

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

Vol. 56

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"What Easter Means to Me"

When e'er I think of Calvary
And of the price Christ paid for me,
My soul cries out, "How could it be"
That one so great should ransom me.

Oh, spotless lamb, thou son of God,
I thank thee for thy precious blood,
Thy thorn crowned brow, thy pierced side,
Oh, ever let me in thee hide.

I thank thee for the victory,
O'er death and hell and agony,
For on that happy Easter day,
You tore the prison bars away.

The blood thou shed upon that cross,
Has cleansed my soul from all the dross,
And now I'm happy as can be,
For Christ alone has set me free.

Oh, Happy Happy Easter morn,
There's life and peace for all forlorn,
Come to Him now and you will see,
How Jesus sets the sinner free.

I've told this little story true,
To help the lost and weary too,
So they can know this happiness,
Eternal Joy, Eternal Rest.

—Violet M. Tate

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Editorial . . .

THE UNSPEAKABLE GIFT

Moroni tells us ". . . that every good gift cometh of Christ." Mormon is perhaps a little more conclusive when he states that ". . . all things which are good, cometh of Christ." Truly that which Christ has done for the benefit of mankind is beyond man's utterance. As the poet writes:

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

(F. M. Lehman)

The love of God was demonstrated by the giving of His Only Begotten Son as a perfect sacrifice. This sacrifice was only possible through the Son's perfect obedience to the will of the Father.

Paul tells us that Jesus Christ learned obedience by the things he suffered and that by this means he became perfect. This is given as a lesson to us showing the importance of obeying the commandments of God.

The thought that Christ had to become perfect and

that he had to learn obedience might be a little difficult for us to accept. Usually we think of learning obedience as a trial and error experience having to be corrected or punished occasionally. This was not the case with Christ; he did not learn obedience by trial and error, but by that which he suffered. He did not suffer for his errors or wrong doings for he did no wrong; he suffered for OUR SINS.

Paul goes on to tell us, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Thus we must conclude that Christ's obedience to the Father is our means of salvation.

Christ was obedient from the beginning and he was the only pure sacrifice worthy to atone for the sins of man. The atonement was not to save man in his sins nor in his sinful state; it was to redeem man from his sinful state which requires a forgiveness of his sins by God the Father. God's forgiveness is only possible by that which Christ merited through his obedience to the Father. To obtain God's forgiveness, man must repent of his sins and humble himself before God having an awareness of the atoning blood of Jesus Christ.

We find a perfect example in Christ in that he obeyed the Father through all he had to suffer. Christ's own words tell us that he submitted to the

Father's will totally. We might lose an important fact if we think that Christ's obedience was merely an example. Scripture indicates that Christ's obedience was merely an example. Scripture indicates that Christ's obedience was literally true and that he had a certain motivation which kept him true to the Father's will; this motivation was his love for the Father.

I am inclined to accept as a profound fact that Christ would have been obedient to the Father under any situation that the Father would have caused him to suffer because of his love for the Father. This doesn't mean that Christ couldn't have disobeyed the Father had he chosen to do so. It was his love and devotion to the Father which made his obedience literal and consistent.

Christ was perfect in that he did not at any time commit sin. Before coming to the earth in the flesh, Christ gave no indication that he had to endure any suffering other than witnessing the sinfulness of man. When he was sent to earth in the "likeness of sinful flesh," he retained the will to obey the Father and he overcame the flesh by putting from himself any thought to sin. Thus his desire to obey the Father made him perfect, not just perfect as in being without sin, but perfect in a tried state.

When Christ came to John to be baptized, "John forbade him, saying, I have need to be baptized of thee, and comest thou to me?" Jesus' answer was, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness."

It might seem that Christ's baptism was strictly an example to us. Although it is true that it is an example in that baptism is an essential requirement set forth by Christ by which we are to enter the Kingdom of God, it is also probable that Christ's baptism was necessary to him personally.

As we review this incident, we find that John's message and mission was to preach baptism for the remission of sins. Christ was without sin so it might appear that his baptism was unnecessary. However, his baptism, according to Nephi, was a witness to the Father that he would be obedient to Him.

To understand this better, we might draw a comparison to our own baptism. When we embraced the gospel of Christ, we desired to refrain from sinning and so witnessed to God and our fellow man by being baptized. Our baptism thus became a commitment to God that we would keep His commandments and would strive to overcome the will of the flesh.

So also was Christ's baptism a commitment to the

Father that he would do His will and would overcome the flesh. This was pleasing to the Father for He responded by sending the Holy Ghost which descended upon Christ in the form of a dove and He said, "This is my beloved Son, in whom I am well pleased."

It is apparent that Christ's commitment in doing the will of the Father kept him true during his total ministry here on earth. He countered Satan's attacks both directly and indirectly by wisely refuting suggestions and accusations with scripture. At times he displayed anger yet he did not sin.

Although he spoke in parables to those who did not believe in him, Christ spoke plain truth to his followers who hungered and thirsted after righteousness. He had compassion beyond any known to man. He healed the sick, cast out devils, raised the dead and blessed the little children.

Climactically, he suffered himself to be crucified according to the voiced will of those who hated him. The peak of his endurance was undoubtedly reached when he pleaded with the Father, "O my Father, if it be possible, let this cup pass from me: never the less not as I will, but as thou wilt."

The relationship between the Father and the Son was maintained by the Son's literal obedience to the Father. Yet Christ was consistent in his ministry in that his own personal feelings were involved. So involved were his feelings that he wept with those who mourned. He also wept because the Jews hardened their hearts against him. He sweat great drops of blood in the final hours of his trial. No man was so totally involved with his feelings as was Christ. His personal feelings along with all that he did in obedience to the Father made the sacrifice, the unspeakable gift, complete.

As we contemplate the relationship between the Father and the Son, we realize that although Christ's feelings were demonstrated independently, his life here on earth was a portrayal of the Father in that he and the Father were one. Christ's perfect obedience to the Father gave witness unto mankind the very Being of God. He was a perfect likeness of the Father and therefore was the condescension of God to mankind.

This brings us — all those who would be followers of Christ — into the picture. For it is the will of the Father that we become one with Him even as Christ has become one with Him. This is done by taking up our cross, following in the footsteps of Christ and enduring to the end.

RLS

When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay." (Eccl. 5:4, 5)

Once upon a time, my Dad taught me this simple rhyme:

Always sit facing the sun, study the fishes' curious ways, keep yourself well out of sight, and practice patience all your days."

A TRIBUTE TO THE WISE, GENTLE SPIRIT OF APOSTLE ARTHUR M. SMITH

Per memory of his son, Kenneth J. Smith

Arthur was born February 8, 1880, in a little country post office in Andover, Missouri, a son of Alexander Hale Smith and Elizabeth Kendall Smith. He was a grandson of Joseph Smith Jr., translator of the Book of Mormon and founder of the Church of Christ of Latter Days. He often jokingly referred to himself, to me, as the only baby to be delivered in his time that he knew of coming Special Delivery, by reason of being born in a post office. I felt this might not be too far afield as I consider some of the events of his life.

He spent much of his early youth in the district referred to as the Lamoni Stake of the Reorganized Church of Jesus Christ of Latter Day Saints. His father, Alexander Hale Smith, became the first Presiding Patriarch of the Reorganized Church whose headquarters at that time was in Lamoni, Iowa. The Herald Publishing House was also located in Lamoni and Arthur became an accomplished book binder by trade and worked in the church bindery for several years. During these years he met and married Miss Estella Almira Danielson of Lamoni. To this union were born five sons and one daughter. The three oldest boys were born in the Lamoni area, while the next son (myself) and my sister were born in Colorado, out on the prairie in a sod house built on the family homestead claim. Arthur, with the aid of a neighbor, was perhaps the only attendant at the birth.

Arthur and his family left the homestead claim and migrated to the Kansas City area as the family fortunes began to change. He became a street car conductor, locating his family in the general area. Here mother's health began to wane somewhat and it was decided to send her to California for a visit with her relatives. Being real young, I remember very little about it except a childish whim, requesting them to send me all the crusts from the bread that I coveted very much. I was four and my sister two so, if my memory serves me correctly, we both accompanied mother on the California trip.

After returning from California, the youngest boy, Arthur, was born March 18, 1916, in Independence, Missouri. Mother's health declined and on June 23, 1916, her spirit took flight into the great beyond.

The blow was terrific and made a deep and abiding mark upon my life as I was only five, with a sister of three and a younger brother of just three months. The three oldest boys also suffered tragically from their great loss. An excerpt from the Lamoni newspaper aptly describes the situation. "The heart of the whole world feels the shadow when the mother of little children falls into a last sleep. It seems like

this loss lies outside the accepted vedit that all must die . . . a tradgedy, a mistake of destiny." But from this terrible experience of life, there came to me my first lesson in understanding the fullness of the Gospel of Jesus Christ. For, while lying upon my bed in my grandmother's house in the middle of the night, my pillow soaked with my tears, there came to me in the darkness one with the gentle touch of a mother and the low sweet voice of a father, Arthur told me the story of the "Glories" and assured me that me in was surely in Paradise and would attain the hig'e glory God had for man. That story and the influence of that voice has never left me for over sixty years. Arthur was indeed a loving, gentle character destined to be both father and mother to me for many years, through the many trying experiences of life.

Arthur and the four oldest boys set up house-keeping in Lamoni with his mother in her home. My sister and younger brother lived in Lamoni with Grandmother Danielson and my mother's youngest sister, Vera. Arthur taught his sons the great love of nature in all of its beauty. He became a real pal on many fishing and hunting excursions.

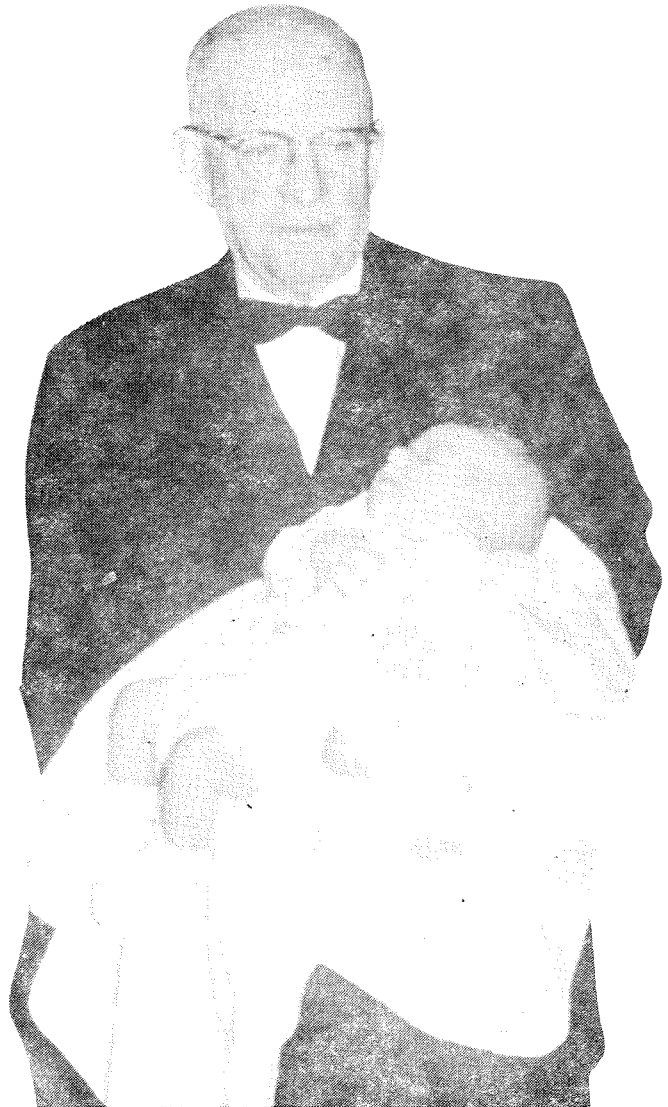
There being very few automobiles at that time and little or no pavement except a short piece of laid brick on the town square, Arthur bought and operated what is referred to as a livery barn with stables. The farmers coming into town could keep their horses and buggies there while shopping or visiting friends and relatives. He sold hay and feed which he stored in the vast hayloft and grainary. This enterprise holds many fond memories for me, as I became a fond owner of the old airedale dog that guarded the barn and helped to keep the customers in order. One particular incident comes to mind; Lamoni was governed strictly according to the dictates of the teachings of the church which prohibited strong dring and tobacco being sold within the town limits and enforced. I was a small lad and alone in the barn as father had gone down town on an errand. A customer came on horse back to leave his horse and he had been drinking. The old dog would not let him off his horse until I got a strap off a buggy and got astraddle the dog's back trying to hold him. The old dog, being used to this, dragged me across the barn floor after the man. He had his horse in the stall. The dog chased him clear to the back of the barn and half way up the ladder into the hay loft where the customer had to stay until father came back and locked the dog up in the office.

The family attended the Sunday School and church services of the Reorganized Church in the old brick church in Lamoni. This church has since been rebuilt.



Apostle Arthur M. Smith

The four older boys and my sister were baptized. Arthur was called and ordained to the office of a Priest in April of 1914. He was ordained by Elbert A. Smith, Frederic A. Smith and Heman C. Smith. Arthur stayed in Lamoni until his mother passed away. Sometime either in 1918 or 1919, he went up to Des Moines, Iowa, and received employment at his old trade as a book-binder. He set up bachelor's quarters for himself and the four oldest boys. Here his interest and association in the Reorganized Church brought him in contact with a very lovely lady, Minnie Catherine Smith. She was the daughter of James Henry and Catherine (Cobb) Smith of Charleston, Indiana. (Not related by blood lines). As a young lad of impressionable nature, my cup of joy ran over. I loved the lady and still love her as my mother. She became his devoted companion the rest of his long eventful life. According to the record, they were married May 20, 1921. To this union were born four daughters and one son.



Arthur holding his first great-grandchild
Raymond Todd Smith

The family was one unit for a short while until my oldest brother joined the United States Navy. Arthur became interested once more in the adventure of staking a claim for a homestead in Northern Canada. So, it was decided that mother and baby sister, Georgia Mae, were to go back to Indiana for a short while until he and three of his sons could sojourn to northeast Canada to stake a homestead claim. This was and still is to this day rich in oil deposits. We packed our camping gear in the old Model T Ford car and started north. Upon arriving in Winnipeg, Canada, he found out that requirement of Canadian citizenship under the British flag was a prerequisite for the homestead project. This would have been acceptable if it hadn't been for the fact that international relations between England and the United States were strained. Not wishing to run into a situation where brothers might be required to fight against brothers, and with family

finances running low, he decided to turn the old car around and go back to the United States. Stopping over in Bemidji, Minnesota with the Leon Gould family he gave his sons their first taste of northern game fishing. Arthur little realized at the time the extent the involvement in the future of the association of the two families in the fortunes of the affairs of the little Church of Christ, Temple Lot.

Family finances still fading, Arthur decided to head out for the Twin Cities and look for employment. Arriving in Minneapolis, we pitched our tent in the tourist camp run by the city on the south edge of the city. Finances continued to worsen and finally it came time for us to vacate the park, as we had stayed the allotted time. We pulled out and re-entered on a new spot. We were running low on supplies when Arthur by chance met an old friend from Lamoni on the street. He managed to negotiate the necessary assistance to tide the family food locker over until work could be obtained and the family reestablished as one unit in the city of Minneapolis, Minnesota.

Arthur, after taking a short extension course at the University of Minnesota to qualify, obtained a position with the school board of Minneapolis as an instructor in the Vocational High School teaching his trade of book binding. Mother and baby sister, Georgia Mae, had rejoined the family and we were well established in the great northern city. Here, the next two girls were born. The family got along fine, attending the church services at the Reorganized Church in Minneapolis.

The family was quite active in the church activities until the great upheaval at the conference of 1925, when Supreme Directional Control divided the church and caused so much confusion and consternation. Daniel McGregor, a former missionary of the Reorganization, had affiliated himself with the Church of Christ, Temple Lot. He was a staunch defender of the Gospel as once delivered to the Saints. He came into town and promptly made application for the use of the church and was just as promptly refused. Many of the saints including Arthur and his family who had worked hard to build the new building, felt the hammer blow and rose up in protest against the high handed manner and the refusal was handled and arranged a meeting to hear Brother McGregor in one of the members homes.

The final result was the organization of the Minneapolis Local of the Church of Christ, Temple Lot. It was organized March 29, 1926, with Frederick Green as the Presiding Elder, with 12 members, three elders and one teacher and rapidly grew to 27 along with two baptisms. Meetings were held at the George Spargo residence just down the street from the church building. Arthur became increasingly interested in the affairs of the church, taking a very active part in the growth and development of the local. He transferred his membership to the Church of Christ, Temple

Lot, July 1, 1926, while Brother Frederick Green was still alive and acting as Presiding Elder.

On January 17, 1927, Arthur was called into the Melchisedec Priesthood and ordained to the office of an elder by Daniel MacGregor. He was elected the Presiding Elder of the Minneapolis Local for the ensuing year of 1927. In April he attended the conference and was called and ordained an apostle, becoming a member of the Council of Twelve. The Minneapolis Local Church grew and developed well under his ministry. In the fall of 1928 or 1929, Arthur moved his family into new territory, Sioux Falls, South Dakota. The conference appointment was for the territory of Montana, North and South Dakota and Western Canada. Under this appointment, he met and was associated with a young man by the name of Archie Francis Bell who did some traveling with him. This friendship was an enduring friendship which lasted until the time of Arthur's death.

He often told me the story of an incident that occurred during this period. It seems he was holding meetings somewhere in the northwestern part and was approached by a young lad with the request for administration. The lad had a hand that was badly affected by some unknown malady rendering it almost useless. After administering according to this lad's request, he had left the territory. He was called on sometime later to be in the neighborhood, when, to his surprise the lad came forward and showed his hand to be almost normal in use.

Sometime in 1929 or 1930, Arthur moved his family to Independence and gave his full time to his church work. In 1930, the conference placed him in full charge of the business administration in the general office, placing him under bond to be able to receive and disburse all monies coming into the general office. While under this new responsibility he became assistant editor of Zion's Advocate. He also carried the responsibility of being missionary in charge of Missouri, Kansas and Nebraska.

One of the most outstanding evidences of the value of his ministry, to my mind, was the miracle that was performed through administration to the sick under the hands of Arthur and James E. Yates. The case in point was of Dollie Anderson's being seriously injured in an automobile accident June 1, 1930. Her pelvic bone was broken, fractured in three places. The left leg was broken at the hip and twisted around until the knee was almost turned behind. The back of the right hip was broken in three places and fractured in three places. The bladder was punctured and other internal injuries were sustained.

Due to internal injuries, peritonitis set in, and on Wednesday afternoon the 4th, the doctors gave Dollie eight hours to live, declaring there was nothing that could be done but watch. Wednesday evening about 9:30 p. m., Apostles Arthur Smith and James Yates administered to her. There soon was marked improve-

ment and the body organs began to function properly for the first time in four days. The second X-ray examination showed no breaks except the pelvic bone which had been completely severed, and it had already begun to heal. Aside from pulling the left leg around into position, no bones required setting, not even a cast was used. She visited the Temple Lot on August 5th in a wheel chair assisted by her father in spite of the fact that the doctor had told her she would be unable to move about for at least eight months, if she lived at all. At this writing some forty-nine years later she is still living in Texas and is not crippled.

For the years 1931 and 1932, Arthur's conference appointment was Missouri, Kansas and Nebraska in joint charge with Apostle C. W. Morgan. In 1933 he was assigned to Missouri, Oklahoma, Tennessee, North and South Carolina, Arkansas, Louisiana, Mississippi, Alabama, Georgia and Florida. It was about this time that he and his family moved to a farm near Ava, Missouri. Due to this move he discontinued as business administrator in the general church office.

He told a very interesting experience about hitchhiking down through the flooded area of the Ohio river valley states, having just enough change in his pocket to pay for his ferry boat way across the wide river into town. In determination he approached the loafers on the town square and preached to them. They took up a collection which was enough for his next meal. In 1934 he was again appointed about the same territory, Missouri, Oklahoma, Kansas, Louisiana and all states south of the Ohio and east of the Mississippi River.

The year 1935 brought still further changes in Arthur's plans of missionary activity. His assignment from the General Assembly carried him back into the northern states mission where he had done much work in previous years. This relieved Brother B. C. Flint to go with his wife into the European Mission and the British Isles. Writing from Minneapolis to the Advocate, he expressed his great concern for the missionary work across the water. He renewed his determination to support it and pled with the people of the church for their financial support to defray the expense of getting the Flints into their mission. He also gave some wise counsel and advise concerning the real values of the Sunday School movement in the church.

Again in 1936 Arthur was assigned to the great northeastern states where he often referred to his travels as being particularly satisfying because of the fact he felt he was traversing much of the ground and territory that his father traveled for the Reorganized Church many years ago. In the Conference year of 1937 he was assigned to Michigan and Eastern Canada. This, together with his work in the Sunday School Association, indicated clearly his high interest in the onward progress of his missionary activity. The report from the General Assembly of 1937 shows some 23 active Sunday Schools in existence.

The year 1938 brought again the appointment of Michigan, Eastern Canada and New York with the eastern states. His interest in the promotion of the Sunday School work in the church was augmented by the organization of the Michigan state organization and the appointment of state missionaries to answer the calls for missionary meetings and preaching over the state. The Michigan district grew and developed in numbers and of course with numbers grew many problems. But, it did grow as indicated in the Advocates of 1937-38. During the years of 1939 through 1941 his missionary assignments remained relatively the same and he continued promoting the Sunday School work. The Michigan area grew and developed under the administration of his ministry.

In 1942, because of certain conditions existing within the general church office, the Council of Twelve again took full charge of the affairs in the office and placed one of their number there as their general representative. The lot fell to Arthur's door and his mission was changed from the great Northeast districts to the state of Missouri and the general office. It was during this period that he actively participated in and around the Houston, Missouri area and down through the area often referred to as the Boothills as well as St. Louis and Warrensburg. This period of his experience was increasingly trying because of the confusion and distress caused by those who were guilty of maladministration of the financial affairs of the Lord's Storehouse. It was during this period of his life that he again assumed further responsibility in the Lord's work, that of Secretary of the Council of Twelve, which duties he carried through the year 1956.

In 1943 Arthur was absent from the General Conference for the first time since 1927. Because of continued confusion and contention regarding the affairs of the business administration of the general church office and the accompanying rebellion of two members of the council who supported the one in open defiance to the orders of the conference, Arthur took a job in an automobile factory in Detroit, Michigan. He tendered his resignation to the 1943 conference stating his inability to be active in the mission field for the coming year. The record tells me he was kept in the council on an inactive basis. Late in 1943 we find that the Council of Twelve decided to postpone the general conference until April 6, 1945 because of world conditions, both war and the inability of many to get to conference because of economic conditions.

In the fall of 1943 Arthur signed up for a job on the construction of the Alaskan Highway. His great love of nature and the desire for adventure are vividly described in detail as to vast display of the elements in the mountainous country of Northwest Alberta, Canada and Alaska, in a letter written to a niece in Independence, Missouri.

The world war across the seas curtailed much in the way of travel. Arthur came home in 1945 and labored as circumstances permitted. In the spring of 1946 the conference of the Church of Christ again placed him in the active missionary field in the south-eastern states. Here he labored in the Tennessee district and became quite interested in the saints in Oak Ridge, Puryear and surrounding territory, organizing and developing the Tennessee Reunions. The conference of 1947 again placed him in the south-eastern mission field. During this time he became acquainted and labored with Elder Joseph Kidd and family of Oak Ridge, Tennessee. The years of 1948 and 1949 found him back in the Missouri, Kansas and Nebraska mission. During these years some of his old friends and associates began to drop by the wayside, Apostle C. E. Bozarth and R. M. Maloney leaving the council because of circumstances beyond their control.

During the fall of 1950 Arthur suffered the only major illness of his adult life that I know of at this writing. We were attending services on the Temple Lot when word reached us that he was in the hospital in Springfield, Missouri and that he had undergone surgery for a burst appendix. This rather alarmed us as he had now reached the early 70's in age. I didn't even go home for clothes or any personal effects. I started out the door and Brother Nicholas Denham came to my assistance and offered to drive. This I accepted and as we got out to the car, Sister Melvina Ritchison came flying out with her coat and declared she was going along. Sister Ritchison was a registered nurse so we readily accepted her kindness. I shall never forget that night; there were cars in the ditch on every side, the weather was cold and roads slick. But, we arrived safely to find Arthur suffering considerably from post-operative conditions. Sister Ritchison removed her coat and proceeded to take charge of his physical condition giving him much comfort. We administered to him and when he was able to talk he said, "I know I was at the other side and the gate had swung open." Sister Ritchison answered him and said, "Yes, Brother Smith, but we came along and kicked it shut."

He recuperated slowly and she stayed with him until he was out of danger, tending his every need with Christian love and tenderness. And so we find him addressing a letter to the Advocate in early 1951 thanking the Saints for their kindness and their prayers. He stated that he hoped to be able to attend the conference of 1951.

The conference of 1952 moved Arthur's missionary appointment from the central states back into the northeastern states and eastern Canada. The conference of 1953 laid the responsibility of the northeastern mission together with the European mission at his door with instructions that his life's companion (mother) should accompany him. Brother William F. Anderson was associated with him and had super-

vision of the American part of the mission in his absence.

On Sunday, December 20, 1953, Arthur organized a new local Church of Christ, Temple Lot near Gilfoch, Goch, South Wales, with Elder Silvanious Mason as pastor, Teacher George Allen as assistant pastor, Sister Mary Buck as secretary-treasurer, and Sister Ivey Mason as the pianist. Arthur and Mother Smith's success seemed to be marked by the farewell tea given by Arthur and Mother Smith on January 10, 1954. It was well attended and seemingly enjoyed by all. This followed by a direct appeal to the conference of 1954 for their return. To this the conference agreed and ordered the secretary of the conference to so notify them of their decision. Their apparent delight in the receipt of the news is found in a letter from Sister Buck, as she said, "We will be waiting with a cup of Welch tea." Because of the heavy tourist travel, it seemed impossible to obtain passage by boat so in order to get into the field as soon as possible, Arthur and Mother Smith decided to go by plane. They arrived at Gilfach, Goch, Wales July 11, 1954.

When Arthur returned to the United States, he once again labored in the northeastern states, together with his assignment of the European mission from the conference of 1955. Although time and finances prevented the return again to that part of their field, glowing reports continued to come in on the growth and development of that part of their mission, along with high appreciative remarks of Mother Smith's assistance in the work. In 1956 Arthur's field of appointment was to include the south-central states of Oklahoma, Arkansas, Louisiana, Texas and New Mexico together with the European mission.

The conferences of 1957, 1958 and 1959 assigned him to the supervision of Arkansas, Louisiana, Oklahoma, Texas and New Mexico together with the European mission. In 1960 he again went back into the northeastern and eastern states.

In 1961 and 1962, according to memory, he spent much of his time in the mission field in the south-eastern states. One of the outstanding experiences of his ministry transpired in the early part of the 1962 conference year. His son, Alexander M. Smith from Ava, Missouri, attended the conference of 1962 in spite of the fact he was not feeling well. After conference was over and he went home to his farm in the Ozarks, Alexander became increasingly ill and had to be taken to the doctor in Ava. The doctor's investigation which included the taking and testing the blood under the microscope revealed a condition where when the doctor put the sample on a slide the red corpuscles almost disappeared, indicating a serious imbalance of the blood.

Alexander was put in the hospital at Mansfield, Missouri, with the diagnosis of leukemia (cancer of the blood). He was given a transfusion of nine pints of

blood. His body reacted rather adversely, swelling up until he could hardly move. I visited him immediately after hearing of his plight. He had called in his legal advisor and made arrangements as to his property, preparing to die.

Arthur loved all of his children dearly and refused to believe in Alexander's passing. He drove to the hospital every day and administered to his son. Alexander was transferred to the state hospital for cancer in Columbia, Missouri, and entered as a patient having leukemia in the last stages. Arthur visited him often and administered to him. I visited him once a week on the weekends. He was there for some time until one day an out-of-state doctor came in with the others and checked his record. The doctor asked what he was in that hospital for, informing him that he did not have leukemia but an extreme case of aftermath of the flu. They discharged him and sent him home. He is still alive, another miracle through the administration to the sick by Apostle Arthur M. Smith.

While Alexander was walking on the street in Ava, the local doctor came up behind him and said, "Alex, what are you doing here? I can take any doctor in the country into my office and into my files and prove beyond a shadow of doubt you had leukemia in the last stages." This was a healing that is unheard of and unthinkable in modern science.

Arthur labored diligently in the southeastern field and the southcentral states in 1962, 1963, and 1964. He became quite fondly attached to the Kidd family in Oak Ridge, Tennessee and the saints in Puryear, Tennessee.

Early in 1965 he came home from a missionary trip to rest up before the coming conference. He went out into the woods to cut wood for his home and also for his daughter and family. He came back to the house to rest and found his stock had gotten out of the fence. He went out and rounded them up and came back into the house and sat down by the fireplace that he had built with his own hands. He looked up into the kitchen and his daughter-in-law was standing there. He said, "Ask Mom if she has any coffee on the stove? That was just like a week's work." His daughter-in-law turned to care for his wish and when she turned back she saw the "Wise and Gentle Spirit" taking flight from its earthly abode.

Arthur Marion Smith passed from this life on March 7, 1965. After a full life of activity and experiences that carried him from the entire United States to the North Pole, to Alaska, to the British Isles, and to the continent of Europe and back to his humble home, he passed from this life like he always told me he desired to do, with his shoes on. My personal grief was deep and my loss great, but I found much comfort in the thought expressed by an older brother, "What greater blessing could a man have than to labor his whole life through and travel extensively and come home and pass away in his own chair by his own fireplace."

The above year dates were taken from the old Zion's Advocate records and my poor memory. If there are errors, they are errors of my poor memory. We feel that volumes could be written on the events of this long useful life of 85 years 27 days.

OPEN LETTER TO THE CHURCH

Dear Brothers and Sisters:

We have decided to take this method to express our appreciation for the many visits, cards and calls concerning Mother's earlier and recent hospitalization.

As many of you know, she has not been well all winter. The doctors were unable to determine what the problem was. They ran several tests and tried a number of different methods of treatment. She was also administered to many times. She received a blessing each time, but was not entirely relieved.

On Wednesday, March 7th, they decided to try a scat-scan, a type of sound scan which is moved over the suspect area. This revealed that she had gall stones. These were not discovered earlier as she can not take the iodine always taken with the X-rays for gall

bladder trouble. They operated Wednesday, the 14th. They found malignancy in the gall bladder which had spread to the liver. They could not operate on the liver and did not remove the gall stones. They did not want to open any place that would give the cancer a chance to spread. She is recovering very well from the operation and will probably leave the Sanitarium next Thursday or Friday, (March 22 or 23). She plans to be at home and will need nursing care for a while.

The doctor says this type of cancer should not cause too much pain, which can be controlled fairly well.

Again, please accept our appreciation for your prayers and concern. Please keep remembering her, and may God bless you all.

The Wheatons

THE SPEAKING BLOOD

by Joseph Luff

O thou, whose years are numberless,
 Whose attributes divine;
 Whose word was vast creation's source,
 Whose wisdom its design;
 The splendor of thy glory soars
 Above the dazzling glare
 Of that bright sun, whose shining flings
 Rich radiance everywhere.

In ev'ry orb that decks the sky —
 In air and land and sea,
 Thy skill has voice, and loud proclaims
 Thy fatherhood to me;
 But when my soul would loudest hear
 Thy voice of love, and see
 It's richest token, then at once
 I turn to Calvary.

Upon its exhibit I gaze: —
 A rugged blood-stained tree;
 The world's Creator stretched thereon;
 Dying in agony,
 A voluntary offering,
 Made that mankind might know
 The breadth and depth and tenderness
 Of love's amazing flow.

The King of Kings! the Lord of Lords!
 Descending to endure
 This torture, that his murderers
 Might endless life secure:
 That, by his stoop uplifted,
 And, by his blood made free,
 His enemies, celestial bliss
 Might share eternally.

Foreseeing Adam's perfidy,
 Love meets its consequence;
 Ordaining what my eyes behold
 To cancel the offense,

And thus redemption, by thee made
 Creation's counterpart,
 Has been the theme since earth began,
 Or evil had its start.

O, mystery of Godliness!
 O, miracle of grace!
 I see this earth's great problem solved
 While gazing on thy face.
 Gethsemane and Pilate's hall,
 With Bethlehem combine
 To help thy "speaking blood" explain
 Creation's sole design.

Bereft of thee, Jehovah's plan
 No prescience would claim;
 And human frailty would rob
 Him of deserved fame.
 But thy outstanding tribute will
 Bring praise eternally;
 Thou spectacle of majesty!
 O, blessed Calvary!

The glory of thy love — display
 Garlands the Alpha head
 And round the Omega I see
 Its dazzling radiance spread.
 O, favored earth — amazed — behold
 Affection's sovereignty —
 This God — epistle to you read
 In speech of Calvary.

O, love divine — unparalleled
 Thy measureless outflow
 Transcends conception's highest stretch,
 And leaves its gage below;
 And man — immortalized — at length
 Will need eternity
 To sound the praise that is thy due —
 O, matchless Calvary!

TRIALS

Trials are stepping stones to Heaven
 That will guide us day by day,
 If we only look to Jesus
 As we tread the narrow way.

God, with hand outstretched, will lead us
 If we will but follow Him,
 Ever, ever pressing onward
 Till the crown of life we win.

Trials may come that almost turn us
 From the straight and narrow way,
 But Christ will not forsake us
 If to Him we will but pray.

So let us take our trials
 As they come to us each day,
 To the One who watches o'er us
 And has never yet said "Nay."

PHOENIX LOCAL NEWS

Greetings from sunny? Arizona. The land of sunshine is not living up to its reputation this year. Thankfully, our soggy weather hasn't dampened the missionary effort. So far weather conditions have forced us to cancel only one missionary trip. The bad weather brought us one blessing — an extension of our visit with Ed and Louise McIndoo. Ed and Louise have always been a special inspiration to me. They are truly living testimonies.

Wednesday, February 7, we paid tribute to another of our living testimonies — Sister Evalena Sills. We helped Evalena mark her eightieth milestone. Evalena wisely requested no presents. I say wisely because no material gift could express our great love for her.

We are happy to welcome to membership from other locals: Ron Sheldon, Marjorie Sarratt, Beth Sarratt, Larry Sarratt, Junella Elliott, and Ken and Marlene Hoare.

Two more have entered our group through the waters of baptism: Debbie Moser and Laurie Bartlett. I was unable to attend the baptisms but from all accounts they were beautiful. Debbie and Laurie, it is with great joy that we receive you into the family of God.

I was blessed in being present at the baptism of Don Bentz (husband of Jackie Bentz). The twilight ceremony was marked by deep humility. Don has always seemed like one of the family. Now he really is!

On September 24, 1978 Edna Hyatt, grandmother of Jackie Lacy stepped into the waters of baptism. On October 31 she left us to join her father in Heaven. I knew this sister many years and have always had deep respect for her strength of character. God's great promise is that if we will serve Him we will meet Edna again in an eternity of friendship.

Two more members have united to join us as a family — Patsy Ely and Gordon McCann are now Mr. and Mrs. Gordan McCann. We are also proud to announce the marriage of Ed Yates and Michelle Bishop.

We've had our first business meeting of the new year and elected some new officers and retained some old ones. Jim Lacy was elected Pastor, with Hubert Yates as assistant pastor. Gordan McCann has been elected Sunday school superintendent, Rhea Housknecht secretary, and Doris Housknecht, treasurer.

We've been privileged to hear some wonderful sermons in the New Year. Two themes have emerged from recent sermons, love and preparedness. One

brother warned us of the nature of the devil's devices against us in these last days. He cited strife as a major cause of division. We were cautioned that the Devil was trying to sidetrack us by taking up our thought and time in strife caused by misunderstanding. Along the same line another brother admonished us, "If a brother be overtaken in a fault, ye who are spiritual restore such an one in meekness". In another sermon the speaker testified that we are living in a time of fulfillment of prophecy but if we seek God we will be able to stand in the tribulation that is coming upon the world.

One humble brother stood before us with a message he said was hard to bear. He asked us to "serve the Lord". He asked us to go to God in prayer seeking a way to use our individual talents to work for the gospel. We were reminded that part of our responsibility was to watch and pray for the work. He counseled us that we were to be stewards not only of our finances and time, but of our own souls. Along the same line of self control, another speaker testified that after experiencing a spiritual feast at the November Reunion he asked God how to keep Him with us in such great power at all times. One word was revealed to him — PREVAIL. Prevail with God and over ourselves. He expounded to us the story of Jacob and the angel, explaining that we must have the diligence of Jacob in seeking a blessing from God and overcoming ourselves.

And lastly, we heard a powerful sermon on Love in which the speaker delivered an unequivocal message — we CAN'T live effective lives if we have aught against one another. He told us to carry the gospel to the world. We must be a people ready to take the smite on the cheek. The closing remarks left us with a soul searching question. If we knew that to turn the other cheek to the smiter would save his soul, would we do it?

Young people's and Young Adults continue to meet each Saturday night for study, prayer, discussion or just a good time. The weekend following Valentine's Day the young folks hosted a snow party in Payson. All "former" young people were invited to join them.

Well that's all from Arizona for this time. God be with all of you in the great family of God. Let us all pray that we may be part of the Master's work in these last days.

Marlene Hoare

Let men laugh, if they will, when you sacrifice desire to duty - You have time and eternity to rejoice in.

Theodore Parker

I cannot give you the formula for success, but I can give you the formula for failure - try to please everyone.

QEBER, SHEOL, HADES, GEHENNA, MNEMEION

by

Harvey E. Seibel

The question of death and man's state after this life has always held the attention of man and has always held the attention of man and has been a continuing source of debate. The following is a discussion of the various terms used in the Hebrew of the Old Testament and the Greek of the New Testament to describe the abode of the dead.

Qeber (Grave):

This Hebrew word designates the burial place in which the body is laid after the departure of the spirit. Two examples of the use of this term are given in I Samuel 3:32 and I Kings 13:30. "And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept." "And he laid his carcass in his own grave . . ."

In the Greek of the New Testament the term used is Mnemeion. Examples of the use of this term are cited as follows: "And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many" (Matthew 27:52:53). And again, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation" (John 5:28-29).

Sheol (Hell): - The Unseen State

This term is translated both grave and hell and is apparently translated according to the context of the scripture.

A closer analysis of these terms in the light of the scriptures in which they are used reveals some interesting truths not otherwise perceived in a superficial study.

The use of Qeber (the Grave)

"And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth" (Isaiah 53:9). This prophetic statement was fulfilled in the death and burial of the body of Jesus.

That there is no knowledge or understanding in the grave is shown clearly in Psalm 88:11. "Shall thy loving kindness be declared in the grave?" The dead body is without any consciousness. We all know that the graves of men are located in the surface of the earth. With this fact in mind the following statements from Ezekiel gives us the location also of hell.

"Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit. Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised. They shall fall in the midst of them that are slain by the sword: she is delivered to the sword: draw her and all her multitudes. The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword. Asshur is there and all her company: his graves are about him: all of them slain, fallen by the sword: Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living. There is Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit. They have set her a bed in the midst of the slain with all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of them that be slain. There is Meshech, Tubal, and all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living" (Ezekiel 32:18-26).

If the spirits of all these slain are surrounded by their graves then one conclusion only can be drawn, that is, hell is located in the interior of the earth, while the graves surround this region on the sides of the earth. The sides of this pit is the earth's surface.

The Use of Sheol as translated grave:

That there is no conscious act or thought in the grave is shown clearly by the following scriptures. "For in death there is no remembrance of thee: in the grave who shall give thee thanks?" (Psalm 6:5). "For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth" (Isaiah 38:18). " whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Ecclesiastes 9:10).

The Use of Sheol as translated hell:

"The wicked shall be turned into hell, and all the nations that forget God" (Psalm 9:17). The context

of this scripture cannot in any sense refer to the grave. If the grave only was intended, we know that it is more than the wicked who end up there. All people must sooner or later wind up in the grave. However, hell is the receptacle for those that forget God. There is one exception to this which we now quote. "For thou wilt not leave my soul in **hell**; neither wilt thou suffer thine Holy One to see corruption" (Psalm 16:10).

This visit of Christ to hell is described in Acts as having been fulfilled between His death and resurrection. "Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption . . . Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, **THAT HIS SOUL WAS NOT LEFT IN HELL, NEITHER HIS FLESH DID SEE CORRUPTION**" (Acts 2:27 & 29-31).

The Greek word translated soul means to breathe, blow. Broken down, the subheadings give the meanings of this term as follows: 1. Breath. a. The breath of life, b. Life, c. That in which there is life; a living being. 2. The soul. a. That seat of the feelings, desires, affections, aversions, b. The (human) soul insofar as it is so constituted that by the right of the aids offered it by God it can attain its highest end and secure eternal blessedness, the soul regarded as a moral being designed for everlasting life. c. **THE SOUL AS AN ESSENCE WHICH DIFFERS FROM THE BODY AND IS NOT DISSOLVED BY DEATH**. It is this definition which is used in Acts 2:27 & 31 of Christ above; the soul freed from the body, a disembodied soul. This same word is used in Revelation 6:9. "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:"

This proves conclusively that that part of Christ which parted from His body at His death (His spirit) did indeed visit hell as declared by Peter in his writings. Evidence for such activity is strongly suggested in Ezekiel 31:16-17 where we again meet up with sheol as it is rendered hell. "I made the nations to shake at the sound of his fall, when I cast him down to **hell** with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, **SHALL BE COMFORTED IN THE NETHER PARTS OF THE EARTH**. They also went down into hell with him unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen."

In numbers 16:30-33 the pit is sheol meaning, "Underworld, Hades". "But if the Lord make a new thing, and the earth open her mouth, and swallow them up,

with all that appertain unto them, and they go down quick into the **pit**; then ye shall understand that these men have provoked the Lord. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the **pit**, and the earth closed upon them: and they perished from among the congregation."

We now come to the Hades and the Gehenna of the New Testament. These Greek terms are both translated hell, however, their meanings differ greatly. A complete understanding of the distinction between these two terms is difficult without an understanding of the Greek because without it one cannot always know what is intended. It is our purpose, however, to show that Hades is the hell (Sheol) of the Old Testament and is the receptacle of those departed spirits who have turned away from God, where they are kept in store until the resurrection, at which time they shall be brought forth to be judged of their works. Gehenna, on the other hand, is the eternal abode of the wicked in the world hereafter following the great judgment. It is the second death.

The Use of Hades, the Unseen World:

"And thou, Capernaum, which art exalted unto heaven, shalt be brought down to **hell**: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day" (Matthew 11:23). "And thou, Capernaum, which art exalted to heaven, shalt be thrust down to **hell**" (Luke 10:15).

As in sheol of the Old Testament, Hades is located in a downward location relative to the earth's surface or as given in Ezekiel, the nether parts of the earth. This is the location of the intermediate state of the souls of the unrighteous between death and the resurrection.

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; **AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT**" (Matthew 16:18).

Hades could not prevail against Christ's church because the saints are delivered from hell and at death pass directly into Paradise. The Book of Mormon is quite clear on this point.

Concerning Lazarus and the rich man we quote, "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in **hell** (Hades) he lift up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in

this flame" (Luke 16:22-24).

This is Hades, the jail in which the spirits of the unrighteous are held in reserve until judgment. And though there is a great gulf fixed so that they which would pass over it cannot (verse 26) yet the Holy One did visit Hades. This is clearly shown in Acts 2:27 & 31 which we have quoted above. That hell which Christ visited was Hades, not Gehenna which as yet has no occupants. This is the hell that is referred to in Revelation 1:18 when Christ said, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; AND HAVE THE KEYS OF HELL AND OF DEATH."

Because of the great sacrifice Christ made for our souls He was given the keys of death and hell. Why? because he had brought to pass the resurrection of the dead and had power to call all the dead from their graves and their spirits from Hades. And when that great day comes will be fulfilled the following scripture: "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works" (Revelation 20:13). And then, ". . . death and hell were cast into the lake of fire" (Revelation 20:14).

Plainly stated, Hades will be cast into Gehenna.

A sidelight to these two scriptures is the statement in the Book of Mormon that death and hell is the grave and hell, or the death of the body and the death of the spirit. (See 2Nephi 6:25-27).

According to Thayer's Greek English Lexicon, Hades denotes ". . . the infernal regions, a dark and dismal place in the very depths of the earth, the common receptacle of disembodied spirits."

The Use of Gehenna, The Valley of Hinnom:

". . . but whosoever shall say, Thou fool, shall be in danger of hell (Gehenna) fire (Matthew 5:22). This hell is not hades but the final destination of the wicked in that place of eternal torment after the great judgment.

"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched; And if thy foot offend thee, cut it off: it is better for thee to enter into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter

into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched" (Mark 9:43-48).

The point is clearly illustrated here, because both body and spirit will be cast into that hell (Gehenna) whereas Hades is the receptacle for the spirits only, the body going to the grave. "Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire" (Matthew 18:8-9). Therefore, ". . . fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matthew 10:28).

The seriousness of the Pharisaical offense is more fully understood when one realizes the completeness of the destruction brought upon those converted to the Pharisees' religion in Matthew 23:15). "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proeslyte, and when he is made, ye make him twofold more the child of hell (Gehenna) than yourselves." No wonder Christ condemned them so severely. Moreover because of these things the Pharisees will reap the same reward. Says Christ, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell" (Matthew 23:33).

According to Thayer's English Lexicon, Gehenna is the name of a valley (the valley of lamentation) on the S. and E. of Jerusalem which was so called from the cries of the little children who were thrown into the fiery arms of Moloch . . . The Jews so abhorred the place after these horrible sacrifices had been abolished by King Josiah (2 Kings 23:10) that they cast into it not only all manner of refuse, but even the dead bodies of animals and of unburied criminals who had been executed. And since fires were always needed to consume the dead bodies, that the air might not become tainted by the putrefaction, it came to pass that the place was called Gehenna . . .

In conclusion we read, "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; AND SHALL CAST THEM INTO A FURNACE OF FIRE: there shall be wailing and gnashing of teeth" (Matthew 13:40-42).

An ounce of accomplishment is worth a ton or more of good intentions.

When you don't know what to do, do the most useful things.

CORRESPONDENCE WITH THE NATURE SONS

February 23, 1979

Dear Brother Sarratt,

Enclosed is a copy of a letter I received from an inmate at a Reformatory at Guelph, Ontario. I would like to share it with you and others of the church.

I wrote this institution in Guelph requesting permission for correspondence with the Indian inmates. I told them my interest in the nature people and offered to send them articles written by various authors if they were interested. In my letter, I enclosed photostat copies of a couple of short writings about the Indians from the Zion's Advocate. One was a copy of the church's position concerning the Indians.

I have just finished a letter to this group in care of C. Summers and am enclosing Brother and Sister Wheaton's article entitled, "This Is Our Book" (Sept. and Oct. Advocate, 1975).

Hoping the Lord will bless my efforts in trying to help the remnants of Lehi's seed.

Sincerely,
Sister Mary Hunter



Nature Sons
Guelph, Ontario
February 21, 1979

Dear Ms. Hunter,

We have received your letter dated January 26, 1979, regarding correspondence with nature persons or group.

First, let me thank you for your letter and the

interesting material that was enclosed with your letter.

We have a group at Guelph called "Nature Sons", and we are very interested if you have any material you can share with us, as we are not reluctant to learn what we can about our people, culture, past and present. We are a fairly young group that has been together since 1976.

We were formed mainly as a morale support to one another, and to learn what we could of our ancestors, culture, religious beliefs, etc.

We have been involved in putting together our own social; also with the help of group members have put together a book of poems, legends, prayers, etc. We have also attended conferences sponsored by the Ontario Native Council of Justice who is a strong supporter of our group.

We meet on Monday and Wednesday nights here at the Centre in Guelph.

I hope that will give you some "insight" of our group; any questions you have about our group we will be happy to answer as we await any correspondence we might have with your church or yourself.

Sincerely Yours,
Cliff T. Summers
Chairman, Nature Sons

(For further information write to Mary Hunter, 74 Victoria Ave. S., Leamington, Ontario, Canada, N8H 2X1)

OBITUARY

Estella R. Hedrick

Estella R. Hedrick, daughter of John L. and Rose Russell, was born September 19, 1891 in Olive, Ohio. At an early age she with her family moved to this area. On June 28, 1909 she was united in marriage to James A. Hedrick of Gardner, Kansas, who passed away in April, 1926.

To this union were born nine children, two of whom preceded her in death: Mrs. Eliza Dexter and James A. Hedrick.

She passed from this life March 10, 1979 at the age of 87 years at a nursing home at 1500 W. Truman Rd., Independence, Mo., where she had made her home after an illness of two and one-half years.

She was a member of the Church of Christ (Temple

Lot) having been baptized by Elder George P. Frisbey and confirmed by Elders James A. Hedrick and John R. Haldeman October 10, 1910.

She is survived by four sons: Russell L. Hedrick, Lee's Summit, Mo., David P. Hedrick, Tigard, Ore., Paul M. Hedrick, Wautoma, Wis., and Joseph N. Hedrick, Sugar Creek, Mo.; three daughters: Mrs. Rosalie H. Davis, St. Charles, Ill., Mrs. Winifred H. Hansen and Mrs. Darlene N. Utterback of Independence; five sisters: Mrs. Mildred Faye McNeil, Rohnert Park, Calif., Mrs. Edith R. Moore, Novato, Calif., Mrs. Viola E. Hill, DeLand, Fla., and Mrs. Annette Routh and Mrs. Irene Cotton, Sacramento, Calif.; 27 grandchildren, 60 great-grandchildren, and 3 great-great-grandchildren and a host of friends.

Sentence Sermons

- Back-seaters soon become back-sliders.
- He who entertains envy invites enmity.
- The Bible is a time card and not a ticket.
- Our habits here determine our habits there.
- Wishes and not words are the true prayers.
- Silent sermons are often the most successful.
- Temptation is the devil's form of injunction.
- That which is affected can never be effective.
- The fever of fanaticism is not the fever of faith.
- A negligent love can easily become a diligent hate.
- What you pray for you ought to be willing to pay for.
- You cannot drive a tenpenny precept with a tack-hammer practice.
- The world needs a religion that is a passion rather than a pastime.
- He cannot be fitted spiritually who is too lazy to fit himself mentally.

Chicago Tribune

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