight northward to get out of the area as soon as possible, but as we entered Illinois late in the afternoon, we ran into freezing drizzle and rain, then a blizzard so heavy that it was almost impossible to see the road immediately ahead of the car. By the time it had gotten dark I missed a turn in the road (intersection of Interstate highways 64 & 57 at Mount Vernon, Illinois). I had hoped to press on to St. Louis, Missouri yet that night, but it was 8 miles before I found a place to turn around and get back to the intersection where I had taken the wrong turn. I was fit to be tied through fatigue and irritation over missing the turn. By the time we finally got back to the intersection at Mount Vernon, I told Doris that I was not able to go another foot, and my neck affliction was giving me so much intense pain from tenseness that I just couldn't bear to continue driving. I was totally used up. Well, we immediately found a warm motel room at moderate expense and a reasonable place to eat.

The blizzard continued through most of the night. When morning came we checked out of the motel, but a truck driver with a CB radio advised us that the roads going west were glare ice and blocked with big trucks and cars that had crashed and littered the Interstate completely, backing up traffic as far as 7 miles in one place. We then went over to a little restaurant, spending considerable time surrounding a nice helping of eggs and sausage. The waitress continued to bring us reports on the progress of clearing away wrecks on the highway, from radio reports. After a while two officials from the local sheriff's department drove in. I asked them the situation, and one advised that the Interstate we wanted to travel had been cleared of wrecks, but that it was so glazed with ice he advised that we not travel at all. Well, we decided in a vote of 2 to 0, that we would start out and see how it looked. In the beginning I was able to make only 20 mph without the car beginning to fish-tail. A very strong quarter headwind would at times slide the car toward the shoulder. We drove all the way to St. Louis on that type of surface (a distance of 72 miles). We weren't able to count the number of cars and trucks still off in ditches on all sides. We particularly noticed that there was not a single place in all that distance that had a motel or any other lodging that we could have secured if we had tried to continue on the night before, and I absolutely would not have been able to make it in the blizzard to St. Louis; we surely would have slid off the road into a ditch or into a truck or have been hit by one in that terrible blinding storm. Some close-by areas received up to 12 inches of snow.

But, another thing which now causes us to know

that it was a blessing that we were not able to even try to continue on the night before: it had gotten very cold that night (3°F above zero). We had gone only a little over half the way to St. Louis on the ice the next morning when the gas line in my car froze up. The engine started cutting out, causing the car to lose most of its speed. We continued on a short distance when we came to a little burg about a mile off the highway. I decided to turn off and try to get into it, though it looked like it would only have a blacksmith shop, but there was a gas station after all. When we were still several blocks away from the station the engine died completely. I was able to get it started again, and just barely made it into the station. It was still only about 5°F, with a very high wind. Not knowing for sure what the trouble was, but remembering how warm and humid it had been that morning before as we left Oak Ridge, I suspected that condensation in the gas tank had frozen into ice. I had the station man put in three cans of de-icer, and it seemed to smooth out the engine immediately. With that result, I decided to try it on the road, and we came the rest of the way without difficulty, even though there continued to be glare ice on the road all the way to Boonville, Missouri. We got to Independence about 4:30 p. m. where we should have been by noon that day. I stopped long enough to call Brother Sheldon in the general Church office on the Temple Lot and Brother Beem, Pastor of the East Local, to tell them the good news about Brother Kidd. We then continued right on toward our home in Nebraska, arriving at 9:00 p. m. totally exhausted, but without a scratch or suffering of any kind. We were truly thankful to our Heavenly Father for His protecting care once more over a very long journey of more than 3,300 miles on all kinds of roads, in all kinds of weather, and extremely dangerous traffic. Some of the roads we were on had 5 to 6 lanes of bumper-to-bumper traffic going 60 to 70 miles per hour. A person had to keep up with them or be run over, and the drivers would change lanes like a bunch of marbles rolling around in a tin pan. We're just not used to that sort of thing up here in the wilds of Nebraska. We are happy to be home once more for a while. Doris stood the long trip better than we had thought she might, and this last year she has seemed to be somewhat stronger than for several years, notwithstanding some very bad sick spells during the year.

Most sincerely, In Gospel Bonds,

Robert Jensen

Well for us the Power
Which in our morning prime
Saw the mistakes of our youth,
Sweet, and forgiving, and good,
Sees the contrition of age.

Matthew Arnold

CONFERENCE NOTICE

CONFERENCE TO CONVENE APRIL 2, 1978

Following instructions of the 1966 Referendum, the annual conference of the Church of Christ (Temple Lot), will begin on the Sunday of the week in which the 6th of April occurs, which, this year, will be April 2nd.

Business Sessions, however, will start at 10:00 a. m., Monday, April 3rd.

As per Bill #1, 1972 Referendum, "all committees and boards etc. of the Church empowered to expend general Church funds or collect the same shall be required to submit an annual report of their activities to include a financial statement of funds received and disbursed and submit to the Joint Council of Twelve and Bishopric at least one week prior to the opening of Conference a proposed budget for the ensuing year."

Officers and committees, as noted in the directory, should see that their reports are filed with the conference secretary as early as possible. Persons needing a place to stay should contact the Housing and Reception Committee. Those wishing to donate food or money to the conference, should contact the Dining Hall Committee.

We are looking forward with eager anticipation to greeting each one of you and pray that the Lord's Will will be done in all things.

R. W. Oldham
General Church Secretary

DIRECTORY OF OFFICERS AND COMMITTEES OF THE CHURCH OF CHRIST (Temple Lot)

Clarence L. Wheaton: Appointed in charge of Ohio, Illinois, Indiana, Michigan, and eastern Canada, east of a line between Saskatchewan and Manitoba.
204 West Sea, Independence, Missouri 64050.

(This field has been assumed by the Council of Apostles in the passing of Bro. Clarence L. Wheaton.)

Archie F. Bell: Appointed in charge of Missouri, Kansas, Oklahoma, Arkansas, Louisiana, Mississippi, Alabama, Georgia, South Carolina, and Florida.
802 South McCoy, Independence, Missouri 64050.

E. Leon Yates: Appointed in charge of the Republic of Mexico, and in joint charge with Apostle Don W. Housknecht of Texas, New Mexico, Arizona and southern California.
Route 1, Box 101B, Mack's Creek, Missouri 65786.

Don W. Housknecht: Appointed in joint charge with Apostle E. Leon Yates of Texas, New Mexico, Arizona and southern California.
1909 East Grover's Avenue, Space 15, Phoenix, Arizona 85022.

Robert H. Jensen: Appointed in charge of Nebraska, North Dakota, South Dakota, Montana, Iowa, Minnesota and Wisconsin.
2230 Clay, Bellvue, Nebraska 68005.

Marvin E. Ely: Appointed in charge of Utah, Colorado, Nevada, Idaho, Wyoming, Washington, Oregon, northern California, Alaska, Western Canada, west of a line between Saskatchewan and Manitoba.
Route 4, 236 32nd Road, Grand Junction, Colo. 81501.

William A. Sheldon: Appointed in joint charge with Apostle Joe W. Kidd of Tennessee, North Carolina, Virginia, Kentucky, Pennsylvania, Maryland, New Jersey, New York, Delaware, Rhode Island, Vermont, Massachusetts, New Hampshire, Connecticut, Maine and West Virginia.
1011 South Cottage, Independence, Missouri 64050.

Joe W. Kidd: Appointed in joint charge with Apostle William A. Sheldon of Tennessee, North Carolina, Virginia, Kentucky, Pennsylvania, Maryland, New Jersey, New York, Delaware, Rhode Island, Vermont, Massachusetts, New Hampshire, Connecticut, Maine and West Virginia.
118 Marshall Circle, Oak Ridge, Tennessee 37830.

Apostle E. Leon Yates and Apostle William A. Sheldon appointed in joint charge of the European field.

OTHER MISSIONARY APPOINTMENTS

James M. Case: Appointed as an Evangelist, full time under the direction of the Council of Apostles; to assist the General Church Representative in the office; and that he be available upon request in any field.
1106 East Gudgell, Independence, Missouri 64055.

Donald E. McIndoo: Appointed as an Evangelist, to labor as circumstances permit, under the direction of Apostle E. Leon Yates in his field.
18830 North 30th Street, Phoenix, Arizona 85024.

Vincente Poot: Appointed as an Evangelist, to labor full time, under the supervision of Apostle E. Leon Yates in his field. Quintana Roo, Mexico.

Placido Koyoc Yam: Appointed as an Evangelist, to labor full time, under the supervision of Apostle E. Leon Yates in his field. Yucatan, Mexico.

COUNCIL OF BISHOPS:

Oren A. Caviness: Assistant to General Office Manager,
Route 1, Box 67, Preston, Missouri 65732.

Nicholas F. Denham: Secretary, 4116 South Cottage, Independence, Missouri 64055.

Vance H. Harris: Box 17, Cowgill, Missouri 64637.

Edward H. Podhola: 3201 Chandler, Lincoln Park, Michigan 48146.

John A. Sweem: 310 N. Burris, Hamilton, Mo. 64644.

C. LeRoy Wheaton, Jr.: General Office Manager, 412 South Hocker, Independence, Missouri 64050.

Leslie P. Case: 8312 Lee's Summit Road, Kansas City, Missouri 64139.

OFFICERS AND COMMITTEES:

Numbers in Parentheses () indicate the number of years to serve from the 1976 conference.

General Church Representative: Apostle William A. Sheldon 1011 South Cottage, Independence, Missouri 64050.

General Church Secretary: Robert W. Oldham, 13113 E. 44th, Independence, Missouri 64055.

General Church Recorder: Tony Grzincic, 3231 Reynolds, Independence, Missouri 64055.

General Church Chorister: Mrs. Konie L. Caviness, 1004 Doris, Independence, Missouri 64050.

Editor of Zion's Advocate: Roland L. Sarratt, 15910 E. 36th Terrace, Independence, Missouri 64055.

Associate Editors: Mrs. Doris Ratterree, 926 S. Logan, Independence, Missouri 64050.

Mrs. Donna Moser, 405 Arabian Drive, Raymore, Missouri 64083.

Dining Hall Committee: Mrs. Cheri Pennington (3) 10704 E. 84th Terrace, Raytown, Missouri 64138; Mrs. Katie Moyer (2) 1731 Crescent, Independence, Missouri 64052; Mrs. Amy Schrader (1) 1328 Kingshighway, Independence, Missouri 64055.

Reception and Housing Committee: Lawrence Beem (3) 13117 E. 45th, Independence, Missouri 64055; Frank Fann (2) 4117 South River Blvd., Independence, Missouri 64055; Marvin M. Case (1) 16613 Woods Chapel Road, Lee's Summit, Missouri 64063.

Press Committee: Ron Temple (3) Route 2, Box 420, Belton, Missouri 64012; William A. Sheldon (2) 1011 S. Cottage, Independence, Missouri 64050; Randy Sheldon (1) 1011 South Cottage, Independence, Missouri 64050.

Auditing Committee: Smith Brickhouse (3) 3507 Southern Hills Drive, Kansas City, Missouri 64137; Lawrence Beem (2) 13117 E. 45th, Independence, Missouri 64055; Frank Fann (1) 4117 S. River Blvd., Independence, Missouri 64055.

Referendum Committee: Isaac Brockman, Jr., (3) 417 N. Chrysler, Independence, Missouri 64050; James (Jack) Martin (2) 212 Lincolnville, Belleville, Illinois

62221; Albert Leighton-Floyd, (1) Box 541, Richland, Missouri 65556.

Relations Committee: Robert H. Jensen (3) 2230 Clay, Bellevue, Nebraska 68005; Archie F. Bell (2) 302 S. McCoy, Independence, Missouri 64050; E. Leon Yates (1) Route 1, Box 101B, Mack's Creek, Missouri 65786.

General Church Historian: Archie F. Bell (2) 802 S. McCoy, Independence, Missouri 64050.

Associate Historian: M. Harvey Seibel (2) Star Route, Big Cove Road, Cherokee, North Carolina 28719; J. Maynard Case (2) 1106 E. Gudgell, Independence, Missouri 64055.

Library Board: Mrs. Velma J. Wheaton (3) 704 S. Elizabeth Road, Independence, Missouri 64056; Randy Sheldon (2) 1011 S. Cottage, Independence, Missouri 64050; M. Harvey Seibel (1) Star Route, Big Cove Road, Cherokee, North Carolina 28719.

Board of Publications: Gary Housknecht (3) R. R. 1, Box 97D, Collins, Missouri 64738; Richard A. Wheaton (2) 704 S. Elizabeth Road, Independence, Missouri 64056; Oren A. Caviness (1) Route 1, Box 67, Preston, Missouri 65732 BISHOP; William A. Sheldon (1) 1011 S. Cottage, Independence, Missouri 64050 APOSTLE; Frank Fann (1) secretary, 4117 S. River Blvd. Independence, Missouri 64055.

Committee on Indian Missions: Marvin E. Ely (3) APOSTLE, Route 4, 236 32nd Road, Grand Junction, Colorado 81501; Nicholas F. Denham (2) BISHOP; 4116 S. Cottage, Independence, Missouri 64055; Archie F. Bell (1) APOSTLE; 802 S. McCoy, Independence, Missouri 64050.

Youth Camp Committe: David Keeney YOUTH (2) 213 Bryan Street, Houston, Missouri 65483; Marvin E. Ely APOSTLE (2) Route 4, 236 32nd Road, Grand Junction, Colorado 81501; James H. Case YOUTH (1) Route 1, Lone Jack, Missouri 64070; Oren A. Caviness BISHOP (1) Route 1, Box 67, Preston, Missouri 65732; Donald E. McIndoo ELDER (1) 18830 North 30th Street, Phoenix, Arizona 85024.

Audio, Video, Visual Aid and Archeological Committee: Kenneth Hoare (3) 51 Mansion Street, Kitchener, Ontario, Canada N2H 2J5; Gary Housknecht (3) R. R. 1, Box 97D, Collins, Missouri 64738; Harold Gill (2) 18848 North 30th Street, Phoenix, Arizona 85024; Edward J. McIndoo (2) Route 1, Box 67, Preston, Missouri 65732; Donald E. McIndoo (1) 18830 North 30th Street, Phoenix, Arizona 85024; Ron Temple (1) Route 2, Box 420, Belton, Missouri 64012.

Correspondence Committee: Louise McIndoo (3) (For the Central States) Route 1, Box 67, Preston, Missouri 65732; Vida Filley (2) (For the Eastern States) 859 Second Street, Lapeer, Michigan 48446; Evalena Sills (1) (For the Western States) 4825 Cambridge Avenue #4, Phoenix, Arizona 85008.

Committee for Compiling Referendum Measures: Harvey E. Seibel, 9800 E. 32nd Street, Independence, Missouri 64052; and J. Maynard Case, 1106 East Guggell, Independence, Missouri 64055. This committee to work with the assistance and cooperation and under the guidance of the General Church Secretary and the General Church Historian.

GENERAL SUNDAY SCHOOL ASSOCIATION:

Superintendent: John Case, R. R. #1, Box 54, Hardin, Missouri 64035.

Assistant Superintendent and Treasurer: Leslie P. Case, 8312 Lee's Summit Road, Kansas City, Missouri 64139.

Secretary: Marlene Cobb, Route 1, Box 134, Louisburg, Missouri 65685.

Editor of Newsletter: Jane Anne Stancil, 10810 East 19th Terrace, Independence, Missouri 64052.

Assistant to Editor of Newsletter: Ron Temple, Route 2, Box 420, Belton, Missouri 64012.

Quarterly Committee: Marvin E. Ely (3) Route 4, 236 32nd Road, Grand Junction, Colorado 81503; E. Leon Yates (3) Route 1, Box 101B, Mack's Creek, Missouri 65786; Marlene Cobb (2) Route 1, Box 134, Louisburg, Missouri 65685; Donna Moser (1) 405 Arabian Drive,

Raymore, Missouri 64033; Amy Schrader (1) 1328 Kingshighway, Independence, Missouri 64055.

Auditing Committee: Smith Brickhouse (3) 3507 Southern Hills Drive, Kansas City, Missouri 64137; Ray Hunholz (2) 12919 East 50th Terrace, Independence, Missouri 64055; M. Harvey Seibel (1) Star Route, Big Cove Road, Cherokee, North Carolina 28719.

Translation Committee: Christine DeLacrusse (3) 1112 Prospect Street, Neillsville, Wisconsin 54456; Annie Spargo (2) Route 5, Bemidji, Minnesota 56601; Pedro Alfaro (1) Yucatan, Mexico.

UNITED WORKERS:

Chairman: Irene Case, 3312 Lee's Summit Road, Kansas City, Missouri 64139.

Assistant Chairman: Margaret Casey, 5300 South Chrysler, Independence, Missouri 64055.

Secretary: Barbara (Ponder) Case, R. R. #1, Box 54, Hardin, Missouri 64035.

Treasurer: Caroline Hedrick, 3507 South Crane, Independence, Missouri 64055.

Member-at-Large: Frances Yates, Route 1, Box 101B, Mack's Creek, Missouri 65786.

CHURCH OF CHRIST (Temple Lot)

MINNEAPOLIS LOCAL

WINTER WORK SHOP

February 17th thru 19th, 1978

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| <p>Fri. 4:00 P. M. Snow sculpture activity.
7:00 P. M. Weiner roast outside.
8:00 P. M. Campfire meeting - Discussion on daily living problems.</p> <p>Sat. 8:00 A. M. Breakfast.
9:30 A. M. Discussion on missionary work:
1. A missionary kit will be explained and demonstrated.
2. Techniques of canvassing.
11:30 A. M. - 2:00 P. M. Free time and lunch.
2:00 P. M. - 4:00 P. M. Winter survival technique.
4:00 P. M. - 7:00 P. M. Snowmobiling and sliding, with a campfire in the field.
7:00 P. M. - 8:30 P. M. Hot chili supper and free time at the Gill home, also a marshallow roast.
8:30 P. M. Veteran missionary sharing ex-</p> | <p>periences, or
Open devotional meeting with testimony and song.</p> <p>Sun. 10:00 A. M. - 11:00 A. M. Study hour.
11:00 A. M. - 12:00 A. M. Preaching.
12:30 P. M. Agape (feast of food and spiritual love), at the church.
1:30 P. M. - 2:30 P. M. Film and video tape on motivation, or
Personal temporal preparation for a Zionie life.
5:00 P. M. - 6:30 P. M. Adult discussion at the Gill farm: Specific aspects of present worldly moral decay. Supervision of children will be conducted at this time, with games in the basement.
7:00 P. M. Closing devotional service.</p> |
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FROM THE GENERAL BISHOPRIC

The General Bishopric has been urged from time to time to write a series of articles for Zion's Advocate but due to the many pressures the fulfillment of these requests have not been accomplished.

We shall endeavor to comply in the coming issues and try to answer any questions of which we may learn relative to the church's stand on the financial obligation of the membership and the use of the finances by the church.

DOES THE GOSPEL OF CHRIST PROVIDE FOR THE MEMBERSHIP OF THE CHURCH TO PAY MONEY INTO THE CHURCH?

The financing of temporal needs of the needy of God's earthly kingdom is mentioned in Gen. 14:19, 20 speaking of Abram being blessed by Melchizedek: "And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all."

In Gen. 28:22 Jacob, the grandson of Abram, now called Abraham, vowed a vow to God stating, "and of all that thou shalt give me I will surely give the tenth unto thee."

The principal of tithing was incorporated in the law of Moses as recorded in Lev. 27:30-33 stating, "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD'S: it is holy unto the LORD. And if a man will at all redeem aught of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the LORD. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed."

Other principles were incorporated in the law of Moses many of which are no longer applicable after Christ's resurrection, such as sacrifices of burnt offerings, and circumcision, etc. Other principles continue to apply under the Christian era such as refraining from lying, stealing, committing adultery, etc.

The church takes the stand that we are committed to the principle of tithing today because it was

particularly mentioned by Christ while instructing the Nephites on this continent of America when He visited them shortly after His resurrection. In III Nephi 11:1-24 Jesus quoted from Malachi regarding tithes and offerings stating "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (verse 13). He must have quoted it to be kept by His people because He told them that the law of Moses was fulfilled and that the new law was now required.

The law of consecration has often been mentioned as an excuse or reason for not paying tithing. This very question has been debated for over one hundred years in the Church of Christ. But let us not forget that if we are not willing to give the Lord one-tenth, how much more willing shall we be to consecrate to Him our all?

It is the personal opinion of this writer that if we would have a part in the building of the New Jerusalem, (see III Nephi 10:1-3) we must consecrate our "all" to the Lord. If we carefully study the activities of God's people upon both continents after the ascension of Jesus from among them as written in Acts chapter 1 through 6 and IV Nephi 1:1-26, we will find this is what they did and the result was such a high degree of spirituality that the blessings of God were poured out upon the people through His servants so that the blind were made to see, the deaf to hear, the lame to walk, the sick were healed, and the dead were raised.

Are these blessings worth the sacrifice of laying our all on the altar of service? While considering this question, let us further consider the national and international conditions rapidly shaping up, which the Lord warned would bring His judgments upon this nation. Our taxes are rapidly climbing, in fact, we are told ours have exceeded that level beyond which no previous nation has been able to survive, our economy is in a severely precarious position, those of us who remember should not forget the catastrophe of 1929, etc., and all these have resulted from greed and selfishness.

Let us take stock of our position and seriously consider the warnings God has given.
Nicholas F. Denham.

No one is yet able to judge even himself, to analyze his own character, to know his own heart, to arbitrate justly in his own case. How then shall we presume to judge others, of whom we know so much less?

The life is measured by the soul's advance;
The enlargement of its powers; the expanded field
Wherein it ranges, till it bursts and glows
With heavenly joy, with high and heavenly hope.

DENVER, COLORADO LOCAL NEWS

Our Wednesday night meetings are being changed to Thursdays. We are hoping that this will be more convenient for all our members.

Rita Grant and Vievea Shaw have both taken a few weeks off of work for health reasons. They are both improving and plan to be back to work in the near future. Meredyth Baskett also missed a few days due to a cold.

We still have not found a place for a more central meeting place; keep your eyes and ears open.

Mike and Verda Malone are trying to buy a house in the mountains. They plan to move late in December when their business is closed.

We were pleased to hear that the Phoenix reunion was so terrific. I know I was sorry to have missed it

and am sure the rest of our group was sorry too.

The Shaws, Malones and Grants attended a wedding at Delta over Thanksgiving weekend. All of the Deniston family were there except Randy and Tana Shaw, and John and D'Anne and their three children. They were certainly missed.

Randy Shaw recently moved to Phoenix. I under- he has a good job and a nice place to stay. We surely miss him.

Becky Malone is planning to move to Phoenix over the New Year holiday. Hope her new year is better than the previous.

John Karlin is not attending school at this time. He had to quit last fall; and does not know when he'll be able to start again. Soon, I hope.

Verda Malone, reporter

THE THREE FARMERS

A Finnish Folk Tale retold by O. J. Robertson

A fox, a wolf, and a bear decided to become farmers. They went into the woods and looked for a spot to grow grain.

"Here's a place where the soil looks black and fertile," said the wolf. "It would produce abundantly."

"And it slopes slightly to the south," said the bear. "This land would drain well. Too much rain would not be a problem for us."

"You both reason well," said the fox. "I'm glad to have such wise partners."

"The wolf and the bear began to clear the land. The wolf chopped down trees, the bear piled the brush and the logs. The fox slipped off into the woods and hid while the work was being done. When the clearing was ready, the fox came back. "Sorry. I was too busy to help you" the fox said. "You've done a good job. Now I will help with the rest of the work."

When the three farmers were ready to burn the brush, the fox said, "I will have to leave you again, friends. Smoke stings my eyes and makes me so dizzy I cannot see. I'll do extra work later and make up for it."

The bear and the wolf burned all the brush without any help from their partner. The bear burned his paw in a pile of hot ashes. Once the wolf got too close to a flame and singed his hair. But they got the burning done.

Next it was time for plowing. The bear acted as a horse and pulled the plow back and forth across the clearing. The harness rubbed across his shoulders and made them raw and sore. The wolf held the plow handles and blistered his hands. And so the bear and the wolf did all the hard work.

After the plowing they dragged the land and

smoothed it off for the planting. After the planting the grain sprang up; they pulled out the weeds and grass. They did not see the fox again until harvest time.

"Now I will do my share of the work," said the fox. "I will gather the grain and you two can thresh it."

It was easy for the fox to bite off the stalks of grain with his sharp teeth. But it was not easy for the wolf to beat out the grain with a heavy stick, or for the bear to move the straw and blow away the dusty chaff.

When the threshing was over, the fox said, "We should divide our grain according to our size. Bear, you are the largest, so you get the largest share. Wolf, you are second in size and should have the second largest share. As I am the smallest I will be content with the smallest part. Do you agree?"

The wolf and the bear quickly agreed, thinking the fox a very generous fellow. They even agreed to let the fox make the division.

The straw was the largest part, and so the fox gave it to the bear. The wolf got the chaff which was the next largest heap. The smallest part, the pile of golden grain, the sly fox kept for himself. He quickly sacked the grain and hurried away.

The wolf and the bear saw that they had been cheated.

"There are many people in this world like the fox," said the wolf. "They do the least work and get the best part for themselves all the time."

"For a while," agreed the bear. "But after they gain their wealth they usually lose all their friends. Then they are the poorest people on earth."

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark

8:36)

UNITED STATES-CANADA RELATIONS STRENGTHENED

On December 6, 1977 an event occurred that should help to cement the friendship between the two countries. In Kitchener, Ontario, Canada Rebecca Naomi was born on that day to Priest Kenneth Hoare and Marlene (Moser) Hoare. Weighing eight pounds and one ounce and just nineteen inches long, young Miss Rebecca has already gained in ounces and inches, not to mention having accumulated a great deal of affection. Her grandparents, Elder Banford and Luella Hoare, of Nova Scotia, came to visit her during the Christmas season, as did the other set of same, Joe and Donna Moser of Missouri. We salute "Miss North America of 1995". May God continue to bless her and her family, is our earnest prayer.

SIGNS IN THE SKY OVER RUSSIA

(From "Voice of Warning" 'Dec. 1977)

Recently, in Novosibirsk, there appeared a writing in the sky. It was written in three languages, and it said, "The Lord is coming soon."

Now, since then, another sign in the sky appeared in a city of Russia, called Tambov. The account of this was written by a Christian. It was sent from Russia, and printed in a paper called "The Messenger" (Der Bote). It reads like this:

To every Christian, Dear Brothers and Sisters, I would like to write you what happened recently. A sign has been seen over the town of Tambov (pop. 100,000). This city is south-east of Moscow. On a clear day, a white hand appeared, writing with a brush, the following words:

OVERCOME EVIL WITH GOD
IT IS WINTER AMONG MY PEOPLE
THIS IS THE DAY OF REPENTANCE
NOT ONE RIGHTEOUS SOUL WILL STAY AMONG
THE UNRIGHTEOUS
NOT ONE UNRIGHTEOUS SOUL WILL STAY
AMONG THE RIGHTEOUS
TAKE HEED OF MY SALVATION
BRING RIGHTEOUS FRUITS OF REPENTANCE
THOSE THAT FEAR GOD, I WILL SAVE
BE STRONG LIKE MEN FOR THE TIME IS NEAR
BEHOLD I COME SOON, AND MY REWARD WITH
ME AMEN

This hand wrote for half an hour and the writing stayed in the sky for three hours. Everybody in the city read it. A fear overcame everyone. The traffic came to a halt.

Submitted by S. Brown

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Send all orders to the Office Secretary, Church of Christ (Temple Lot), P. O. Box 472, Independence, Mo. 64051. Specify cassette tape or reel-to-reel. Slide projectors and recorders will not be provided.

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