

# 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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Vance E. Harris

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# Zion's Advocate

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## Editorial . . .

### ANNUAL CONFERENCE

Our minds and hearts are stirred in anticipation as we once more approach the time of the annual Minister's Conference of the Church of Christ. The 1978 conference will commence on Sunday morning, April 2nd as we gather in worship service to our God. On Monday morning, April 3rd, we will convene to do the business of the church and will continue through the following days until it is completed.

As usual we feel the need to pray for the Spirit of God to direct us in the services and business sessions. The general concern for God's special guidance is expressed in numerous prayers many weeks prior to the conference. As it is sometimes worded, "May God rule and overrule to the accomplishment of His Will."

When we gather together in the little white chapel on the Temple Lot, we rejoice as we greet our loved ones once more. The familiar faces along with some new ones are a sight that causes us gladness and thanksgiving. At the same time we are caused to feel some sadness as we realize that there will be some familiar faces missing from our midst. Time moves swiftly by taking our loved ones from us one by one.

The looking forward to this time of year has been shared by our many brothers and sisters who are now departed. We are caused to reflect upon the labors of our predecessors; they have left us a heritage of innumerable hours of deliberation on the conference floor. Sober and weighed words expressed the pros and cons of countless matters during the business sessions while some less temperate discussions caused much anxiety. In our memory's eye we can see bowed heads in silent prayer when times of decision neared a peak of debate. The wearisome commentaries that required questionable lengths of time have tried the patience of many whose feelings were already overly restrained. These tedious sessions however were occasionally interrupted with a word of wit that momentarily alleviated the tension that sometimes would build over an issue.

A certain importance to the work of the church has always seemed linked with the doing of business in conference sessions. This is probably due to the confidence that lies in the voice of the people when a decision of church business is to be made. The sense of responsibility that has come upon us through necessity has made us sober in our deliberations. We are made to realize that light-minded reasoning has no place in this work. Yet our most thoughtful considerations require the power of inspiration that comes from the Holy Spirit before a right decision can be made on any matter.

The fulfillment of conference and referendum enactments constitutes a certain part of our heritage as a church. As these enactments are occasionally referred to we hear both compliment and complaint. On

one hand we are given assurance by the expressed confidence of those who have labored hard to pass a certain resolution; on the other hand references are made which infer that we are subject to rules that contain restrictions or demands detrimental to the well-being of the church.

The unfulfilled and unobserved conference and referendum actions that we find buried in our minutes are also a part of our heritage which tend to give us a feeling of doubt as to the sincerity that went into their passing. These intended regulations and provisions that were not implemented or carried out to completion were apparently forgotten only to be found later by the puzzled researchers of church enactments. It is sad to realize that many hours of preparation and deliberation were wasted. The loss of those costly efforts should make us develop a degree of caution in our own making of resolutions.

As we consider the various matters brought before us in conference this year it might be well for us to ask ourselves these questions will we continue to be resolute to the completion of this enactment? Will we honor and abide by the rules or guidelines that we make for ourselves? Are we making a rule especially to effect someone else or are we including ourselves?

Also we might ask if our enactments are workable and usable? Do they show the true sense of purpose for which they were created? Are they actually necessary to the work and objectives of the church?

These questions of greater concern might be asked: are we by chance hampering the work with our own man-made regulations? Are we inadvertently putting "fetters" upon the voluntary hands that labor for the cause of Zion?

Too often a sense of total accomplishment is felt in the mere passing of a resolution when actually nothing is accomplished at that point; the bearing of fruit is only realized after full labor or strict observance has been made which tests and proves the worth of the resolution.

We are told that the laborer in Zion will labor for Zion. This thought exemplifies the lesson that we need to learn more fully. The interest and concern that we have at conference time should be felt throughout the year. The dedication to the work that we sometimes feel when we congregate in service should be rejuvenated often in our minds that whatever we might

have felt to undertake as a project or service to the church will not be left unfinished. Our good intentions will bear no fruit unless we expend the energy and time to reach the goal that we set for ourselves.

The key word is willingness. The labor needed to be performed in the church cannot be done by a mere appointment or election. The nominee that receives the vote must be willing to do the work that is expected of him. He also should be willing to do that which will satisfy his electors rather than just that which satisfies himself. He should seek to make his service acceptable to the Lord.

An important principle encompasses this whole situation: it is the giving of oneself for the cause because it is needed which might require the giving of that which the person would least want to give. Some people find it difficult to pay tithing because they don't want to part with their hard earned money. Others are reluctant to give of their personal time and efforts in doing a service for the church. Regardless of what it might be, the sacrifice that is needed is usually a hard cross to bear at first, but it will prove to be greatly beneficial if there is sufficient faith and trust in God.

An important part of our heritage is the examples left to us in the lives of our predecessors. Many of them dedicated their lives to the work; they gave their all and asked nothing in return. Sacrifice was not uncommon to them. We cannot do less if we are to expect God to continue to bless His Church.

The attending of the church conference and the giving of our personal attention and interest to the decisions that are to be made are commendable works and each member should be encouraged to do so. But this is only a part of the work and a small part at that. The greater work is the day by day devotion that causes one to voluntarily and generously give of his personal attention, time, money and prayers to the forward progress of this work. Such a devotion requires a hope that reaches beyond the obstacle and a zeal that doesn't let anything small or great make him a quitter. As we individually confront this challenge let us ask God to prove Himself in this work through our lives.

RLS

## SOLEMN ASSEMBLY NOTICE

The 1977 Ministers' Conference provided for a solemn assembly for two days immediately preceding the 1978 Ministers' Conference. This assembly will be on Friday, March and Saturday, April 1, 1978, to convene at 9:00 a. m. on Friday at the Temple Lot.

A solemn assembly should indeed be solemn, and engaged with earnest desire toward God for divine

guidance of the Church for the ensuing year. Therefore, let us come together in a spiritual fast of abstinence from human pleasure, being concerned for what this should mean, with our eye being single toward the Lord.

William A. Sheldon, Secy.  
Council of Apostles

## WHY A BLOOD SACRIFICE?

Christianity has been denigrated at times as a "Bloody Religion," especially by some who cannot believe that a loving and merciful God could require such a cruel sacrifice as the death of the cross.

It has never been a problem for me to accept this atonement by faith; the question, "Why?" never presented any obstacle. Once a small granddaughter, remembering her grandfather and a beloved aunt who had died, asked, "How is Jesus going to make them come alive again?" I replied that I did not know "How", but was sure as He knew how to create us in the beginning, that He knew how to restore us to life.

I pray to be able to offer some thoughts to those who find difficult to reconcile the death of the cross with the nature of a loving, merciful, but just and all wise Creator, that they may see it as the only possible way for mankind to have eternal life.

One day a young couple, representing their Church, called at my home. Talking with them, I soon discovered that they did not believe in the bodily resurrection of Jesus, believing the resurrection to be in the Spirit only. I spoke to them of the scriptures that verified the resurrection of the body, and they asked for a list of references, which I later supplied. They returned several times to discuss this subject. When they left, after their last visit, they were seemingly "Of the same opinion still." I mention this because, though perhaps indirectly, these discussions led to writing this article.

Going about my work one day, my thoughts were of these young people and the scriptures with which we had been concerned. Suddenly, many scriptures came rushing into my mind. Standing still, my hands deep in dishwater, I marveled at the harmony, the continuity of God's word as it came to me. I thought, "OF COURSE, THERE HAD TO BE A BLOOD SACRIFICE." I pray to be able to present these scriptures clearly, for the reader's consideration.

In the beginning, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life" and man became a living soul. (Gen 2:7). The Hebrew word "Rusch" and the Greek word "Pneuma" translated "Spirit" literally mean "Air" or "Wind", so it is reasonable to conclude that Adam derived his life from the breath or Spirit of God.

Then we read, "And the Lord God caused a deep sleep to fall upon Adam and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made he woman and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man." (Gen. 2:21, 22, 23).

The only components mentioned in the creation of both Adam and Eve are flesh and bone which with the life giving and sustaining agent, the breath or Spirit of God made them living souls. Strange, that in view of the importance of blood down through time and scriptures, that it is not mentioned at all in the creation! In the beginning Adam and Eve walked and talked with God, being without sin.

God gave them a commandment saying, "Of every tree of the garden thou mayest freely eat; But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:16, 17).

Chapter 3 of Genesis tells us of the temptation and disobedience to this law God had given them. God has set many laws in the universe, as we are all, especially scientists, well aware. In the laws of "Cause and effect" certain actions are bound to have certain results. Should one think to test the law of gravity by jumping from a great height, the result would surely be severe injury or probably death. Adam and Eve knew the law and the consequences of breaking it. We are not told the exact nature of their disobedience, though there has been much conjecture. We do know the results of their action were inevitable as the night follows day. The earth was changed and so were they (Gen. 3:17-19). The consequences were both spiritual and physical death. The spiritual death took place immediately when they were cast out of God's presence. This death made them subject to an eventual physical death.

Not until after the fall do we find blood mentioned. From that time throughout scripture it became a continuing theme. It is after the fall as we read, "For the life of the flesh is in the blood, and I have given it to you upon the alter to make an atonement for your souls: for it is the blood that maketh an atonement for the soul . . . . For it is the life of all flesh; the blood of it is for the life thereof . . ." (Lev. 17:11, 14). Paul tells us that God, "Hath made of one blood all nations for to dwell on the face of the earth." Nations did not come into existence until after the fall.

The first mention of blood in the life of man is found in Gen. 4:10. We find Cain shedding the blood of Abel in anger, because Abel's sacrifice of a lamb was acceptable to God and Cain's offering of the fruit of the ground was rejected.

Blood sacrifices of animals were the means of temporary remission of sin throughout the Old Testament. Such sacrifices were symbolic and foreshadowed the coming of a Savior, who would willingly shed his blood to make an atonement for sin once and for all. This is the "Lamb slain from the foundation of the world" (Rev. 13:8).

It was necessary for Christ to become man, for as by man came death, by man also would come the resurrection and the life. For as in Adam all die so in Christ shall all be made alive. (1 Cor. 15:21-22)

The thought has been expressed that as God was the Father, that Jesus' blood was different than that of other men. I find no scripture to support this idea. "For he hath made him to be sin for us, who knew no sin: that we might be made the righteousness of God in him" (2 Cor. 5:21). How could he have become sin except by taking upon him the exact form of sinful man? "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same: that through death he might destroy him that had the power of death, that is the devil; And deliver them who through the fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. 2:14, 15, 16, 17).

Whereas the first man Adam brought death by disobedience, Jesus was able to bring the resurrection and life by total obedience to the will of God. But being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. (Phil. 2:8). "Then said Jesus unto them, When Ye have lifted up the Son of Man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do **always** those things that please him" (John 8:28, 29). Thus he was able to perfectly "Fulfill the law" (Matt. 5:18) and "Had power to lay down his life and take it up again" (John 10:18). He was "The lamb without blemish and without spot" (1 Pet. 1:19).

Jesus shed his blood on the cross, (John 19:34), and his body was sealed in the tomb (Matt. 27: 59, 60). Women coming to the tomb on the third day found it empty; his body was gone. Two angels informed them that, "He is not here, but is risen (Luke 24:6).

After his resurrection he was seen many times. Eleven of his apostles were frightened when he appeared suddenly in their midst; they supposed him to be a spirit. He spoke to them saying, "Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones as ye see me have" (Luke 24:39). Jesus also ate with them (Luke 24:41-43). Thomas who was not with them on this occasion refused to believe in the risen Lord until he had seen for himself and checked the nail prints in his hands and feet. (John 20:24-29).

Jesus seemed not to be limited in his resurrected body as formerly. He appeared behind closed doors and other places seemingly at will.

"And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written" (John 21:25).

At Jesus' ascension into heaven, angels who stood by said, "Ye men of Galilee, why stand ye gazing up into heaven? This **same** Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven (Acts 1:11). Christians look for the return of the Lord, "Whom the heaven must receive until the times of restitution of all things" (Acts 3:21).

We look for the resurrection of the dead. "But some man will say, How are the dead raised up? and with what body do they come?" (1 Cor. 15:35) "It is sown a natural body: it is raised a spiritual body. There is a natural body; and there is a spiritual body. And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit" (1 Cor. 15:44, 45).

Restitution means the act of restoring something that has been taken away or lost, restoration to, or recovery of a former position or condition. Adam and Eve lost their life of the Spirit, and were changed to a life found in blood, and "flesh and blood cannot inherit the kingdom of God" (1 Cor. 15:50). Surely the most significant part of the "restitution of **all** things" will be that of man from mortal to immortal, from a natural to a spiritual body (1 Cor. 15:35 through 54). That the spiritual body will be a real body, the scriptures leave no doubt.

We read of Job saying, "Though after my skin worms destroy this body, yet in my flesh shall I see God."

There is a perfect picture of the resurrection in Ezekiel 37. The prophet finds himself in a valley of bones and is asked, "Can these bones live?" He is commanded to prophecy to them saying, "Thus sayeth the Lord God unto these bones; behold I will cause breath to enter into you and ye shall live.

"And I will lay sinews upon you, and will bring up flesh upon you and cover you with skin, and put breath in you; and ye shall know that I am the Lord. (Ezek. 37:1 through 6). These are identified as the **whole** house of Israel. (37:11 through 14). Note that they are resurrected as flesh and bone, quickened by the breath or Spirit of God, even as Adam and Eve in the beginning.

Fallen man was not able to live obedient to God in all things, therefore it was necessary for the perfect man to make the way by which the natural children of Adam could become the Sons of God. Jesus bore our sins in His body though he did no sin. (1 Pet. 2:22, 24). He did this by taking upon himself the body of sin, whose life was in the blood and shedding, sacrificing that blood and arising in the same body, but to a life by the Spirit. He is the "Door"; we may enter into God's kingdom by Him (John 10:9).

If we are to enter in, it is by way of faith in and obedience to Christ. We "put on Christ" (Rom. 13:14, Gal. 3:27) becoming a "new man" (Ephes. 4:24, Col. 3:10).

"And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness" (Rom. 8:10). "As many as are led by the Spirit of God, they are the Sons of God" (Rom. 8:14). "But ye are not in the flesh, but in the Spirit, if it so be that the Spirit of God dwell in you, Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9).

There is a difference in the Spirit of God that strives with man (Gen. 6:3) and the Spirit that "Dwells" in him. The "Comforter" that Jesus gives to his followers, to abide with them, remains to bring about the transition from this life to eternal life (John 14:16, 17).

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:11).

"Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you" (2 Cor. 4:14). "... as Christ was raised

up from the dead by the glory of the Father, even we also should walk in newness of life" (Rom. 6: 3, 4).

"Beloved now are we the sons of God and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ. "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:20, 21).

From the scriptures, we can see that the change to take place in our mortal bodies, through Christ, will be from a life of flesh and blood to a life of flesh and God's Spirit. The reason for the blood sacrifice is clear. We cannot begin to comprehend, however, what life in the spiritual body shall be like.

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9).

Vida Filley

## FROM THE GENERAL BISHOPRIC

The question has been asked, "To what use is the money put which is sent to the General Church?"

The General Church has an obligation of doing the best it can to provide for the families of the missionaries who give their full time to missionary and General Church activities. Since we have no provision for a paid ministry, and Christ instructed the twelve to whom He said, "Take no thought, saying, What shall we eat? or What shall we drink? or, Wherewith shall we be clothed? For your heavenly Father knoweth that ye have need of all these things." (III Nephi 6:9-10), it falls the responsibility of the church to provide for the needs of the families of these men as well as the men themselves. In III Nephi 11:13, we read, "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 you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Meat in the storehouse for those who need it is the purpose of bringing in the tithing.

Not only for those whose breadwinners are engaged full time in the Lord's work, but also for all those who need help is provision made for the use of that which is brought to the storehouse.

The Lord through Isaiah instructed His people, "Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; To

turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!" (Isa. 10:1-2) "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." (Isa. 1:16-17).

Again in Isaiah 58:9-11, "Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." (Isa. 58:9-11).

Because of the failure of the Church in the days of the original apostles to properly provide for the widows, women whose husbands were dead and who were having to struggle to provide for themselves and their children, seven men were chosen to look after these responsibilities to relieve the apostles of these tasks and give them more time to minister to the Church's spiritual needs. (See Act 6:1-4).

This reference of Scriptures is the basis upon which the Church of Christ has patterned its formation of the General Bishopric with its duties and obligations.

Each active missionary has his family provided for, according to its needs and the prosperity of the Church, out of the General Church funds. In addition, each missionary appointed by the Church is entitled to assistance as needed and is available in his missionary work from the General Church funds.

It is the obligation of the members in the field to care for the missionaries in that field when such members are able to do so. Paul points out our obligation in the following:

"Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? of who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: That he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer

all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." (1 Cor. 9:7-14)

"If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed. Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward." (1 Tim. 5:16-18).

The Church spends a considerable amount in looking after the needy as rightly it should do.

In addition to the afore mentioned expenditures, the General funds are spent for the operation of the church office, the maintenance of the General Church properties, the publication of Zion's Advocate and of books and tracts.

Each of us as members of the Church, the body of Christ, has a responsibility and a part in the carrying of the financial burden of the Church and therefore in the accomplishment of its mission.

Let us each ask ourselves, "Am I doing my part?"  
Nicholas F. Denham

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## SERIES OF ARTICLES

By special requests certain series of articles will be appearing in the "Zion's Advocate" in future issues. These articles are written for the purpose of informing all concerned, both members and non-members, of the teachings and practices of the Church of Christ on various subjects.

The first of one series appeared in the February issue under the title, "From The General Bishopric," by Elder Nicholas F. Denham. He is writing on "the church's stand on the financial obligation of the membership and the use of the finances by the church."

The General Church Historian, Apostle Archie F. Bell, will be writing on church history and Apostle William A. Sheldon will be writing on the subject of priesthood. Questions on these subjects are welcome; please send your questions directly to the writers. Your support of interest and prayers will be appreciated as we are endeavoring to develop more fully the missionary aspect of the paper with articles that are especially written to "reflect the teachings of the church" rather than just the "opinions of the author."

Roland L. Sarratt, editor

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## A NEW LAW IN ISRAEL

A new law passed by the Knesset (Israel's Parliament) will go into effect April 1, 1978 forbidding the offering of money "or other material benefits" to induce someone to change his religion. Any individual (this includes a missionary) offering a gift such as a

New Testament or a Christian book could be jailed for five years and fined IL50,000; the recipient of the gift could be jailed for three years and fined IL30,000.

This information was obtained from a "Jews For Jesus Briefing Bulletin."

## WATCHMEN OF ZION

Isaiah 52:7, 8

**Question:** Will you explain the high priesthood referred to in Alma 9:69-73, and how this applies in the restored Church of Christ?

**Answer:** To answer this, let us begin by going back to read paragraphs 63 and 64:

"and I would that ye should remember that the Lord God ordained priests, after his holy order, which was after the order of His Son, to teach these things unto the people; and those priests were ordained after the order of His Son, in a manner that thereby the people might know in what manner to look forward to His Son for redemption".

This priesthood, after the order of the Son of God, is called a "high" priesthood, and by inference indicates a lesser priesthood. It is not the Levitical priesthood instituted through Moses and Aaron, which priesthood was changed, as also the law (see Heb. 7: 11, 12), being a shadow of that which was to come (Heb. 8:5). The greater priesthood referred in the question had been instituted "from the foundation of the world" (Al. 9:70) and "is without beginning or end" (pa. 72).

Under Moses, only the high priest could enter the "Holy of Holies" (or most holy place), which was the innermost part of the house of God; and this, but once a year, on the Day of Atonement. Other priests could enter the inner room of the tabernacle in their service. None others could enter these holy places. This is a type of the priesthood of the Son of God, and typifies the sacredness with which it is endowed, and

the holy fear by which it should be used in the service of God. As those priests were to be sanctified by the sacrifice offering before making offering for the people, so also are His priests, today, to be sanctified by sacrifice of a broken heart and a contrite spirit in the service of God and man.

While priesthood in the restored Church of Christ has been divided into two orders, namely, the Melchisedec and the Aaronic, there can only be one priesthood in fact, which is after the order of the Son of God. Certainly, all priesthood originates with, and is authorized by Christ, as the Head of His Church, through the revelation of the Holy Spirit. It appears more appropriate to say that there are two branches of the same priesthood, identified as the Melchisedec and the Aaronic, for the sake of distinguishing those who have authority to bestow the Holy Ghost (Melchisedec high priests) from other priests (Aaronic) who are not so authorized. We have no scriptural reason for identifying the lesser priesthood as, Aaronic, but we do so only for convenience. It is for convenience, too, that the higher priesthood is identified by the term, Melchisedec, for we are told that he (the king of Salem) was "a high priest after this same order" (Al. 10:7); and that "there were many before him, and also there were many afterwards, but none were greater; therefore of him they have more particularly made mention" (Al. 10:15).

Further questions related to the subject of priesthood may be directed to Apostle William Sheldon, 1011 S. Cottage, Independence, Mo. 64050.

## COLLINS NEWS

It's been a long time since our last Local news report, due to the fact that we have lost our prompt and efficient reporter (Ruth Willard) to the Phoenix Local. The Willards, Ruth and Don, have moved to Queen Creek, Arizona, which is 50 some miles from Phoenix.

Since our last report we have had our Tri-Local Rally, Oct. 22-23. The speakers for that occasion were: Elder John Jones, Apostle Leon Yates, Elder Albert Leighton-Floyd and Apostle Archie Bell. The spiritual food supplied by these four speakers satisfied our craving for "more than bread"! One purpose of these Rallies is to give us opportunity for social contacts—we love it and are convinced it is good.

On the Saturday of the Rally, the young people met at the farm home of Larry and Sharon Kelley for the evening meal, social activities, round table type talks and a sermon by Bro. Larry Shaw. Being of a quite mature

age myself, I missed this gathering but the reports were "good and inspiring communication, which left a feeling of exhilaration to one and all". A rainstorm had dampened plans for a hay-ride.

Sunday, Nov. 20 little Joshua Ryan Riebel was blessed by his greatgrandfather, Elder Oren Caviness, assisted by Elder Joe Yates. Joshua is the son of Patty Kelley Riebel and Mike Riebel, formerly of Preston but now living in Augusta, Kansas. Mike is in the Air Force at Wichita, Kansas.

The following Sunday, Nov. 27 pretty Miss Talia Camille was blessed by Elder Oren Caviness, assisted by Elder Ed McIndoo. Talia is the daughter of Myles and Linda Yates, formerly of Perry, Mo., where Myles was in construction work. Presently they are back in Almon Valley where they own their home, and we are so happy to have them back with us. Talia is the grand-



daughter of Wendell and Oretta Yates. The ceremonies reminded us of Bible times when Christ took the little children in His arms and blessed them — truly a beautiful ceremony.

Wednesday before Thanksgiving we met with the Baptists and Christians in the Baptist Church in Collins to offer up our combined thanks and to celebrate the Thanksgiving season. There were several beautiful musical numbers, some of which were; a duet by Rhondal and Irene Shaw, a duet by Neva and Gary Housknecht, and "Come ye Thankful People Come" rendered by our recently organized choir. The program then turned into an inspiring testimony meeting followed by a short sermon by Elder Joe Yates, after which we retired to the basement and enjoyed a great variety of luscious pies and coffee and much visiting. These meetings were instigated by the Baptist and Christian Churches of Collins and we accepted our invitation from them heartily and gratefully; they have been a source of great good to us.

On the third Sunday of Nov. we were so happy to have Bertha and Maynard Case with us. It was our Dinner Sunday so we all got to enjoy them till they

had to leave for home. Elder Maynard Case delivered a fine sermon and left us with much food for thought.

We have started a once-a-month family night get-together and have enjoyed them so much. When the weather was good we met on the beautiful Pomme de Terre lake, had potluck supper, played guitars and sang. In Nov. we met at Allen and Czerna Kauffman's home in Collins; everyone brought a baby picture of themselves; these were numbered and spread out on a table and we all tried to guess as many as we could. We found it very difficult, especially when some of our dignified menfolk were dressed in dresses!

Leora Goans had gone to the hospital that night with pains in her arm and partial paralysis in some of the fingers. Since that time she has had surgery and is now home with her daughter in Springfield recuperating. She has been greatly blessed but is still in need of our prayers.

We do enjoy reading the news from other Locals in the Advocate and hope to be able to get our news in next time before it becomes ancient history.

E. M. C.

## AVA, MISSOURI LOCAL NEWS

Recent guests have been Bro. and Sr. Roland Sarratt and family; Bro. and Sr. Eugene Gould; Bro. Winfield Gould and Bethany and Stephen; Br. and Sr. Samuel Gould and two babes; Bro. and Sr. Arthur Smith and two children; Bro. and Sr. Verl Smith and two babes.

Little Samuel Schule Gould, son of Bro. and Sr. Samuel Gould, was blessed on November 6.

We are strengthened so much by sermons, testimonies and thoughts expressed. We each know inwardly when we have heard spoken words that meet our personal needs with timely encouragement, with meaning that others may not be aware of. The "Spirit itself beareth witness with our spirit . . ." (Rom. 8:6.)

Thoughts gleaned —

"For those who know it best seem hungering and thirsting to hear it like the rest." There is thirst for more of this truth, this learning at the loving Savior's feet, this hunger to know Him at ever increasing heights and depths. The more we hear the more we hunger, the more needs are exposed. In humanity's mad race for something new and novel, the Old, Old Story shines ever more brightly.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12:1). The "cloud of witnesses" may

be friends, neighbors, associates watching our lives, our actions. This gives us pause. Are we exemplifying the "new man" we are to become?

Odd! We go through faith, repentance, baptism and the laying on of hands, with so seldom any real change of character or habits. We are still hypersensitive, critical, envious, covetous, etc. Self still rules stubbornly. Full surrender to God is rejected as impossible. Of course it is impossible when the ego rules. It is impossible to accomplish this transformation except by yielding to the Holy Ghost. A new personality is brought about only when God's love abides in us.

See if He will not open the windows of heaven, pouring out more blessing than we are able to contain! Does this mean just material things? No! "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). Let our souls be expanded to receive heavenly virtues, insights, spiritual growth, responsive to the "meat" of God's house. May our spirits grow beyond our human capacity. Thus will His pure love fill us and overflow. This overflow, this "life abundant" He promised us!

God the Father, Christ the Son and the Holy Ghost are love. Christ is light and life. If we abide in this light, life, love, we taste these heavenly attributes here.

The love of God draws out an answering love in humanity. Love is giving, not getting. This is life, the abundant life we are promised. Oh, to be like Him, to "love not in words but in deed and in truth" (ibid 18). Love is proved in acts done from the pure heart of love.

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matt. 28:20). Can we realize this? All day, every hour, every minute, He is with us. What He says we can **know**, for it is true. "Even unto the end", sustained through every trial, every difficulty.

The Book of Mormon speaks of the "good fruit" that God desires from His vineyard. (Jacob 3 and 4) Connect this with the "fruits of the Spirit" in Gal. 5:22. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." In verse 25, "If we live in the Spirit, let us also walk in the Spirit." "For ye were sometimes darkness, but now ye are light in the Lord: walk as children of light: For the fruit of the Spirit is in all goodness and righteousness and

truth" (Eph. 5:8, 9).

Many search desperately for joy, for happiness, for release from tension. "Blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost" (3 Nep. 5:53). There can be no joy without righteousness. The Holy Ghost will lead us, bring constantly to our minds Christ's words and actions. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:10). How privileged we are to be able to enjoy so much of this joy—now! How much is it worth to have this joy? Are we willing to give up the big "I", our envy, wrath, over-aggressiveness, all that prevents our hearts from being the abode of God's love?

Have we grown lax after the first joy of commitment? "The measure of the fullness of the stature of Christ" — Can we fully realize the measure of Christ's giving Himself? Can we make this the measure of our surrender to Him — our giving of ourselves, to Him and for others?

Ava Reporter

## HOUSTON, MISSOURI LOCAL NEWS

August is a busy month: harvesting, canning, making preparations, for children's returning to school, etc.

The Keeney Reunion was held August 14, at Moutauk State Park. Of the sixteen children of Blufford and Jane Keeney, three sons are still living — George, Jesse and Ernest (husband of Anna Keeney) — all of whom were in attendance as guests of honor. The Truman Medders and I. C. Keeney families have been busy enrolling their children in college: David Keeney at M. U., Columbia; Dee Anna Medders at the Southwest Baptist College in Bolivar.

Elder John Jones attended the Ministers' Conference held at the Independence East Local. John gave us a rundown on a few of the activities; he was appreciative of the lunches served by the women.

Truman (Ike) Medders, former member of the Licking High School faculty, has opened a new business in Houston, dealing in home insulation, called "The Homefoamers".

The I. C. Keeney family spent a week at Tomah, Wisconsin, visiting a former classmate of Ireatus'.

Brother and Sister Gary Housknecht were here the first part of September. Gary gave a short talk and showed some films of Yucatan on Saturday evening. He was guest speaker on Sunday morning, then finished showing those very interesting films that evening. Thank you both for your songs and for helping us have a lovely weekend.

The first of September was the Houston Local women's meeting. It was voted to have a Mexican food bazaar, proceeds to be sent to Brother Harvey Siebel for work at Cherokee, N. C.

A baby shower was held the sixteenth of September at Sister Jones' home, for little Matthew, son of David and Cathy Jones; he arrived August 4, 1977. There were many beautiful and useful gifts.

Guests Saturday evening, September 3, for barbecue and homemade ice cream, at the Bob Eccles home in Tyrone, were: Bro. and Sr. David Jones and Jeremy and Matthew; Bro. and Sr. Ernest Keeney; Bro. and Sr. I. C. Keeney and Douglas and Diane; Bro. and Sr. Truman Medders; Bro. and Sr. Tommy Medders and Jennifer; Sr. Dorothy Wilson; Mrs. Ollie Helblethwaite (friend of Anna Keeney); Sr. Dee Anna Medders; Bro. and Sr. Kim Stancil of Independence; Bro. and Sr. Merlin Eddy of Eau Clair, Wisconsin (he is brother to Dorothy and Verna) Miss Debbie Dunlap and Bro. David Keeney, Bro. and Sr. John Jones and Tamma and Christopher Ely. Bro. and Sr. Arden Ely arrived from Phoenix just in time to share the hospitality. The Eccles have this barbecue dinner every fall for our Houston Local (and relatives and friends).

On September 26 and October 4 the church group gathered at the Ern Keeney farm to make apple cider; I hope everyone had as much fun quartering apples as we did. Then we all went over to I. C. Keeney's house for spaghetti — with cider.

We wish to thank our guest speakers for the months of August, September and part of October. They were: David Jones, Gary Housknecht, Apostle Marvin Ely, Apostle Archie Bell, Apostle Donald Housknecht, Bro. August Schwegler and Bro. Gene Gould.

"I have never courted the smiles of the proud, nor quailed when the world frowned. I shall not now purchase their favor, nor shall I go beyond

duty to tempt their hate. I shall never seek my life at their hands, nor shrink, I hope, from losing it, if God in His good providence so orders."

(William Miller)

May God bless each of you always,

Your Houston Reporter,  
Verna Jones

## WEDDING

### Morris - Fletcher

Thanksgiving Day, November 24, at the Georgeville Church of Christ near Cowgill, Missouri, John Christopher Morris, son of W. L. and Martha J. Morris, Independence, Missouri, and Kay Fletcher, daughter of Ken and Donna Claudson, North Platte, Nebraska, exchanged their wedding vows before God in the company of family and friends.

The mothers were seated as prelude music of hymn variations was played on the piano by Mary Lois Bryant and at 1:00 p. m. Elders W. L. Morris and Vance H. Harris, followed by Pat Richards, the best man, Kari Richards, the matron of honor, and William R. Morris, the ring bearer, preceded the bride and groom to the rostrum.

Mary Lois accompanied her sister, Martha L. Bruner, as she sang their arrangement of "Amazing Grace" just before the couple came down the aisle together to "Blest Be The Tie That Binds."

W. L. Morris solemnized the double ring ceremony and Vance H. Harris asked the Lord to bless and guide the new family. After the couple was introduced as Mr. and Mrs. John C. Morris, the congregation was asked to join them in singing one verse of "Blest Be The Tie That Binds". Strains from this song were also used for the recessional. The procession paused at the top of the stairs to listen to Mary Lois Bryant and Martha Bruner sing acapella to the bride and groom, "May The Good Lord Bless And Keep You."

Kay chose a princess line muslin for her floor length, off-white gown which featured a front panel of lace overlay and lace sleeves. The sweetheart neckline rose to a high back and was edged in a touch of blue. Her sister, Kari, wore a floor length dress of flowered print. The basque bodice was laced in beige. Both wore straw flower tiaras of blue and yellow in their hair and carried nosegays of mixed blossoms. The bride's bouquet was carried atop a small Bible.

The groom was attired in a blue, brushed demin suit with a white turtleneck sweater. Pat, his best

man, brother-in-law to the bride, was similarly attired. The groom's small brother, in a light blue suit, carried the rings. The boutonnieres were matching straw flowers.

For her daughter's wedding, Mrs. Claudson chose a wine, floor length, polyester knit suit dress. Mrs. Morris wore a beige lace blouse and a floor length A-line skirt made in alternating panels of blue print and lace. Both dresses were complimented by straw flower corsages.

The guest book was signed and the wedding party received their guests at the foot of the stairs to the dining area of the church. A Thanksgiving dinner of turkey and trimmings was served cafeteria style to all after the joining of hands in a huge circle while Loren Bryant offered the prayer of thanksgiving for the food and the gathering.

The bride's table was covered with the same ecru lace table cover that had been used on the table when the groom's mother was a bride. A basket of straw flowers in fall colors, used on the piano in the chapel during the ceremony, flanked by the Morris family traditional ceramic turkey salt and pepper shakers formed the center piece. Two ceramic turkey candlesticks, a part of that same tradition, with blue tapers, formed a portion of the decor near a three tiered wedding cake which was iced in white and blue and topped with a cluster of straw flowers in fall colors.

The congregation was thankful to have the cooperation of the weather especially for those who had a distance to travel for an ice storm from the northwest arrived the next evening. Those from Nebraska were Ken and Donna Claudson, Pat and Kari Richards and Kelly Claudson from North Platte; David and Kathy Larson from Gurley; and the groom's maternal grandfather, Victor C. Wallick from Weeping Water.

Our prayers for a happy life in God's service follow John and Kay in their new home in North Platte, Nebraska, where both are employed.

## TESTIMONIES FROM YUCATAN

(Submitted by Elder Don McIndoo)

On our last evening in Yobain, Yucatan we enjoyed a beautiful service with our brothers and sisters there. It was a very "individual" service with each member sharing songs, favorite scriptures, readings or testimonies. From this service came several of the testimonies given here. One young girl addressed her reading, written by Bro. Placido Koyoc, to my wife and me.

"On this evening, tranquil and serene, the singing birds are resting. So it has arrived, this moment of indescribable harmony with my beloved brothers. This is the night of farewell. Our hearts cry bitterly because of this material separation, but our spirits need never be separated, because we have a love and brotherly affection joined by the Divine Master. In His love there is no distance, there are no doors nor walls that are able to hinder. My brothers, we give thanks for this visit; may it be a memory engraved in our hearts."

The words of our small sister remind us forcibly of the prayer of Jesus that we, His disciples, might be one even as He and His Father are one. I can testify that there is a strong feeling of unity and love among our brothers in Yucatan toward the brethren in the United States.

It is certainly true that the memories we have of our experiences among the people in Yucatan shall always be engraved in our hearts. We thank each of you for your help in permitting us to work among them once again. We hope you will find their testimonies as interesting and rewarding as we did when worshipping with them.

### Testimony of Marcos (Dzan)

Several years ago I had a dream during the night. I believe this dream was a revelation of God. I was approaching the main plaza in the town of Dzan. The plaza was filled with people and they were facing the great, old Catholic church. The priests were standing on the upper part of the church.

As I looked I saw the sky opening and I saw Christ and a host of angels descending. I called to the people and told them of the approach of Christ but they couldn't see it. And the priests denied that it was true. Getting no response I hurried up the street toward the little Church of Christ. I could see the members gathered in the street.

When I told them of the approach of Christ and His angels they began praising God. We all went into the Church to pray and await His coming. It seemed that the roof opened toward the front of the church and we saw an angel descending. He told us that Christ could not enter for there was not enough love present in the Church and Christ could not be where there was not love dwelling. With this message the angel rose into the sky again and the church was as usual. With this I awoke.

### Testimony of Cayetano Alfaro C. (Ticul)

On this day, March 29, 1972 at 5 o'clock in the morning I said goodbye to Brother Esteban Canul Ek and his wife and began the journey from Kopte to Motul on foot. (Brother Cayetano was very tired and weak from the lung disease that was to take his life three years later. D. E. M.)

But this journey was for me very strange and marvelous because it was like a dream. I remembered going to the edge of town and passing the crossroad to Kancabchen and the crossing to the ranch of Uitzil, so I thought I had gone about two kilometers.

Then I thought to myself that soon I would arrive at a certain spot near the town of Motul, and thinking this I saw that I had already arrived at the spot and very soon I would be in Motul, and I could not remember how I walked that distance of eight kilometers in less than thirty minutes, but standing in the center of the small city of Motul, I realized that it was not a dream but a reality. And this experience I will never forget. I will testify always that it was one of the many favors that God has done for me, for from my infancy He has blessed me much.

### Testimony of Lorenzo Vargar (Ticul)

Twenty years ago I knew nothing of the gospel nor was I even able to understand the mysteries contained in the Bible. One day I bought a little Bible but my wife and I were not able to understand much of it.

One day I had to go to another town to work. I put my clothes and possessions in a little cloth sack to carry them on the bus. I also placed my new Bible among the clothes. Everyone's luggage and bags were placed on top of the bus. Before long someone shouted that there was a fire on top of the bus. The driver stopped the bus and several young men climbed to the top of the bus and threw all the burning luggage off the bus onto the ground where we beat out the flames.

I saw my bag and ran over to it. It was all charred and smoking. I kicked at it and it fell apart into a pile of ashes. Another young man reached down and from the smoldering material removed the little red Bible, untouched by the flames.

When I came home from my work carrying nothing but the Bible my wife wanted to know what happened. As I related the story we both knew that the Bible was to be something of importance to us.

### Another Testimony Concerning Lorenzo Vargas

(told by Don McIndoo)

This past summer my wife, Betty and I attended a midweek prayer service in Ticul. Lorenzo and his family were also in attendance. He told the congregation that he had a problem with his hand and he wished to be administered to during the service. Later he told us the entire story.

On Monday morning he had worked extremely hard making forty hats. This is a full day's work, but he needed to go to his parcela (a little farm, in the afternoon, so he did the whole day's work in the morning. His arms were very tired but in the afternoon he walked the several miles to his property. On the way he was engulfed in a drenching, cold rain for about an hour. Later that afternoon his left hand drew up into a tightly clenched fist and he could not open it. If he tried to open his fingers by forcing them open with his other hand it caused intense pain in his forearm. In this condition he could not work and so he returned home. On Tuesday the malady still persisted so he could not continue his work in making hats. Being very poor he couldn't afford to miss the work but there was no relief. Wednesday came with no improvement in his hand, so that night he was administered to.

Thursday morning Lorenzo came to our camper and knocked on the door. He came in and showed us that he could now open his fingers about halfway. He said he wanted to be administered to again and to give thanks to God for the blessing he had received. After a season of prayer Lorenzo was again administered to. After the administration we asked Lorenzo to eat lunch with us and so he sat down. As we were talking he suddenly looked at his left hand and in amazement saw that he was unconsciously opening and closing his fingers with complete freedom.

Now he would be able to get at least two and one half days of much needed work in this week. But Lorenzo made a quick decision. Asking us about our plans for the remainder of the week he learned we were going to services in Yobain and Uayalcek. He asked if he could go with us and bear his testimony of God's miraculous blessing toward him. Thus Lorenzo passed up several days income in order to bear witness of God's love toward His people.

#### Testimony of Isidro Koyoc (Yobain)

When I was a boy of ten I had my first experience with the power of God. My family lived and worked on a hennequin plantation where they were virtually slaves to the Spanish landowners.

In order to grow their crop of corn, which is the staple food of the Maya, the people had to go outside the rock fence of the plantation, cut the forest, then burn the cut trees and brush. The following year we could plant our seed on the burned area. Occasionally the fires would get out of control and spread onto the plantation where it would burn the hennequin plants. In order to discourage this practice the landowners made it a death penalty, by hanging, if one of the workers let his fire get out of control and onto the plantation.

On this particular day I went with my father to burn the trees on our land. We were burning the trees on a calm day when suddenly a strong wind arose and

blew our fires directly toward the plantation. The fires were soon burning out of control toward the fence. My father cut some branches from a special fire-resistant tree, and with these branches we tried to beat out the flames, but it soon became evident that we were not going to be able to control the fire and keep it from entering the fields. When the flames were just a few meters from the edge of the plantation my father dropped his branch and said, "Son, we cannot control the fire and surely we will be put to death. Let us bow down and pray to God for His help."

We knelt there on the smoldering earth and prayed with all our hearts. Tears ran down our faces. When enough time had passed for the fire to enter the plantation we finished our prayers and looked up. Just then we felt a strong wind begin to blow from the opposite direction. It drove the fire back over the burned ground and that which wasn't put out burned off into the forest in the other direction.

When we told others of the miracle they said it was just "luck" or an "accident", but I knew it was a miracle from God. (When the gospel was first preached in Uayalcek many years later it found a receptive heart in Isidro Koyoc. To this day he is faithful to that God who saved his life so long ago. D. E. M.)

#### Testimony of Melchor Ku (Dzan)

Many years ago I was walking across the plaza in Dzan. I was a member of the Church of Christ, but I didn't know what work the Lord had for me to do. I really had no testimony of God's plan for me. As I was passing the large Catholic church on my way toward our little temple, I heard my name called. It seemed to come from above me. I looked up into the sky above me and I saw what appeared to be a child in the heavens. Beyond the child in the background I saw many other beings with wings. I passed into the street and again I heard the child call my name, "Melchor". As I continued to walk on the voice came a third time, "Melchor, where are you going?"

I replied, "I am going to the Church of Christ". With that the vision of the child disappeared and I went on with a great joy and comfort in my heart. Within a few months I was called to be an elder and the pastor of the church at Dzan. The memory of my vision always is with me to strengthen and comfort me.

#### Testimony of Luis Palomo Serralta (Dzan)

Beloved brothers, in the name of our Lord Jesus Christ, Son of the Heavenly Father, I give this, my testimony. I testify to my God just and merciful, because I have received many blessings for which I have asked.

One time I was passing by and heard music in the temple of the Church of Christ that I liked very much. And later, even while in the country I was always hearing this music, but in my mind, and I desired to enter

that temple in order to hear better, and I came to know the title of that song, "Master the Tempest is Raging."

I heard the beautiful scriptures from the Holy Bible, many prayers and testimonies and then I came to believe in the one, true God as it says in Isaiah 42:1-5 and St. John 5:20, 21. I give thanks to God that now I know the road of truth and also the church where I can worship and participate in Spirit as it teaches in 3 Nephi 12:13-20. Now I give many thanks to God and may His grace be over all of you. Amen.

#### Testimony of William Serralta (Dzan)

On the 25th day of May of this year God, with His love and mercy, gave a vision to this humble servant who serves and worships Him. This is the vision.

I was in the country in front of a beautiful tree and, being asleep, I had a dream. God told me that I may see a light that was coming from high in the heavens and arrived at the earth and it turned into a beautiful forest. Afterwards it climbed to the heavens again and in the middle of the light that rose I heard a voice saying, "This is my beloved Son, hear Him." And the angels sang a hymn very tenderly. And the angels singing with the Christians formed a small church. And on the earth I heard the Church of Christ singing also.

I then awoke and became aware that what I had seen was a vision from God.

#### Testimony of Fidelia Serralta (Dzan)

Brothers and sisters I give my testimony in the name of God. I give thanks to Him for each moment He gives me much joy when I listen to those praising His name. I give thanks to Him for His power over me. He helps much in my needs. He has saved me from all my ailments and although I am very old He gives me strength and blessings.

From the time I first heard the gospel brought by Brother Clarence Wheaton until now I have heard the bells of other religions that had much happiness in them, but I never am discouraged and remain faithful in Him until death.

#### Testimony of Vicente Palomo (new member, Dzan)

Beloved brethren, I am going to testify of that which I have known of God when I believed.

Before I believed in many gods of this world, but God touched me and I give account that God is One, there are no other gods of power, and God gives all that we ask of Him.

I have walked in many other churches, but today and in the future I have decided to make my walk in the Church of Christ.

I do not know how to read but I understand all that which the ministry teaches. I have been baptized and am a member of the Church of Christ. I pray daily when I go to bed and when I arise. This is my testimony brothers.

## A STORY OF FAITH

My wife and I have been married over three years and we feel that we were drawn together by God. When we were married I was working in Kansas City, Mo. as a carpenter, so we moved my wife's trailer to Belton, Mo. When we moved to the city we planned to move back to the country in three years when we were out of debt. I later joined the Church of Christ and was baptized at the Collins Local. My wife and I were born and raised at Collins and went to school there. We attended church both at the East Independence Local and at the Collins Local. At the same time our families were at Collins where we wanted to be also.

One day after we had lived in Belton for one year, we received word that my wife's mother was going to get married and leave her house empty. We hated to see the house set empty and run down or to see someone rent it and tear it up. So we decided to pray about the situation whether or not we could afford to move back to Collins and into my wife's mother's house. We still didn't have our bills payed off and I didn't have

a job there. So a short time passed and the house set empty. I told my wife that I felt like we should move even if it meant leaving a \$7.00 per hour job for no job at all. I felt like God wanted us to move, so we did.

Now we have been in Collins for one and one half years and I am the Sunday School Superintendent and a teacher and my wife is the pianist at the Collins Local. I feel that God wanted us to move to Collins and that He had a work for both of us in the church. He also has blessed both of us with good jobs. My wife works at a restaurant in which she gets off on Sundays and I work at Bolivar Insulation Co. My bosses and foreman are all religious men and a number of the employees are religious also.

So I feel that God moved us with faith from one place to another. Let God move your hearts with faith in whatever you do. Our love goes out to all.

Your brother and sister in Christ,  
Allen and Czerna Kauffman

## OBITUARY

## Vance H. Harris

Vance Hays Harris, the fourth child in a family of 13 children, was born to Creed Fulton Harris and Margie Anna Hays in Marion, Virginia, January 19, 1893. He passed from this probationary life in the Independence Sanitarium Hospital, February 2, 1978, at the age of 85 years and 14 days.

His parents brought him to Nebraska at a very early age where he grew to manhood. In Nebraska he met Leona Lois Morris and they were married in Independence, Missouri, October 13, 1929. Their home was in eastern Nebraska until 1952 when they moved to Independence.

To this marriage four children were born: a son, Alvin Leon, 4337 Dover, Indep., Mo.; and three daughters: Mary Lois Bryant, Cowgill, Mo.; Margret Elizabeth Gill, DeSoto, Ill.; and Martha Lee Bruner, 1705 S. Hands, Indep., Mo.

Vance dedicated his life to Christ during his middle years and united with the family of Christ through the waters of baptism, July 21, 1946. His services as a minister of Christ began with his ordination as an Elder, March 8, 1953. In April of that same year his responsibilities took him into the Bishopric where he was active until his death. The past three years of his life were served in the pastorate of the Cowgill Church of Christ.

Vance worked as a Tax Auditor for the city of Kansas City, Mo. several years. After his retirement from that position he offered his services as a professional accountant to a large clientele and was meeting the challenges of that profession right up to the eve of his death.

The Harrises changed their residence from Independence to Cowgill in 1970.

Besides his wife, his children and their companions, he leaves eleven grandchildren, one of whom is married and the first great grandchild is to be born soon. Other family survivors are, two brothers, Donald W., Stewartville, Mo. and Chester Fulton, Bolivar, Mo.; one sister, Verna Pollard, Nehawka, Nebraska, and their respective families.

The following poem, which his wife, Lois has had for many years, was read:

## ON ONE'S PASSING

Don't say he was a good father;  
That's for his sons to say,  
Nor say he was a good husband,

Our homes are like instruments of music. The strings that give melody or discord are the members. If each is rightly attuned, they will all vibrate in harmony; but a single discordant string jars through the instrument and destroys its sweetness.

Though he was in every way.  
Don't say he was a rich man  
Or a poor man either one.  
Don't say he'll be remembered  
For some good deed he has done.  
Don't say he strove sincerely  
His promises to fulfill.  
Just say he served his Master  
And obeyed His holy will.  
Don't say he was a farmer,  
Though he tended to his fields.  
Don't say he'll be remembered  
For past years' yields.  
Don't say he'll be remembered  
As a man of honesty;  
Nor that he loved his neighbor  
And treated him fairly.  
Don't say he was a handsome  
Or a homely sort of man.  
Just say he lived his lifetime  
In accord with his Master's plan.  
by Karin K. Glenn  
Garden City, Kansas

Services were at Speaks Funeral Home in Independence, Missouri at 1:30 p. m. Saturday, February 4, 1978. The service was in charge of Elder Albert Leighton-Floyd assisted by Elder W. L. Morris. Bro. Vance's three daughters sang accappella "Precious Memories" and "Close To Thee".

Pallbearers were Mark H. Harris, Scott L. Harris, John L. Bryant and Robert D. Bruner, Grandsons; Rodger E. Bruner, Glen W. Gill, Sons-in-law; D. Michael Harris, Nephew, and Gerald R. Bryant. Honorary Pallbearers were Dennis M. Bruner, David K. Gill, Steven E. Gill, and Donald C. Gill, Grandsons; and William R. Morris and Russell E. Bell, Nephews. Assisting as Pallbearer at the Graveside Service in Cowgill, Missouri was John C. Morris, Nephew.

Graveside Services were at Cowgill, Missouri Cemetery the same day, at 4:30 p. m. under the direction of Speaks Funeral Home. Elder Albert Leighton-Floyd was in charge assisted by Elder W. L. Morris and Priest Loren Bryant. Bro. Loren Bryant read a poem written by Margret Gill in memory of her father.

Bro. Harris will be greatly missed by his many friends and relatives as his life touched the lives of so many.

A broken heart, my God, my King,  
Is all the sacrifice I bring;  
The God of grace will ne'er despise  
A broken heart for sacrifice.

### CONFERENCE NOTICE

The first day of the Ministers' Conference will be on Sunday, April 2nd, 9:30 a. m., at the East Local Church of Independence, 78 Highway and Holke Road. This service will be a sacrament service, with other services in the afternoon and/or evening, to be provided later.

The remainder of the conference will be held at the Temple Lot; refer to the notice published in the February issue of the "Advocate".

By referendum action, all committees and boards empowered to expend or collect general church funds are required to submit a report of their activities and to include a financial statement of funds received and disbursed; such report to be submitted to the Joint Council of Apostles and Bishops with a proposed budget for next year, at least one week prior to April 2, 1978. Please submit reports to Elder N. F. Denham, secretary of the General Bishopric.

William A. Sheldon, Secy.  
Council of Apostles

### Introduction and Table of Contents to the BOOK OF COMMANDMENTS

Thanks to the kind-hearted efforts of the members of the Phoenix Local Church of Christ, there has been printed a booklet on the Book of Commandments that I have, periodically, been working on for over four years.

The booklet contains a brief introduction to the Book of Commandments, and a table of content which includes historical background of each purported revelation. The size of this 16 page booklet is such that it can be placed inside the cover of your Book of Commandments.

Due to the expense of having these booklets professionally printed, the Phoenix Local voted to charge 35c each. I now have all the remaining 200+ booklets in my possession and I ask that you send me 50c per booklet to help cover the cost of postage that will be required. If I can deliver them personally to you sometime (I will be at the April General Conference in Independence), we can save the additional 15c.

Gary A. Housknecht  
607 E. VanBuren  
Bolivar, Missouri 65613  
Tel. # 417-326-5161

Kiss your wife before leaving for work. If you do this, you can live five years longer, earn 25% more, lose only half as much through illness and have fewer accidents.

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### AUDIO VISUAL MATERIALS

The following materials are available on loan from the Audio, Video, Visual Aids and Archeological Committee:

"Light at Evening" — A 35 minute slide-tape narration of the restoration of the gospel.

"A Lamp Unto My Feet" — A 35 minute slide-tape narration about the Book of Mormon, directed toward Indian viewers.

"We Sing and We Talk About Jesus" — A series of Sunday School lessons, each with a teaching outline, an illustration and a taped song to be learned by primary or intermediate children.

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.

Taped sermons can be obtained for home use by writing to Harold Gill, 18848 N. 30th St., Phoenix, Az. 85024 or to the Office Secretary, Church of Christ (Temple Lot), P. O. Box 472, Independence, Missouri 64051.

### SUNDAY SCHOOL SUPPLIES

Send all orders to:

General Sunday School Association Treasurer  
Church of Christ (Temple Lot)  
P. O. Box 472  
Independence, Missouri 64051

(Our quarterlies are not dated, but numbered; please order by number).

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The Book in the Stone Box (7 pages) by Viola Henning ...	N/C
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