

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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MR. AND MRS. GEORGE BRANTNER

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Editorial . . .

RECOMPENSE OF REWARD

Paul testified that God ". . . is a rewarder of them that diligently seek him" (Heb. 11:6) and that "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" (I Cor. 2:9). He also asks the question, "How shall we escape if we neglect so great salvation" (Heb. 2:3)? John cautions us that we lose not those things which we have wrought, but that we receive a full reward (II John 8).

It stands to reason that if we are to receive the best, which undoubtedly is that which the Lord has prepared for us, that we are to give our best to Him. This may seem like a great requirement depending upon what we consider our best to be. Some have said that our best is not good enough, but we have to let the Lord be the judge of that. If the Lord blesses us in our efforts, our best is undoubtedly good enough.

The word reward is often associated with labor or works in the scriptures. Paul tells us that our works will be made manifest by fire. If our works are of a certain quality — gold, silver, precious stones — they will endure the fire. If they are as wood, hay or stubble, we will suffer loss (I Cor. 3:12, 13).

Alma indicates that we shall reap a reward of our works and he narrows this down to either eternal happiness or eternal misery. This is determined by the kind of spirit we choose to obey whether it be a good spirit or a bad one (Alma 1:128).

There are both positive and negative aspects to the fulness of the gospel — a reward for doing good

and a punishment for doing evil. If we preach only the positive side of the gospel we are preaching only half of it. The same is true if we preach only the negative side.

It is necessary to keep in mind that God has promised us a full reward if we remain faithful in keeping His commandments. As equally important, we should remember also that there is a consequence of punishment for willfully continuing to sin against God's will. These fact we cannot alter to suit our personal likes or dislikes.

Although there is much said about the probationary state, we find that its basic purpose is to give us an opportunity to prove ourselves during this life. In referring to the probationary state, some have said that we have "only one chance." Others have said that we have a "second chance." Actually, the proper word is choice (the word choose is most commonly used in the scriptures).

We are to choose good from evil in this probationary period. When we have come to the knowledge of a truth, we have the choice of accepting it or rejecting it. When we accept it as truth, we must apply it to our lives or otherwise it becomes condemnation to us and not a blessing.

The idea of a reward being given, as a result of our obeying the gospel and doing good works, gives us an incentive to do good as well as an appreciation of good. This is only possible through the liberty of choice which God has granted us. This He gives us when we come to a knowledge of good and evil.

The modern agnostic and atheistic teachings in the world have opposed the gospel of Christ by saying that it causes a guilt complex which is harmful to one's well-being. The gospel of Christ is so designed to cause one to repent and to correct his life. If a person rejects the truth as given in the gospel, he most certainly will have a guilt complex which will not only bother him throughout his life here but will be a consequence of great sorrow in the life hereafter. Here again we can only say that there is no way that we can alter the facts as given in the scriptures.

God is a God of great mercy and patience, however. If a person will strive to know the truth with the desire to receive that eternal reward, God will strive with him. Even if one has doubts, God will help him overcome those doubts. God's mercy is greatly extended toward those who are blind to the truth as long as there is a tiny spark of desire toward Him in their hearts.

The process of being converted to the gospel as we know it, sometimes requires much time and patience not only on the part of the one being converted but also on the part of the individual or individuals who are laboring to bring about the conversion. When we have obeyed the gospel through faith, repentance, baptism and the laying on of hands for the reception of the Holy Ghost, we have become cleansed and sanctified in the sight of God. We have, at that point, reached the initial state of salvation. This state is retained by a continual repentance of the sins we commit thereafter and by being periodically renewed through the partaking of the emblems of the broken body and spilled blood of Christ. The purpose of the sacrament is to bring to our remembrance the sacrifice Christ made for our sins.

Although this is very vital and necessary to our souls' wellbeing, there is the fact that our works play a very important part to our salvation and reward. Our works are an indication of our state of salvation. They are the outward evidences of our inward desires. They must, therefore, be consistent with our professed righteousness.

Mormon says, "By their works ye shall know them; for if their works be good, then they are good also . . . A man being evil, cannot do that which is good" (Moroni 7:4, 5).

Alma, in admonishing his son, Corianton, is even more convulsive: "And it is requisite with the justice of God, that men should be judged according to their works; and if their works were good in this life, and the desires of their hearts were good, that they should also, at the last day, be restored unto that which is good; And if their works are evil, they shall be restored unto him for evil" (Alma 19:66, 67).

Our works do not save us from the sin of Adam or the fallen state; the atonement of Christ does that. Nephi says it this way: "For we know that it is by grace that we are saved, after all we can do" (II Nephi 11:44).

When we have entered the strait gate through baptism, we are still under the atonement of Christ, but our works give evidence of our continued faithfulness. Our works will be good if we continue to strive for that goal of eternal life.

If however, we reverse ourselves and fall away into sin, our works will be evil and sin will be the evidence of such. We cannot expect a guaranteed salvation without doing good works to prove our worthiness.

Again, God's patience is extended to those, who after falling away, realize their errors and return unto God. Of this Moroni says, ". . . as oft, as they repented, and sought forgiveness, with real intent, they were forgiven" (Moroni 6:8). The exception to this is the sin against the Holy Ghost which is unforgivable. Beware that you don't chance committing such a sin!

Sometimes we become confused about our works being a necessary part of our salvation. We might look at it this way: if we respond to the teachings of Christ and his gospel, we will of necessity do good works. We cannot be exercised in faith, hope and charity without doing good — there is just no way possible for that to happen. Our works will be evidenced.

The important thing to emphasize at this point is that we should not hesitate through fear or backwardness in doing good works, but we should move out in faith as we are guided by the Spirit. Look forward to that full reward and claim that which God has promised you by seeking to fulfill your potential in this day of probation.

RLS

The Lord is my teacher, I shall not lose the way.
He leadeth me in the lowly path of learning;
He prepareth a lesson for me every day;
He bringeth me to the fountains of instruction;
Little by little He showeth me the beauty of truth;
The world is a great book that He hath written;
He turneth the leaves for me slowly;
They are all inscribed with images and letters;
He poureth light on the pictures and words.

He taketh me by the hand to the hilltop of vision;
And my soul is glad when I perceive His meaning;
In the valley He also walketh beside me;
In the dark places He whispereth to my heart.
Even though my lessons be hard, it is not hopeless;
For the Lord is patient with His new scholar;
He will wait awhile for my weakness;
And help me to read the truth through tears.

—Henry VanDyke

TO BE MARRIED FIFTY YEARS

George and Sarah Brantner

On January 4, 1929 George Brantner and Sarah Hoskins were united in marriage in the home of the groom's parents in Rockford, Michigan. Five children (four boys and one girl) were born to them before 1940. After many moves and many hardships, they bought a piece of land and built a garage home to house their family until circumstances would permit a larger home.

In late summer of 1941 a Church of Christ missionary, Elder L. E. Welch, came to that part of the country, and through the help of two brothers, Richard and Frederick Hoskins, a community church building was obtained to hold a series of meetings. By the second week the services led to the Book of Mormon. There the Spirit of God opened the understanding of Sister Brantner and Elder Welch was invited into their home where the studying of God's word became a full time interest.

On November 9, 1941, a very cold and miserable day, Brother and Sister Brantner were baptized in a little lake in Solan township in Michigan. Just before they were led into the water the sun came out from under the clouds and laid a path of sunshine into the water and remained until the hymns and final prayer was said. As the children grew older they too were baptized into the body of Christ.

On May 21, 1944 tragedy came into their lives; fire

destroyed their home and all their personal belongings. The sorrow of the death of their youngest, George Daniel (4½ years old), seemed more than they could bear. Through the help of friends, brothers and sisters in the church and God's promise, "I will never leave nor forsake you", they took each day as it came.

In December of 1944 another great blessing came in the birth of a baby girl, Jeanece Elizabeth. Brother Brantner had been ordained an Elder (October 10, 1940). The first baptism he performed was the baptism of his daughter, Jeanece, the first marriage he performed was for his son, Charles, and Jeanne, and the first funeral was a tiny granddaughter, the baby of Charles and Jeanne.

In 1968 Brother and Sister Brantner bought a farm near Warrensburg, Missouri, where they raise Charloais cattle. They have a son and two daughters living near by with some of their families but the family is growing up and becoming scattered. With 19 grandchildren and 13 great-grandchildren, it is difficult to keep them contained into one state of the union.

On January 14, 1979, there will be an open house in the lower auditorium of the Church of Christ, Temple Lot between two and four p. m. Everyone is invited. We request no gifts, please.

Ed and Louise McIndoo Celebrate Their Golden Wedding Anniversary

On November the 10th, the family and friends of Ed and Louise McIndoo, now visiting in Phoenix, gathered together to pay special tribute to them for having recently celebrated their 50th Wedding Anniversary.

Jim Lacy, Pastor of the Phoenix Local, welcomed all who came and opened the evening's entertainment with prayer. Don McIndoo, son of the honored couple, had a few remarks to make about the institution of marriage being a life-long commitment. He pointed out how fortunate we are to have the example Ed and Louise have given us.

Some of the original wedding party were present. They include: Hubert A. Yates, his wife Patsy, Evalena Sills, Jim Yates Sr. and Helen Rogers. Hubert, who was best man fifty years ago, did his best smiling and

making all feel welcome. Patsy Yates was the pianist at the wedding 50 years ago, and again for the evening's selected songs. Evalena Sills was soloist five decades ago. She used her voice in poetic form and read a poem of tribute to Ed and Louise, which will follow this report.

Many special numbers were given. Don McIndoo, Kathy Ely and Chris Moser sang "Walk Hand in Hand." Jim Yates Sr., Don McIndoo and Harold Gill sang "True Love." Darla Warfield sang "I Love You Truly." Wanda Yates and Chsis Moser sang "Because" and Chris Moser sang "Always." Bsother Don Housknecht contributed with a little humorous poem about "Ma and Pa." (McIndoo, that is). In closing, all were invited to sing "The Lord's Prayer" in unison.

**To Ed and Louise
On Their Golden Wedding Anniversary
October 27, 1928 - - October 27, 1978**

Late in October - - summertime over - -
Two young folks were joyously wed.
How happy the choice of each quiet voice
When the vibrant "I do's" were said!

'Twas Louise and Ed who happily led
The wedding procession that day;
With gladness of heart they made their new start;
Together they'd walk all the way.

With tenderness rife, as husband and wife,
Through sunshine or fate-imposed strife,
They shared a pathway day after day
That led to the sweetness of life.

When two hearts are won, and two become one,
Arithmetic runs wild and free!
In counting the sum, soon 'twill become
Not two or just one, but three!

And how is this so? Well, Nature, you know,
Performs her mysterious charms;
And one happy day her magic display
Laid a wee son in their arms.

This God-given boy, their pride and their joy,
Found loneliness part of his day;
So God, in His love, sent down from above,
A sister to join him at play.

This family of four, as never before,
Combined in a unit of love;

They worked and they played; they worshiped and
prayed,
And honored their Maker above.

Deep sorrow they've known; high courage they've
shown,
When losing their daughter so fair;
We know they will meet this loved one so sweet,
In Paradise, just Over There!

The years hurried on, and moments were gone
Which left only memory's chime.
Through joys and through tears there passed fifty
years
To fill the rich pages of time.

We've come here this date to help celebrate
That special event long ago:
Anniversary sweet, loved ones to greet,
And fifty bright candles aglow.

O, Golden Event! With all-out consent
We honor this groom and this bride;
Our love to them both who've kept pure their troth,
Through fifty glad years, side by side!

May God send His peace, and ever increase
The blessings He's shown, day by day.
May joys you have known be ever your own,
Unchanged, to the end of the way.

—Evalena Sills

BIOGRAPHICAL SKETCH

Edward Joseph and Louise Marie McIndoo

When I was asked to write this brief biography of my cherished friends of long standing, I was pleased to accept the assignment, and am happy to be counted among the friends of so dear and lovable a couple, as well as to be their sister in the Family of Christ.

I have known "Ed" for over 60 years and Louise for over 50; so I can say with assurance, as many others can, "To know them better is but to love them better."

It was one day in 1917 when one of my younger brothers, Hubert Yates, was about 14 years of age that he brought one of his school chums home with him; that was the first time the rest of our large family met Ed who was born at Greeley, Colorado, on March 29, 1904, making him about 9 months younger than Hubert.

Ed was shy, quiet, smiled easily and soon became a favorite and frequent visitor in our home — the kind of person you would welcome any time, and be glad to have him come. He liked to sing, as we all did, and often when he and other young friends would drop in, we would all gather around the piano and sing the popular songs of the day: **My Wild Irish Rose, When Irish Eyes Are Smiling, Moonlight and Roses,** and many other favorites of that day.

"Hube" invited Ed to join us for Sunday School and preaching services held, at that time, in the rather spacious living room of our Spanish style rented home in West Phoenix. Ed and his brother, Bob, lived with their mother, Margaret McIndoo, a sweet, lovable woman of the Catholic Faith. She did not take or send her boys to church, and she did not object to their



1928 - EDWARD AND LOUISE McINDOO - 1978

attending a non-Catholic church; so Ed sometimes attended the services held in our home.

We were in the RLDS Church then, and my father, the late James E. Yates (1874-1954) was on missionary assignment in Arizona. Ed, young though he was, became interested in the Restored Gospel. He listened and absorbed what he heard. And when a modest church was built at 10th and Moreland Streets, he continued to attend the services; and in 1920, out on the old J. C. Jones Farm, across the Salt River South of Phoenix, he was baptized by Elder Jess Johnson who, to the best of Ed's memory, confirmed him also.

I remember how happy I was that Ed had accepted the Gospel, and it was in that Moreland Street church that I recall a testimony he gave at Prayer Service one night, as he stood near the back row and told of his happiness in finding something which had appealed to him more than anything he had known before. He expressed his desire to be useful, in some way, to the Lord. From that day to this his fidelity to what he

believed to be true has never wavered, including a conscientious change a few years later.

In 1925 a family of three RLDS members, L. E. and Lena Danforth, with their 16-year old daughter, Louise Marie, arrived in Phoenix from Grandview, Missouri, to establish a permanent home in the Valley.

There was a nice group of active young people at the Moreland Street Church, and Ed had dated several girls of that group. When he and auburn-haired, fun-loving, intelligent Louise Danforth met, they seemed mutually attracted to one another and serious dating followed. Born March 6, 1909, at Silver Springs, New York, Louise learned to love the Arizona Desert and its people. She was a willing worker in any church activity, or wherever her talents were needed, and soon became a favorite with both young and old in the Church Family.

Was it mere chance, or divine destiny that Ed and Louise should meet and become each other's companion for fifty years, and, hopefully for more years than that?

It was on October 27, 1928, when Ed was 24 and Louise 19, that these two devoted young people were married at the Moreland Street Church. Elder L. E. Danforth, the bride's father, performed the ceremony, and Hubert acted as best man for his closest friend, Lois Davis attended the bride, and it was privilege to sing *Because*, a popular wedding song half a century ago.

The newlyweds, like most young people we knew in those days, established a little rented home, and began a life together which has been rich and full of intangible experiences that money could never buy! Later they were to purchase a lovely old home on West Culver which, with Ed's talent in carpentry and related skills, together with Louise's artistic and practical ideas and help, was unbelievably enlarged and improved. It was in this home where they brought up and educated their son "Donnie" and daughter "Patty," whose fine exemplary lives were an honor to their conscientious and caring parents. Donnie (Donald Edward), a graduate of ASU, became a school teacher and is now teaching his 25th year at Elementary School, Loma Linda, in Phoenix. In the Spring of 1980 he plans to retire and devote his entire time to the responsibilities of his office as a recently-ordained apostle in the Church of Christ. He had served first as a priest, then an elder, for many years before his call to the apostleship.

Patty (Patrica Lynn), Ed and Louise's frail daughter was born with a heart defect and not expected to live to adulthood; but God granted her 41 years to bring joy to her parents, her husband (Dr. Larry Shaw of Buffalo, Missouri, who remarried after Patty's death in March, 1973,) her two children and all of her many relatives and friends whose lives were made better and happier just to have known her and to feel the sweetness of her beautiful, humble life so devoted to service to others.

Ed was educated in the Phoenix Schools, including Lamson's Business College. He worked for Barrow's Furniture Store for a while, then passed the required written and physical examinations, and became a Phoenix City Fireman in 1925. He spent a total of 36 years on the Department, progressing from Hoseman to Engineer to Captain and finally to an Assistant Chief, a post he held from 1939 until his retirement in 1961, a total of 22 years as "The Boy Chief," a title by which he was known in the National Association of Fire Chiefs.

Louise attended High School in Grandview, Missouri, Phoenix Union High School and ASU in Tempe, Arizona, bordering Phoenix. She too excelled in whatever she set her hand to, and was active in school and civic work. She served as PTA President in three school districts: Jackson, Kenilworth and Phoenix Union High School, as well as serving as Chairman of both the State Board Council and the Maricopa County Council. On one of these posts she was Program Chairman

and Radio Chairman, or "Chairperson" as some would insist upon today.

Louise had become a baptized member of the Reorganized Church during a period when there was a "Working Agreement" between the RLDS and the Church of Christ. Elder Carl Hopkins baptized and confirmed her.

After the introduction of "Supreme Directional Control," (SDC) into the Reorganized Church in 1925, a score or more of us here in Phoenix were among the hundreds of sincere and faithful members who formed what was known as "The Protest Movement," meeting separately in homes, rented halls or schools, wherever we could obtain space to hold church services. Eventually many of these protestors transferred to the Church of Christ, Temple Lot, including a small group here at Phoenix, which, in January, 1928, under the leadership of Elder E. Yates, organized its own Local. Ed and Louise were among those who were interested in this Nucleus Local of the Church of Christ. They attended its services, and in 1930, they too transferred their membership to the Church of Christ and have been faithful workers in it through the years, to the present time.

Ed was ordained a priest on June 4, 1950, under the hands of the late Apostle Clarence L. Wheaton and E. Leon Yates. The following year, on June 10, 1951, he was ordained to the office of an elder, by Elders Leon Yates and Oren A. Caviness. Ed served the Local as Pastor many different times, alternating that important post with other local elders according to a custom established by the voting members from year to year. His devotion to duty was an inherent part of his character, appreciated by all who knew him.

Louise's parents were also members of the Church of Christ Local for a while and her father, an experienced carpenter and cabinet maker, helped build, in 1932, the Harvard Street Church which served the little flock until 1975 when it was sold and we moved into our new church on Siesta Lane, North of the city. Brother Danforth also built a sturdy wood table which is still in use at the new church. And if several of us are not mistaken, he also built the podium still in use, reminding us of his his skill and his faithful, willing service.

In 1961 the Ed McIndoos and the Oren Cavinesses sold their Phoenix homes and moved to Preston, Missouri where they built homes on or joining land bought cooperatively in 1959, along with a number of other Church of Christ members. Those of us who remained here wondered if we could function without them and the Leon Yates couple who had already moved to Missouri and built near the Co-op Farm. Though the McIndoos were very much missed, as were the others who had left, we somehow, with God's help kept going, and are still operating, with as large or larger a congregation as we've ever had, while all those couples who moved away are faithfully supporting the Gospel work

in other Locals, as their children and grandchildren are also. Knowing this, we are comforted in our loss.

Ed has served as Pastor a number of times at the Collins Local, and Louise has continued to be his loyal supporter and helpmeet, as well as serving in any capacity her many talents make possible.

When Ed and Louise reached their 50th year of marriage on October 27, 1978, the Collins Local gave them a beautiful Golden Wedding Anniversary Party at the church. A second party was given them here

at the church in Phoenix on November 10th.

May God continue to guide and bless Ed and Louise in future years, as He has in the past half-century; and may their beautiful companionship together, through both joy and sorrow alike, be a lustrous example to others who commit themselves to wedlock, God's plan for happiness and procreation here on this earth.

—Evalena Sills

A Loving Son-in-Law Adds To The Biographical Sketch

In Phoenix, Arizona in 1928, October 27th to be exact, Ed McIndoo took a bride. She was Louise Danforth, an import from New York. Ed was a Colorado import.

Two redheads, a fiery combination, they set up housekeeping there in Phoenix where Ed was an engineer on the Phoenix fire department. As things follow the natural order of the universe, these two were blessed with a black headed baby boy on January 9, 1930. He was named Donald Edward. Then on October 13, 1931, Ed and Louise were given a very special gift, a little blond girl whom they named Patricia Lynn. They were to be known as Patty and Donnie. Patty was a special child. She had a serious heart defect and would need special care all her life which she got.

Life settled down to a routine for the McIndoos. They surrounded themselves with a lot of good people. Their friends were almost exclusively Church of Christ people. All of their vacations and leisure time was taken up with activities with such people as the Oren Cavinesses, the Skeet Yates, the Hube Yates and Keith and Helen Rogers and family (Louise's sister). The stories coming out of these many escapades would make a good book.

In 1939 Ed became the youngest man ever to become duty fire chief. He was thirty-five. Somewhere Ed became a photography buff, a hobby Louise shared with enthusiasm. His specialty is minute flowers and things beautiful including landscapes and sunsets.

In 1950 the Phoenix and Grand Junction, Colo. locals had a reunion at the T. R. Ely farm. Many good and lasting relationships were to come of this reunion of church people. Patty met Larry Shaw who was to be the first addition to the McIndoo clan on June 20, 1952. Also this reunion eventually joined Don and Betty (Hinkle) into a permanent contract. This was in February of 1954.

At this stage of the game more additions were inevitable, but first we should mention the fact that Ed was called to be an elder in the church at the reunion held in 1951 (again at Colorado).

In January 1955 Don and Betty were presented with a beautiful girl whom they named Kathleen Edita and in a year Brian Edward showed up in the same way.

It was to be five years before Patty and Larry were able to adopt two children and in a three and a half month span Rhonda Lynn and Charles Leon were added to the clan. Ed and Louise were the first to see Rhonda as they picked her up at the hospital. Boy, this was a change — two babies at once.

Well, the usual cuddling, etc. by grand parents took place and in 1961 Ed and his Pal, Oren Caviness, retired from the fire department and moved to Missouri to the property that they and eight of their friends had bought a couple of years before. For a time the two couples lived together in the old farm house while they built homes up on the hill with mutual aid.

In 1963 Patty and Larry moved to Missouri and eventually fairly close to the McIndoos. This made it quite convenient and life went on very happily.

On March 8, 1973 Patty was taken from this plane of life leaving many sad hearts and empty spaces. Not long after this another addition was made — Kathy got married to Duane Ely of the Grand Junction local. As things follow a natural order, it wasn't long till these two added the first great grandchild, Michelle, and the only one to date.

Late in 1973 Larry was married and another addition came to the McIndoo clan. Her name is Tona and is much loved by all. With her came Michael making the 5th grand child — a very worthwhile addition.

It should be said here and now that Ed and Louise really have exemplified God's purpose here on earth. They have stayed happily married, multiplied and properly used their lives for the glory of God with not once ever a selfish act (that any of us knew about!). This union has produced an elder in the church who in 1978 became an apostle. Don shows as did his sister a proper upbringing and outlook on life. He gives his parents the credit — and they are deserving of it. May they have fifty more!

By a loving son-in-law,
Larry Shaw

THE FIFTIETH ANNIVERSARY OF THE PHOENIX LOCAL

by Don McIndoo

In the Book of Alma we find these words: "... all is as one day with God; and time only is measured unto man." (Alma 19:38) James emphasizes the transient nature of time in his commentary: "Come now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain; Whereas we know not what shall be on the morrow. For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away." (James 4:13-14)

Since time is so fleeting it becomes precious to us and we forget the counsel of David: "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." Since time is so difficult to grasp and impossible to keep, men oft' times are preoccupied with it and we gear our lives to revolve around clocks and calendars. We celebrate anniversaries and commemorate them as if they were great milestones in history. How important to God is this fiftieth anniversary of this little local of the Church of Christ? Is it all vanity? I think not! Should we consider the counsel of David in his 90th psalm, I believe our recollections of these fifty years can be of much value to us. David wrote, "So teach us to number our days, that we may apply our hearts unto wisdom." As we recall these moments and events of the past fifty years let us consider their importance to the present and the future.

Time is important to God! When Paul delivered his inspired message to the Athenians on Mars Hill he reminded them that their "unknown God" was He that had "... determined the times before appointed ..." as well as the bounds of man's habitation. In former times He had overlooked the ignorance of mankind but today He commands all men to repent "because he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained ..." (Acts 17:31)

Paul reminds us that God, Himself, has a great calendar and we live our fleeting lives within its framework. God's calendar is not marked off in days or years, but in great eras of time. They are not great in numbers of years always but in their significance to world events and history. The scripture outlines five of these eras of time that are relevant to us:

1. In the 7th chapter of Daniel we read that the saints shall be given into the hands of the great Anti-Christ until a time, and times and the dividing of times. This refers to the great era of the apostacy when the church had to flee into the wilderness for a definite period of time, predetermined by God.

2. In the 21st chapter of Luke we find Jesus referring to another great era of time. He informs us that the

"times of the Gentiles" (that era when Gentiles shall be favored of God, dominant in world affairs and hold in their hands the gospel) shall continue until Jerusalem is liberated once again.

3. When this era concludes another shall begin. In the 30th chapter of Ezekiel the prophet identifies this era as "... a cloudy day ...", a time of trouble and indignation.

4. In the 3rd chapter of Acts Peter refers to a time yet in the future as he said, "... the times of refreshing shall come ..." indicating a time when the Spirit of God shall go forth with His children to assist them in the accomplishment of His divine purposes.

5. In the 13th chapter of Matthew Christ refers to another future epoch as the "harvest time" when the tares shall first be gathered out of the kingdom and then the children of the Lord safely gathered into the house of the Lord.

I would like to point out how this Local of the Church of Christ fits into the calendar of God's time-plan. But several generations ago the ancestors of several members of this local was used by God to bring about the restoration of the Church of Christ. And with that work the era of darkness and spiritual famine came to a close.

Within the fifty-year life of this local we have seen another of these great eras in God's calendar come to a close, for the Six Day War of 1967 brought again the liberty of Jerusalem and with it the ending of the times of the Gentiles. With the close of that great epoch of time we have been ushered into the next era, the "time of the heathen." We know not how long this period shall last, but we are told it shall be short. We have reason, therefore, to believe that in the near future, but the twinkling of an eye to the Lord, the other two eras shall be fulfilled.

I would like to share with you a few thoughts from the short history of this local's fifty years. I am indebted to Sr. Evalena Sills for her work in compiling many of these events in her book "Four Decades In Review." Now another decade has passed and she has almost completed her history for the fifth decade. I'll not recount these years individually nor in my mind can I even divide them into decades, but as I think how God has divided time into meaningful eras it seems to me that our history has been divided into five definite periods, some shorter and others longer than a decade.

The Dawning Church. This local had its beginnings with just a handful of believers in the restored gospel of Jesus Christ, and they were faced with a dilemma. They were confronted with, what seemed to them, a

departure from the original faith by the church with which they were affiliated. It caused them painful hours of deliberation, study and prayer. At the end of those long hours of prayerful decision, they cast their lot with the tiny and insignificant little body of believers known as the Church of Christ. On Wednesday, January 25, 1928, this local was organized with Bro. Hubert A. Yates as pastor. All told there were but nine members in the little group. Four of those nine members are still a part of this congregation, Hubert and Patsy Yates, Evalena Sills and Ruth Willard. In February of that same year the first convert was made and baptized. During the next three years this nucleus expanded until thirty-five members were associated with the Phoenix Local.

The Enduring Church. Of those thirty-five members of the "dawning church" no one of us can remember about five of them. They were here for but a short while, then left. Fifteen of the remaining thirty became discouraged, were deceived or were tempted by things of the world and gave up their affiliation with the Church of Christ. Several of the faithful members, such as Ruth Willard and Evalena Sills moved away at this time and there were left just twelve members of the congregation - just a handful, yet they endured.

By 1931 there were just six families here. They had a strong belief in the things taught in the scripture. They had a belief in the principle of "all things common" and wanted to establish a storehouse. While our nation was becoming immersed in the depths of a crushing depression these six young families, each with small children, made their contribution. They incorporated themselves with total assets of \$18,000 which they wanted to use for the betterment of the congregation and those with whom they would come in contact.

Within the year they decided they no longer wished to meet just in the homes of the saints. They wanted to build a church and until they could do so they were willing to spend \$10 a month to rent a building. A committee was appointed to investigate the cost of building a chapel. When the committee reported back one of the members, Keith Rogers, donated enough money for the building and a piece of property at 22nd and Harvard on which to build. About this time there came into our midst two missionaries, C. L. Wheaton and E. E. Long. Together with the help of local members they were able to construct that church. For \$340 they built their church and entered into an agreement to repay Brother Rogers for the loan and the lot. In January of 1932 they held their first service in that little church which still stands. Later one of these families was also to grow discouraged and the leave the little group, but their faith was never to waver. Just five families struggled, worked and worshipped through trying times. Let us consider some prophetic words of Christ that I feel were intended for the Church of this era of time and I apply these

words to that little group of believers struggling through this period I have referred to as the "enduring church":

" . . . thou has a little strength, and has kept my word, and hast not denied my name. Because thou has kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out . . ."

This is the promise of God to those in this latter-day work who persevere in the face of discouragement, doubts, poverty and adversity. We have among us today living proof of the validity of that promise.

The Struggling Church. Of these pillars which God had set in this little local and kept steadfast, four members of the ministry, together with their families, left Phoenix to make their homes in Missouri. There were four other members of that congregation who had grown old and passed away. Again the little congregation was reduced to half its number. Many a Sunday or Wednesday evening when they met together to worship the Lord there were no more than six or seven adults present. It was a trying time! It was discouraging enough that at a business meeting in 1961 the thought of closing the doors of the little Harvard Street local was presented. The minutes of that meeting record the discussion of the possible disposition of the building and land. It was decided to keep the church open as long as there were members who wished to use it for services. Those were the struggling years, but as we struggled to remain spiritually alive the blessings of God were poured out upon the small congregation.

Young families began to be more and more interested. Members who previously had taken little part now assumed roles of importance and responsibility. Now a prophetic dream seen by Apostle Robertson in 1958 began to become a reality. The details of his dream are lost to memory, but he saw a green, thriving oasis in the midst of a dry and barren desert. He thought it represented the Phoenix Local which would grow and become a spiritual oasis for numbers of people who were to come there. Now there began to be added to our number such faithful believers as the Jones, Wilson, Voorhies, Sanders, Moser, Housknecht and Gill families coming from all parts of the land to the Valley of the Sun. This represents a direct intervention by the Hand of God to help that struggling little group keep this local an active and thriving part of His Kingdom. This ushered in the fourth era of our history.

The Growing Church. This name refers to far more than numerical growth though we did grow in numbers. Arden and Patsy Ely, Norman Warfield, Karma Augustine, Bill and Karin Malone moved here to join our congregation. Rowena Sloan, the Wallace

family and the Biringer family were led by the Spirit of God to accept the gospel and joined with us. Maurine Briggs came from Idaho to be a part of our group. Tom Karas was led to accept the gospel. Yes, the church grew in numbers but, more importantly, it grew spiritually. As more and more people came into our congregation we weren't just a family-like group anymore. We had to grow in understanding, in tolerance, patience, and we developed new concepts about our missionary outreach.

In the preceding eras we were more involved with mere survival than we were with reaching out with the Word of God. During this period we began to grow in many spiritual ways, to expand our ministry to include a variety of things that were new, different and frightening to all of us. Under the leadership of our newly ordained pastor, Elder John Jones, we began a second midweek study class which led to the conversion of several new members. We entered into a ministry in the inner city which, though it brought no new converts, was a rich experience for us. We conducted several door-to-door campaigns, services in an outdoor park and grew through each of our experiences.

Again a large number of our congregation left Phoenix, but this time there was an important difference. During the first era of our history many of the congregation left because they had been discouraged or deceived. During this era there was sorrow in the departure of loved ones but rejoicing in their motives for leaving. We think with joy about the Jones, Wilson and Ely families who left here that they might strengthen the little group of saints in Houston, Missouri where Brother John now serves as pastor. We know it was an inspired move prompted by the will of God. We are happy that the Yates, Caviness, McIndoo, Shaw, Cobb, Kelley and Housknecht families were able to strengthen the Collins local as once the Lord brought much-needed members to our own local. We hated to see Marlene Moser leave but rejoice that she is married to a young man and is able to help him minister to isolated members in Canada and Michigan. We have been so happy that Donna Moser has been able to play such an active role in Independence and that Karma Augustine is helping a little group of believers in Wyoming. Our prayers have followed Leon and Francis Yates as they have labored to expand the work of the gospel in Mexico and other far-distant places. We believe such moves are a direct fulfillment of a prophecy given in 1932 by Apostle James E. Yates to that "dawning church." As remembered by those few who were present then the words were as follows:

"As these mountains hold this valley so also the Father in Heaven holds this body of people in the cup of His hand and protects them. From this place there will always be those who will take up the torch and carry it on. There will be discouragements and letting down, both in the church and in the world,

and yet from this church great encouragement and great strength will go out and bolster up and strengthen others in other parts of the General Church. Others will gain new zeal and strength and desire to carry on from those in this local church."

Toward the end of this period of time we realized that with our growing congregation, bolstered by the addition of the Hadley, Kidd and Lacy families, we just could not continue in the little chapel on Harvard Street so dear to us. There wasn't enough room for our congregation, to say nothing of our annual reunions and frequent visitors, so we formed a committee to find ways and means to build a new church. Seven years later, in 1975, that dream became a reality as we completed our new church and dedicated it at the Phoenix Reunion. We know we had an experience with the Spirit of God as we built, free and clear, this new spiritual home surrounded by our personal homes in this new community. As a people we have been wonderfully blessed through each of these eras of time. Now we have ushered in the fifth and final era.

What shall it be called? Only God knows, and with His help we shall write this final chapter of our history. The Holy Scriptures tell us there will be no shortage of adversity, deception, discouragement or challenge. They are always present. Yet I believe the trials and adversity of the past have been the fire that purifies and refines our lives. I believe that as we meet the trials and problems of the future we can rest assured in the promise that the Lord has given to those who persevere as the members of this congregation have done. Let us give our attention to the prophecy of Zechariah concerning God's people in this day:

"And it shall come to pass that in all the land, saith the Lord, two parts in it shall be cut off and die; but the third shall be left in it. And I will bring the third part through the fire, and will refine them as silver is refined, and will test them as gold is tested; they shall call on my name, and I will hear them. I will say, It is my people; and they shall say, The Lord is my God." (Zech. 13:8, 9)

Every prophecy found in the scripture about the work of God among His people is going to be fulfilled during the lifetime of some of you. We live in that era of time which the prophets have longed to see, and we have been called to have a part in God's work. What we write of our history is what shall be written forever in the Lamb's Book of Life. I pray this era we are entering into shall be called **The Victorious Church**. Together with the Spirit of God to lead and direct us this little church which was organized fifty years ago can have a brighter and more challenging part in God's work than it has ever had in the past. The same is true for the churches in Houston, Ava, Independence, Collins, Yobain, Dzan, and wherever we find God's people. We have been called to have a part in God's timetable of events. His calendar is roll-

ing rapidly toward the final pages, and there are momentous things yet to be written upon the pages of man's history. It is my prayer that the challenge

that has been handed down to us by those who organized this church so many years ago will be picked up and carried through to its glorious completion.

GENTILE STRANGERS

by

Harvey E. Seibel

"For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors" (Isaiah 14:1-2).

In this article we hope to show some part the Gentiles will play in the final drama of the last days. The Book of Mormon tells us that the Gentiles will be instrumental in performing a marvelous work for the Lord. There are two classes of Gentiles, those who are the saints of God and those who will oppose this work.

Speaking of the converted Gentiles, we know that because of their willing acceptance of the gospel in former days that the gospel was entrusted again to them in these last days for the purpose of taking it to all the world and especially to those of the house of Israel.

"And it shall come to pass, that if the Gentiles shall hearken unto the Lamb of God in that day that he shall manifest himself unto them in word, and also in power, in very deed, unto the taking away of their stumbling-blocks, and harden not their hearts against the Lamb of God, they shall be numbered among the seed of thy father; Yea, they shall be numbered among the house of Israel; And they shall be a blessed people upon the promised land for ever; They shall be no more brought down into captivity" (1 Nephi 3:201-204).

It is evident from this quotation that a special promise or blessing is extended to those Gentiles whom the Lord has brought forth upon this land. Of them the Lord says, "But if they will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob; And also, as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem; And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem" (3 Nephi 10:1-3).

That a portion of these Gentiles did repent is now

a fact of history for indeed the church was established among them. Moreover there are those among these Gentiles who will yet ultimately accomplish the work. Nevertheless the majority of the Gentiles will reject this work. "Wo be unto the Gentiles, saith the Lord God of hosts; for notwithstanding I shall lengthen out mine arm unto them from day to day, they will deny me" (2 Nephi 12:40). It is these Gentiles that shall ultimately be destroyed for "... all nations that fight against Zion, and that distress her, shall be as a dream of a night vision" (2 Nephi 11:118).

Concerning the other Gentiles we read, "Thus saith the Lord God; Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; And they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers. They shall bow down to thee with their faces towards the earth, and lick up the dust of thy feet" (2 Nephi 5:17-20).

Jacob in commenting upon this scripture says, "And after he should manifest himself, they should scourge him and crucify him, according to the words of the angel, who spake it unto me . . . Nevertheless, the Lord will be merciful unto them, that when they shall come to the knowledge of their Redeemer, they shall be gathered together again to the lands of their inheritance. And blessed are the Gentiles, they of whom the prophet has written: For behold, if it so be that they shall repent and fight not against Zion, and do not unite themselves to that great and abominable church, they shall be saved: For the Lord God will fulfill his covenants which he has made unto his children: and for this cause the prophet has written these things. Wherefore, they that fight against Zion and the covenant people of the Lord, shall lick up the dust of their feet" (2 Nephi 5:25, 29-33).

This scripture shows plainly that the Gentiles will be divided on the matter of Zion: some will fight against it; others will repent and work to bring it forth. Those Gentiles who do not fight against Zion will be instrumental in God's hand in performing a great and marvelous work. To those who embrace the restored gospel will be entrusted the responsibility of carrying the gospel to the seed of Israel in this land. (See 1 Nephi 4:16-24). This blessing which is to come through the Gentiles to the house of Israel is described as follows: "Wherefore, they shall be scattered among all nations, and shall be hated of all men. Nevertheless,

after they have been nursed by the Gentiles, and the Lord has lifted up his hand upon the Gentiles and set them for a standard, and their children have been carried in their arms, and their daughters have been carried upon their shoulders, behold, these things of which are spoken, are temporal: for thus are the covenants of the Lord with our fathers; And it meaneth us in the days of come, and also all our brethren who are of the house of Israel. And it meaneth that the time cometh that after all the house of Israel have been scattered and confounded, that the Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land; And by them shall our seed be scattered. And after our seed is scattered, the Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed; Wherefore, it is likened unto their being nourished by the Gentiles, and being carried in their arms, and upon their shoulders" (1 Nephi 7:12-18).

This work will commence among the Jews also. "That these sayings which ye shall write, shall be kept, and shall be manifested unto the Gentiles, that through the fullness of the Gentiles, the remnant of their seed who shall be scattered forth upon the face of the earth, because of their unbelief, may be brought in, or may be brought to a knowledge of me, their Redeemer. And then will I gather them in from the four quarters of the earth; and then will I fulfill the covenant which the Father hath made unto all the people of the house of Israel" (3 Nephi 7:28-29). And how shall they be gathered? "And the nations of the Gentiles shall be great in the eyes of me, saith God, in carrying them forth to the lands of their inheritance. Yea, the kings of the Gentiles shall be nursing fathers unto them, and their queens shall become nursing mothers; Wherefore the promises of the Lord are great unto the Gentiles, for he hath spoken it, and who can dispute?" (2 Nephi 7:14-16).

It is the Gentile who will be instrumental in the hands of God in bringing about the marvelous work of God in the latter days. "For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed. And then shall the remnant of our seed know concerning us, that we came out from Jerusalem, and that they are the descendants of the Jews. And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers. And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; And their scales of darkness shall begin to fall from their eyes: and many generations shall not pass away among them, save they shall be a white and a delightsome people. And it shall come to pass that the Jews which are scattered, also shall begin to

believe in Christ: and they shall begin to gather in upon the face of the land; And as many as shall believe in Christ, shall also become a delightsome people. And it shall come to pass that the Lord God shall commence his work, among all nations, kindreds, tongues, and people, to bring about the restoration of his people upon the earth" (2 Nephi 12: 80-87).

Since it is the Gentile who will be the instrument by which the house of Israel is gathered then our understanding of the scripture in 3 Nephi must be in accord with the previous scriptures concerning this work of gathering. See (3 Nephi 10:1-3). Those Gentiles who believe and come in unto the covenant are the ones who shall assist the Indian and others of the house of Israel in building the New Jerusalem, after which these same Gentiles will assist the Indian in gathering in unto the city. In effect Ephraimite Gentiles will help their Manassite brethren both in the building of the city as well as the gathering into it.

This work on the part of the Gentile will increase until they come clean before the Lord, attain unto the faith as of the Brother of Jared and bring to light the other records which are yet hid up.

In the opening scripture, reference was made to the strangers which would join themselves to the house of Jacob. These are Gentiles which will, of their own volition, choose to unite themselves to Israel and Israel shall take them for servants and handmaids. These thoughts are reiterated in the following quotations from Isaiah.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. **AND THE GENTILES SHALL COME TO THY LIGHT, AND KINGS TO THE BRIGHTNESS OF THY RISING.** Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, **THE FORCES OF THE GENTILES SHALL COME UNTO THEE.** The multitudes of camels shall cover thee, the dromedaries of Midian and Epah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. **AND THE SONS OF STRANGERS SHALL BUILD UP THY WALLS, AND THEIR KINGS SHALL MINISTER**

UNTO THEE: for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; THAT MEN MAY BRING UNTO THEE THE FORCES OF THE GENTILES, AND THAT THEIR KINGS MAY BE BROUGHT. For the nation and kingdom that will not serve thee shall perish; yea those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. THE SONS ALSO OF THEM THAT AFFLICTED THEE SHALL COME BENDING UNTO THEE; AND ALL THEY THAT DESPISED THEE SHALL BOW THEMSELVES DOWN AT THE SOLES OF THY FEET; AND THEY SHALL CALL THEE, THE CITY OF THE LORD, THE ZION OF THE HOLY ONE OF ISRAEL" (Isaiah 60:1-14).

"And they shall build the old wastes, they shall raise up the former desolations, and they shall repair

the waste cities, the desolations of many generations. AND STRANGERS SHALL STAND AND FEED YOUR FLOCKS, AND THE SONS OF THE ALIEN SHALL BE YOUR PLOWMEN AND YOUR VINEDRESSERS. But ye shall be named the Priests of the Lord; men shall call you the Ministers of God: YE SHALL EAT THE RICHES OF THE GENTILES, AND IN THEIR GLORY SHALL YE BOAST YOURSELVES" (Isaiah 61:4-6).

From these scriptures it is evident that the Gentiles will play a variety of parts in the upcoming drama of history. Among those of the saints will be the priesthood who will carry the gospel to every nation, kindred, tongue and people. Those Gentiles who attempt to destroy the work will themselves be destroyed while the remainder will cleave unto the house of Jacob and perform that great work which is yet to be accomplished - namely the temporal upbuilding of Zion and Jerusalem, the care of flocks, etc. Thus the riches of the Gentiles will be consecrated unto the house of Israel and for the glory of the Lord.

TEMPLE LOT LOCAL NEWS

(Long Distance)

Your ex-reporter sends loving greetings to all and pleads guilty; I absconded with the posted minutes of the fall Sunday School and Local business meetings! A week or ten days before the Mosers moved away, I took them, intending to write up the news one last time. Today, for the first time since arriving in California, I find myself caught up enough to look at the bottom of the stack of "Letters, Etc.". There they are, seeming to stare reproachfully at me. I must try to make amends.

The comparatively new Sunday School officers for the present fiscal year are as follows: Superintendent, Jim Case, with Nicholas Denham as assistant; Secretary, Tricia Wheaton, with Irene Case as assistant; Treasurer and Chorister, Martha Bruner; Pianist, Manon Lawrence; Librarian, Robert Brunner with Bob Hedrick as assistant; Vacation Church School Superintendent, Grace Rudd, with assistants Irene Case and Gerry Adams (also Social Committee member); and Auditing Committee member, Scott Adams.

About a week later the Local business meeting also elected officers for the year. Dick Wheaton succeeded himself as Pastor (and as a member of the Maintenance Committee and Library Board), assisted by Alvin Harris. Caroline Hedrick is Secretary; Leslie Case is Treasurer and member of Maintenance Committee and Library Board; Virgil Rudd became the new member of the Auditing Committee; Tricia Wheaton is still Recorder; Martha Bruner is Chorister (and Library Board Member), Nicholas Denham her assistant; Grace Rudd is Organist (and on Reunion Kitchen Committee), Martha Morris her assistant. Joyce Harris

became the member of the Social Committee and Velma Wheaton the Flower Committee (of one). Donna Moser was reelected as Advocate Reporter and takes this occasion to resign, most regretfully.

Your ex-reporter also wants to mention her deep gratitude for the farewell potluck party given for the Mosers at the home of Alvin and Joyce Harris, with Gary and Gerry Adams as co-hosts. With all the picture taking, the "Loving Cake", and the general goodwill, we'll remember the evening for a long, long time. Then the United Workers made the October meeting a little farewell for me, with Chairman Margaret Casey reading her own most touching goodbye poem, which made me cry.

One prayer meeting night not long before our move, we sang "I'll Go Where You Want Me To Go"; the big lump in my throat wouldn't let me sing. I told our Father silently, though, that I would go without protest and begged for His blessing. This past Sunday we had the first opportunity to attend church again. There is a Church of Christ (Disciples) just a block from our apartment. We walked to the morning service. The first hymn was "I'll Go Where You Want Me To Go"! It seemed to me that He was telling me something. The sermon that followed was evangelistic; it seemed to come from a full heart; the greetings were quite profuse. I believe we will continue to attend there and will find good. May we be a blessing is my longing prayer! Keep us in your prayers. My prayers continue for you; I love you very, very much.

In Jesus' Name,
Donna Moser

ABOUT DRUGS

Part 3

by Charles Blount

Normal Is Best

A notion in this country, and all over the world, is that there are "super" drugs, or miracle drugs that can do things for people that they are unable to do for themselves. One thing should be made clear: there is no drug that safely can make anybody better than normal. If one has a normally functioning liver; adrenal gland, brain, nerve-muscle complex and heart, no drug can make them better. The only time to use drugs or any kind of chemical substance in the body is when a diseased, injured or deficiency state exists.

Body Pollution

There is an aggressive, active ecology movement in this country regarding the pollution of rivers, streams, and air; but not enough people worry about perhaps the greatest ecology problem of them all — the pollution of the body! In a sense, this is what happens when any type of an unnecessary chemical substance is taken. In the diseased, injured or deficiency state, drugs can be beneficial. Otherwise, they are pollutants!

The body is an incomparable, beautiful composite of ecological systems which operates its own industrial plants and waste removal facilities. Children need to be taught at an early age to have respect for their physiological systems. Young and old alike should show proper respect for the functioning of their bodies.

What Is Your Medical Education?

Personnel in the health professions are trained to deal with medication. This training is involved and

lengthy. One of the reasons for the long sessions dealing with drugs is that there are over 1000 drugs whose names look alike or sound alike! The next time you are tempted to treat yourself on the advice of a friend or acquaintance, stop and find out the extent of this person's medical education, and if the name of the medication is really accurate. "I thought that was the name and dose" is not very comforting to the family of the innocent, yet very dead, patient.

The Difference Between Kill and Cure Is Often Very Small

Drugs that can alter bodily functions (including the brain) are mostly very potent. The difference between the effective dose and the lethal dose is often small. The dosage needed for any indication is always dependent on the condition of the patient at that time. Drugs obtained on the illegal market are often made in makeshift operations, lacking in accurate analytical controls, and usually lacking in cleanliness. Many times the impurities in the illegally manufactured drugs are more deadly than the drugs themselves. Thus, one not only does not have a really accurate estimate as to the dose contained in a particular capsule or tablet, but is faced with the prospect of consuming an adulterant that could bring about a "one way trip!"

The safest course is not to take drugs on your own judgment, but consult your doctor or pharmacist for facts. Information can also be obtained by contacting your Neighborhood Council Health Committee Chairman.

IN HIS STEPS

by Dahlia Weatherly

"The road is too rough," I said, "Dear Lord,
"There are stones that hurt me so."
And he said, "Dear Child, I understand,
"I walked it long ago."

"But there's a cool green path," I said
"Let me walk there for a time."
"No, child", he gently answered me,
"The green road does not climb."

"My burden," I said, "is far too great,
"How can I bear it so—"
"My child," he said, "I remember its weight.
"I carried my cross, you know."

"But," I said, "I wish there were friends with me
"Who would make my way their own."
"Ah, yes," he said, "Gethsemane
"Was hard to face alone."

And so I climbed the stoney path,
Content at last to know,
That where my Master had not gone,
I would not need to go.

And strangely, then, I found new friends;
The burden grew less sore,
As I remembered, long ago
He went that way before.

A LETTER OF THANKS

To the many in churches and homes who have reached out in prayers to God Almighty in my behalf these late days:

To each of you a living salute! from a healing overflowing with a warm gratitude beyond and above thankfulness. Add praise to that God who heard you and blessed me when I scarcely was collected enough to pray for myself.

May the blessings of the Most High God attend and grace the days of each of you.

Tom Maley

FAITH

Doubt sees the obstacles,
 Faith sees the way.
 Doubt sees the darkest night,
 But faith sees the day.
 Doubt dreads to take a step,
 But faith soars on high.
 Doubt questions, "Who Believes?"
 Faith answers, "I."

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