

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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Now As Then

Our faithful Fathers, stern and just
When duty call, declared, "I must."
And firmly stood to stem the tide
When friends and cherished dreams had died.

This time of mine is not the same,
But I've their mind, their heart and name.
And now as then, trust God to guide
And strengthen me against the tide

Now as then, through darkest night,
Is glimpsed a ray of glorious light
To dawn, when hate and wars shall cease
And Christ begin His reign of peace.

Vida Filley

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Editorial . . .

REWARD AND PUNISHMENT

The full gospel of Christ has two very distinct aspects — the promise of reward for doing good and the warning of punishment for doing evil. Because of the lack of single words to adequately define these two aspects, I take the liberty to apply the words positive and negative to describe the differences. The promise of reward can be considered the positive side while the warning of punishment would be a negative aspect. The commandments commence with "thou shalt" and "thou shalt not" also indicating these two aspects.

The positive aspect of the gospel appeals to the more honest of heart giving them an incentive for doing good. The negative aspect works as a guide restraining the natural man or the will of the flesh. Although the positive and negative aspects are opposites, they work together for the same cause.

Unfortunately our human weaknesses control the effectiveness of the gospel to some extent since we are the bearers of this glad message. If, for instance, we become too pessimistic in our presentation, we will likely preach "gloom." We are apt to present only the threat of punishment making God appear to be a hater of His own creatures. On the other hand, if we try to present only an optimistic picture, we could make God appear to be tolerant of all kinds of wrongs. In doing so we would probably distort the strictness of His laws. If we preach only one side of the gospel, whether it be the promise of reward or the warning of punishment,

we would preach only half of the gospel. We should preach both sides, as it is given in the written word, to maintain a true balance which is consistent with the fullness of the gospel.

We often encounter those who dwell on the dark side of things. They seem bent on bringing to the front only the evil that they see. They fail to fully appreciate the good that is around them.

There are those who become so extreme in their pessimism that they assume that it is their one righteous duty to expose the wrongs of others leaving behind them a trail of distrust and unwarranted fears. They sometimes give themselves away when they show in their countenance that they delight in criticizing their fellow man. Some especially have a burning desire to ridicule and defame those who hold positions of authority or prominence.

We must be careful not to fall victim to such an attitude for many of us have a tendency to look upon the gloomy side of life. If we allow ourselves, we might become obsessed with a righteous hatred concentrating our total attention on the wrongs that are ever present around us.

The other extreme, however, could be very dangerous also if we allow ourselves to be lulled away into a carnal security. If we are inclined to say, "All is well in Zion," we undoubtedly aren't aware of the devil's deceptive powers.

A thing of great concern in ministering the gospel to others is the fact that there are those whom we contact who are easily depressed and discouraged. They need to be constantly supported with a positive outlook on life. Their confrontation with a pessimist is often disastrous.

The sensitive person appears to some to be weak and fragile, but their special sense of reality is, in fact, a valuable asset that we all don't have. They usually have a spiritual sensitiveness to things that the average person is not aware of or gives little or no attention to because of their carnality.

It is often a pleasure to minister to the sensitive person because of his receptiveness. The negative person, however, is seldom impressed with anything that is said or done unless it happens to hit upon his track. Then he is stimulated to advance his cause even farther.

At our best it is difficult for most of us to maintain a proper balance in our outlook on life. We can hardly pick up a newspaper without feeling horror or disgust at what is going on around us. We have to admit that sin of every kind is on the increase. Even worse, we find that "evil is being called good and good evil" in many influential circles.

This, of course, is an indication of the time in which we live. It is no reason, however, for us to become one-sided in our outlook on life. Our Lord saw our time and gave us this very important counsel: "And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh." (Luke 21:28)

How important it is that our hope for a better world stays alive within us. Without this hope and without a strong conviction in the truth as given in the gospel of Christ we will surely become lost in the maze of worldly cares.

Although it is necessary to hold before ourselves that goal of perfection that is in Christ, it is also necessary to see ourselves as we really are. Our faults and weaknesses must be exposed to ourselves without us losing our hope and desire for self-improvement.

It is very easy to abase ourselves into absolute depression when we realize our nothingness in the sight of God, but we must not think that He wants us to remain in such a state. He has given us very positive truths by which we may grow and develop into a like-

ness of Him. Humility is always necessary when comparing ourselves to God, but the presentation of His word cannot be done timidly. The assertion of His truths requires a forgetfulness of oneself for the moment when the Spirit of God prevails.

It is a common fault for us to be all-inclusive in criticising ourselves. In identifying a wrong or weakness, we quite often confess that we are guilty of it too. This seems to make it less offensive to others. The broadening of the accusation, however, takes on an attitude that if we are all guilty, perhaps it isn't so bad after all. Consequently our efforts are more compromising than correctional and we end up humanizing the unbending word of God.

The word of God is very adequately written. It is unique in that it shows the quality of its origin which is that of a Superior Being. God has given that which will guide man into righteousness. He has given in His word that which will cause man to exercise faith in Him as well as to develop a hope in His promises. The very quality of God seen in His word will bring about an appreciation of God which draws the honest in heart toward Him in love and obedience.

Not everyone is willing to be so guided or drawn to God. It is apparent that God knew this and gave in His word a more complete guide — His commandments. Initially man must realize the awfulness of his sins that he might want to rid himself of them. Therefore man in all ages has been warned that there is a consequence to sin, even a punishment. Although man at times has felt that it is beneath his dignity to have such warnings preached to him, the Lord has seen fit to commission his ministry to preach repentance in various dispensations of time. There is no way that the preaching of repentance can be effective without pointing out the wrongs or sins that need to be repented of.

God has created in man the ability to think and reason for himself. With this He has given him a conscience which comes with a knowledge of good and evil. It is absolutely necessary for man to comprehend the consequence of sin as well as the reward for good to be able to exercise his conscience adequately.

Let us therefore accept the fulness of the gospel of Christ in our lives that we may fully obey God's will and come to that perfection to which He has called us.

RLS

LOVE

Love knows no boundary nor limitations.
The one thing greater than being loved, is to love.
Only when loving is one really living.
The heart filled with love knows no enemy.
Loving an enemy makes him a brother.

THE NIMBLE LIE

Is like the second-hand upon a clock;
We see it fly; while the hour-hand of truth
Seems to stand still and yet it moves unseen
And wins at last for the clock will not strike
Till it has reached the goal.

Longfellow

WHICH CHURCH? IT REALLY MATTERS!

Part Two

Having previously attempted to show the fundamental principles of the doctrine of Christ relative to the divine requirements for entrance into the Kingdom of God, and also the ancient Church structure, or its organic form, we wish to affirm that the pattern thus given is in accord with the word of God. Further, we declare that such body as may conform to the divine pattern, and is called as the Bride of Christ by His name (Christ), they become one with Him because they follow where He leads - this IS ONE BODY, heirs of the celestial Kingdom, and are identifiable as the Church of Christ upon the earth. They are not scattered amongst the numerous and pseudo bodies which profess faith in Christ, but are not obedient to His commandments, and thus are not His sheep. Neither have they presumed to be His in a loose affiliation with those who likewise profess allegiance to Him, while declaring there is no visible body, no physical structure which may be called His Church; nor have they simply withdrawn from all others in an attempt to have only a private communion with God.

Because of the many who cry, This is the way, whose doctrines (if they profess anything but belief in Christ) confuse the unwary, we find the great deception of the latter days, namely: there is nought but a loosely bound body of believers which is Christ's Church - a priesthood of believers - bound only by their confession of Christ, an acceptance of Him into their hearts: and the devil laughs, for he has successfully beclouded the "strait" and "narrow" way, divided those who would believe, and has shut the door of entrance into the Kingdom of God to many deluded souls.

Inasmuch as God has seen fit to bestow spiritual gifts upon the people of His Church (nine in all, viz., the word of wisdom, word of knowledge, faith, healing, working of miracles, prophecy, discernment of spirits, divers tongues and interpretation of tongues), the devil has seen fit to counterfeit these gifts to deceive and destroy many who have not received the gift of discernment.

Incidentally, when the Comforter has been received (which is the Holy Ghost), "He shall teach you all things, and bring all things to your remembrance whatsoever I (Christ) have said unto you." See John 14:26. Those who have thus received through the laying on of hands of those appointed of God, if they remain humble, faithful and true to their covenant with God, will NOT be deceived. This gift is given to all such disciples, and will be retained so long as they endure in the true faith of Christ.

Satan has given to some to speak in a "tongue", which is accepted as the gift of God, believing they have received the gift of the Holy Ghost. It should

be observed that the divine gift is only one of nine made available as the Spirit wills, and because a person does not have this gift, it does not follow that he has not received the promised gift of the Holy Ghost as an "Abiding Comforter". If a tongue is given, and yet there is no interpretation, of what value is the gift (see 1 Cor. 14:5-9)? By this means (interpretation of a tongue), the saints may discern the truth or the falsehood, as the case may be.

The gift of divine healing is granted to some, not all; that is, to be the instrumentality through whom the gift is given. However, it must be acknowledged that faith in the name of Christ can bring healing power to anyone, because they cry to Him who is rich in mercy. Yet, there may also be deception in that the devil has the power to perform many mighty works, as also his ministers of the human family. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (2 Cor. 11:13-15).

Spiritual gifts are granted as signs of divine approval, though not necessarily an approval of the Church body; rather, it is an acknowledgement of personal faith and desire. If we wish to prove the body of Christ (His Church), we must search the Scriptures diligently in the spirit of humble prayer for truth and righteousness as it is in the Kingdom of God.

"If it (the Church) be called in my name, then it is my Church IF IT SO BE THAT THEY ARE BUILT UPON MY GOSPEL " . . . and if it so be that the Church is built upon my gospel, then will the Father shew forth his own works in it" (3 Ne. 12:20,22).

* * * *

In part one, we referred briefly to the apostasy, or falling away, of the ancient Church of Christ. Apostle Paul tells us that the second coming of Christ could not come "except there come a falling away first" (refer to 2 Thess. 2:1-3). Most Christian sects believe this fulfillment is still in the future, while the Church of Christ generally accepts it as a past reality. It is not our purpose to go into the many details which might be advanced in support of this position. Apostles Peter, Paul and John saw its inception in their day.

John viewed the Church as a beautiful woman, described in Rev. 12; and whereas v. 17 speaks of the remnant of her seed "which keep the commandments of God, and have the testimony of Jesus Christ", we are justified in this position: the woman was the

"bride of Christ", His Church. She was carried into the "wilderness" of separation from God (v. 6) in that she turned away from her Lord. Then in Rev. 17, we find her still in the wilderness (v. 3), having committed fornication (v. 2). She is now arrayed in purple and scarlet, and decked with gold, etc., "and upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth" (v. 5). She "is that great city, which reigneth over the kings of the earth" (v. 18). We leave this, now, to the reader's conjecture; but here is detailed the fall of the ancient Church of Christ into a vainglorious harlot, and mother of harlots.

If one will only pause to consider the divided and sub-divided condition of the "Christian" world, and the abominable doctrines advanced by comparison to the pure doctrine of Christ, he need not doubt but that the great falling away, predicted by those early Apostles, has indeed occurred.

But God has not left His erring children to continuously drink from the golden cup of abominations in the hand of this depraved Woman. In mercy and unbounded love. He has provided for their escape from bondage, until they, through faith and righteousness, shall be exalted to reign with their Lord and Master.

"And in the days of these kings shall the the God of heaven set up a kingdom, which shall never be destroyed . . ." (Dan. 2:44).

"I beheld and the same horn (identified with the Mother or Harlots of Rev. 17) made war with the saints, and prevailed against them; "Until the Ancient of Days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom" (Dan. 7:21, 22).

These texts from Daniel's prophecies give us to understand that the saints were to be subjected, and deprived of their heritage of the earth and kingdom of heaven (see Christ's sermon of Matt. 5) until God's due time. There are 14 kingdoms referred to in Dan. 2, and the first four being successive. But the time would come when all 14 should be distinct entities at one and the same time ("in the days of these kings"). Profane history records this fulfillment when Greece was officially recognized as an independent nation in 1830. All 13 others were also in existence (refer to McGregor's "Marvelous Work And A Wonder", pp. 138-140). "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed"; this is the Church of Christ, established on April 6, 1830 by Joseph Smith and others.

We think it significant, too, that the "Ancient of days", as referenced in Dan. 7, could be none other than God, our Heavenly Father. When He should come, "judgment was given to the saints of the most High". Our Church history informs us that both the Father and the Son appeared to Joseph Smith, warning him to join none of the churches of his day, as their creeds were abomination in God's sight. This singular event

was to foreshadow the official revelation of the Church of Christ, only 10 years later, in 1830, and signalled deliverance of the saints from spiritual bondage in preparation for the time, yet future, when full judgment shall be given to the saints of God, or when they shall reign with Christ upon earth for 1,000 years. Incidentally, if the Church creeds were abominable 160 years ago, would they be less objectionable today?

The setting up of the Kingdom in the latter days has also been alluded to in Rev. 14:6, 7 in which we should remember that Christ and His Apostles had, some 60 years previously, set up the Kingdom upon earth. What does the language mean, then:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth and to every nation, and kindred, and tongue and people, Saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come . . ."

Well, it certainly indicates that subsequent to the time of Christ and the Apostles of old, there was to be a time when the pure gospel of the Kingdom was no longer upon earth, for here (v. 6) we find an angel (at some time future to John's time) flying in the heavens and having the everlasting gospel to be preached upon earth. Then may we reasonably conclude that any Church or parties professing to teach the gospel of Christ which was not in some manner instigated through angelic ministration, could not possibly be truly representative of the Kingdom of God today? Note that this angel was to fly in "the hour of His judgment" (v. 7). This does not refer to the final Judgment of mankind, but to the time when the wrath of God would be poured out upon the nations, to consume them in the fire of His jealousy because of wickedness and idolatry.

This Church of Christ, within the framework of the "restored gospel", is the only Church on earth today which may rightly declare that it came into being because an angel flew in the midst of heaven to deliver the everlasting gospel to be preached upon the earth. O, we realize there are other latter day saint groups who would make similar claim, but have they kept the faith "once delivered to the saints" by that angelic messenger?

Some feel that this text was fulfilled when an angel showed Joseph Smith where the plates were hidden in the hill near his home, and from which the Book of Mormon was translated. I certainly have no question as to the historicity of this event, nor would I in any manner depreciate that glorious event. It is part and parcel with the latter day work of the Lord in the recovery of a people unto Himself. However, it is not our purpose to go into this at present. I would suggest, however, that the literal fulfillment of Rev. 14:6, 7 came a few years later, when we are informed that an angel appeared to Joseph Smith and Oliver Cowdery as they prayed concerning the principle of baptism

for themselves. The angel laid his hands upon them, ordaining them to the priesthood of God, and thus prepared the way whereby they might baptize each other with divine authority, and later to administer to as many who believed; and thus open the door to the Kingdom, and to establish the Church of Christ by the preaching of that "everlasting gospel", which includes the teachings of the Book of Mormon.

This angel is identified as John the Baptist in the historic record. A careful search of the Bible reveals the accuracy of this account in fulfillment of prophecy.

In Isaiah 40:1, 2 is revealed the coming of the Baptist as a preparatory ministry to the advent of Christ. This, of course, coincides with the account in Matt. 3 and Luke 3; but how do we account for its connection with Isa. 40:1, 4 & 5, sandwiched as it is between those references to conditions as they shall be at the **second advent** of Christ? This is no mistake! John the Baptist is here predicted to come in preparation for the glorious return of Christ, as also he preached the baptism of repentance prior to Christ's mortal ministry. As John's mortal ministry prepared the way for establishment of the ancient Church of Christ, is it possible that his immortal ministry in the latter days should also prepare the way for the latter day Church of Christ, and hence to prepare a people for the second coming of Christ?

Let us now go to prophetic utterances concerning John as found in Luke, chapter one:

"And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord" (vs. 16, 17).

Again, we find in v. 76:

"And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways."

In the latter reference, it is significant to note that John was to "prepare his ways" (plural); an allusion to his double mission.

He was to have "the spirit and power of Elias", which refers to Elijah of old, as found in I Kings 18, where he mightily turned ancient Israel back to the true worship of God. The Greek "Elias" is equivalent to the Hebrew "Elijah".

Christ also referred to John as the Elias who was to come before Him (Matt. 11:10-14), and indeed was to "restore all things" (refer to Matt. 17:11-13). We do not understand this to mean that John was to literally restore all things connected with God's work in the last days, but to lay the groundwork for the "marvelous work and a wonder" of God (Isa. 29:14), which ultimately includes the restoration of all Israel to the lands of their inheritance, and the Kingdom of God to be established in power and glory upon the earth, to which all nations shall be subjected.

Sadly, this act of God in sending John to bestow the priesthood upon Joseph Smith and Oliver Cowdery, was artfully expanded in the late 1920s by the prince of deception, using human instrumentality. A personage was sent, representing himself as John the Baptist, the Elias, in a continuing ministry to that which was performed about 100 years earlier. Twelve "messages" were given to one man, and because these were rejected by this Church, he split the Church in half. Subsequently, another arose, claiming visits from the same "Elias", and dividing from that faction. There have been other divisions - and the devil laughs. This messenger has variously identified himself as "the messenger of the covenant", "that prophet of whom Moses spoke", and "the ancient of days". All of these appellations may be proven to reference the Deity, of which we will only counter the first at this time, because of its application to our subject matter, which is, to establish the divinely appointed Church of Christ in these latter days.

In Mal. 3:1-3, there is referenced "the messenger of the covenant", who is plainly identified as "the Lord whom ye seek", in v. 1. Why some will stumble over this is astonishing, except in understanding that there are none so blind as those who will not see. Actually, there are two messengers mentioned in verse one: the messenger who was to "prepare the way before me" (the Lord) and, "the messenger of the covenant". Verse two refers to the Lord ("the messenger of the covenant"), for it says, ". . . Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiners fire, and like fullers' soap."

"And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness" (v. 3). (For reference to the Lord as being the messenger of the covenant, see Isa. 42:6, 7 and 49:7-9.)

By any stretch of the imagination, can this refining process be said to have been accomplished when John appeared to Joseph and Oliver? or when a personage appeared to a man 100 years later? Not to anyone who is cognizant of the history. It has not been done, nor will it be done until the messenger of the covenant, Jesus Christ, appears to set His house in order. In this, we must admit that a correction will be necessary, for Christ has said that He will send forth His angels to gather out of His kingdom all things that offend and them that do iniquity (see Matt. 13:41). Nevertheless, the basics, the raw material, will be there with which to fashion the glorious Bride of Christ. The soiled garments will be removed and replaced with garments of light and beauty. Referring again to Dan. 2:44: the God of heaven was to set up a kingdom, never to be destroyed, "and the kingdom shall not be left to other people"; there would remain a remnant, however weak and small, whom the Lord would be pleased to sanctify and prepare as the nucleus of the

gathering of His saints in the latter days. Luke 17:37 refers to this gathering of the saints, to a "body", while Matt. 24:28 speaks of a "carcase". To this body, or carcase, the eagles will be gathered together for a feast.

If it be considered that the "body" or "carcase" represent a lifeless form, and thus could not refer to Christ's Church, consider Rom. 6:3-5:

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? There-

fore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of death, we shall be also the likeness of his resurrection."

How appropriate then, that the body of Christ, His Church, should be gathered together in preparation for the wedding feast, and to which the scattered saints, who had not previously received the call to come to Zion, should then come likewise to feast.

THE MENACE OF THE MOVIES

(From Zion's Advocate, vol. 5, no. 3, March, 1928, reprinted upon request.)

"PROPER CONTROL"

by E. E. Long

In Zion they say that the movies must stay;
They're going to have "proper control."
By art and intrigue they are making a league —
For pleasure they'd barter their soul.

Now Satan, the lion, has agents in Zion.
They're always on duty, beware!
He covers his wiles with genial smiles,
Then sets for his victims a snare.

The children, of course, must have other resource
For pleasure then learning to pray.
For surely wild oats are not all for the goats,
The lambs must have more than dry hay.

The voice of the Spirit, say, Saints, did you hear it?
Admonishes us to forsake
The world and its ways in these wicked last days.
Beware lest you make a mistake!

For worldly amusements, those dangerous allurments,
Can never replenish the soul.
Then do not believe this bold lie to deceive,
That you can have "proper control."

To play with an adder will make him the madder;
His fangs though removed will soon grow.
He surely will smite and his venomous bite
Will bring to you sorrow and woe.

Way back in Nauvoo this hypnotic hoodoo
Wrought havoc among the Lord's flock.
To ease their poor soul they tried "proper control" —
Alas! they were wrecked on the rock!

They erected a stage, they danced with a rage,
And let the Lord's work go undone.
They followed the way of the giddy and gay
Until they were drunken with fun.

They entered the lodge in an effort to dodge
Tormentors who harried their soul,
And drifted away in the mist and the spray —
For Satan got "proper control."

The foregoing verses were written ten years ago when the question as to whether or not the movies should be a part of our social program, was a burning issue. At the time I was laboring in the Des Moines, Iowa, district, and stopped at the home of Brother and Sister Veach. In the same mail I received word from Lamoni by letter, and by the Ensign, that a movement was under way to introduce the movies into the church under "proper control" to counteract the baneful influence of the commercialized productions. While reading what was being done, I became sick at heart. As I contemplated the wreck and ruin of fouthful, spiritual life sure to result, the Spirit of God, as I verily believe, indited the verses, and I wrote them just as they now appear, with one or two minor corrections in the use of words suggested by Brother R. S. Salyards. But the radical condemnation was too sweeping for publication and for a decade they have been under the ban of the censorship that has hitherto controlled the church press. With the addition of the following supplementary facts, I only ask that the warning be judged by the measure of truth it contains.

We were assured that the poisonous fangs were to be extracted and only clean, wholesome, educational pictures were to be shown. And such, without doubt, were the good intentions of those who were promoting the scheme. But "The best laid plans 'o mice and men aft go gang alee," I believe was the way Burns said it. And so it has happened in this case, for I have seen pictures at Lamoni and Independence that distorted the life of Christ, and others that extolled and exalted crime and immorality. Pictures that show boys and girls puffing cigarettes, drinking and dancing, robbing and gambling, shooting and killing, are neither clean nor educational, according to the true measure of educational values. Scarcely a picture is shown that

does not have a thrilling gun play or a sickening divorce case with all the suggestive features incident thereto. Police records show that 90 per cent of the crimes today are committed by boys and girls under 21. And many of these juvenile criminals have confessed that they got their first lessons in the movies — from pictures that were “censored.”

Beginning with the April issue, 1922, the Farm Journal published a series of articles on “The Menace of Movies,” by John B. Wallace, who was for four years a police reporter. In the introduction the editor said in part:

“We are well aware that in every age youth has seemed to its elders impatient of restraint, headstrong, and reckless of social and moral standards. Biology suggests and history proves to us that sex problems are as old as the race, and are the chief occasion of the ceaseless conflict between the forces of evil and good. Accepting these as facts, we still believe that the advent of the movie, as at present conducted, constitutes the most insidious, reckless, sordid, and dangerous assault on the health and morals of the race ever known in modern times, and we feel that the most united and desperate resistance must be made to its destroying course.”

Mr. Wallace shows a tolerant attitude when he says at the outset:

“I am no Jeremiah. I have supreme faith that we will, as the English say, ‘muddle through’ all this welter of ugly materialism, this false philosophy that is being foisted upon us, and eventually will emerge stronger than ever in the faith and ideals to which we owe our social fabric and our existence as a nation.”

The grand difference between Jeremiah and John B. Wallace is that Jeremiah, having a message to deliver, told the plain unvarnished facts without apology. “Ugly materialism,” and “false philosophy,” were condemned without stint, and the penalty for disobedience was clearly set out. Mr. Wallace, recognizing the ugly facts with which he has to deal, but willing to placate popular sentiment, prefaced his message with an optimistic apology that limits the evil of which he writes to a transitory existence that somehow we will “muddle through,” and come forth stronger than ever. But no stream ever turned and ran up hill of its own accord. Following the never-changing law of gravity, its natural tendency is downward. And therein lies our trouble today. There are too many apologists who, though recognizing the false philosophy being foisted upon us, hope to muddle through the rapids and reach placid waters below. But the history of all nations reveals a roaring cataract just below the rapids. While every aversion of calamity has been due to the heroic efforts of radical reformers who had to stem the tide and turn the current of public opinion. Those who would “muddle through” have generally made a muddle of it, and their names were lost in the debris. The

Jeremiahs, the Pauls, the Luthers, the Loyjoys, the Browns, and the Smiths who faced the pit, the cross, the stake, the guillotine, the scaffold, and the musket are the heroes whose extreme radicalism glorifies the pages of history.

As in the past, so today, we garnish the tombs of dead martyrs and apply the torch to living ones. We erect monuments to the memory of past reformers and dig a pit for the modern product. The “modern” concept is usually a century behind the “vision” of the martyrs, whose blood atones for the sins of the race.

Mr. Wallace says that “the ideals of our youth are being torn from them by the forces that may or may not be organized, but are none the less accomplishing their object.”

Who is to blame? What is the remedy? How may it be applied? Time was when fathers and mothers took pride in parental control in a righteous endeavor to guide the untrained feet of their children to grander heights than they themselves occupied. But today parental responsibility is being shifted onto the shoulders of salaried teachers, whose spiritual qualifications consist in an over-stuffing of psycho-analysis and evolution, and whose chief concern is centered in the monthly pay check.

“How else,” asks Mr. Wallace, “shall we account for the race of young cynics which we are rasing today? These bored, blase youths who sneer at the clergy as being hypocrites, who flout officers of the law as being tryants, and laugh at their parents as being behind the times? These boys whose heroes are bank robbers, bootleggers and movie actors? These girls who pattern their dress, morals and philosophy of life after the stars of the screen and stage?”

This new and powerful influence that is surely undermining our moral stamina cannot be counteracted by sentimental cajolery. Any compromise between truth and error is a victory for the latter. In no instance do we find Jesus proposing a compromise to palliate adverse public sentiment. When he met evil it was to condemn it and offer in its stead the truth, of which he was the chief exponent. Adolescent youth is an easy prey to this sinister and baneful influence of the screen. That the movie as an educational factor as a potential force for great good no one will deny. But under the present management the good it might do is nullified by the wicked representations of lewd and nude actors of the underworld who extoll illicit love relations, and glorify estranged marital affections. The way to utilize the screen as an educational factor, either secular or religious, is not by a compromise with tainted morality exhibited in the nude, but by the elimination of the ugly, debasing suggestiveness that appeals o the baser appetites. Boys and girls whose minds are plastic absorb the false philosophy of the screen as readily as a sponge soaks up the water. The muddy, germ laden sediment at the bottom of the pool sticks tighter and leaves a blacker spot than the roll-

ing, tumbling sand that purifies the water of the stream.

Says Mr. Wallace: "Into this period of life comes this new force, the screen. Instead of making pictures showing the heroism, the devotion and sacrifice of those who are protecting society, the best talent of film-dom is utilized to make heroes out of crooks, devising excuses for false husbands and wives, and drawing sympathetic tears for the women of the underworld. Fully 50 per cent of the output of the studios exploit the lure of the life of pleasure, the life of those who contribute nothing useful to society, but fatten as parasites on the weaknesses of humanity."

Again he says: "Writers, actors, and directors spend their time developing the artistic side of motion picture, forgetting that the real power and appeal is as a moral force. Instead of placing on the pedestal the principles of sacrifice and service, they have prostituted their talent in too successful attempts to excuse sin and crime. Their sophistries have deceived no one of experience; but the wicked by-product of their business success is the injection of poison into the minds of our rising generation."

The church is set to be a light to the world — and her light is not to be hidden under a bushel of am-

algamated truth and error, if she would succeed in her mission. We cannot utilize the vile, sordid stuff that makes juvenile criminals to develop white-robed citizens of Zion. When the grain of truth occasionally found on the screen is compared with the pound of error so readily absorbed, it will be seen that the movie is one of the most potent factors in our modern life that makes for disintegration. By it our moral standard is lowered, our spiritual life is undermined, and our social fabric destroyed.

I would not deny the young people a reasonable and rational amount of wholesome pleasure. It is necessary. But the safety signals must be placed at a safe distance from the point of danger. I was once young, and I have not forgotten the gladsomeness of youth. But youth does not consider human fallibility. Nor is it acquainted with the numerous bypaths of ruin. It must be directed, not along the slippery paths of tainted morality and blood-curdling thrills, but as far away from them as possible.

We are admonished to avoid the very appearance of evil, and if there is one place above another where evil makes its appearance, it is on the screen where masked charlatans ply their nefarious trade.

THE COLLINS LOCAL NEWS

The Collins Local sends our greetings to all of you who read the Advocate. We have recently elected officers and I will be your reporter for the coming year. I've never done anything like this before, so please bear with me.

On May 10th we gathered together to pay tribute to our mothers. There were songs, poems, touching readings, and a flute solo . . . all of which were most enjoyable and caused us each to do a little reflecting. I couldn't help thinking what an awesome responsibility is laid at the feet of mothers — and fathers as well. The example set, the things we teach and say, how lasting it may well be!

We have been blessed with some much needed rain the last two weeks. Our pastures are growing and our ponds are filling. We are most grateful. I actually enjoy mowing the yard again!

I'm afraid I haven't any more news to send your way this time, but I do send our love and prayers. May God bless you each.

Czerna Kauffman

EAST INDEPENDENCE LOCAL NEWS

The month of May was certainly a busy one in our little local. It began with a business meeting where our new officers were elected.

They are as follows:

Pastor - Roland Sarratt
 Assistant Pastor - Isaac Brockman, Jr.
 Secretary - Diane Brockman
 Treasurer - Ray Hunholz
 Auditor - June Sarratt
 Advocate Reporter - Melissa McGhee
 Social Committee - June Sarratt, Jewell Beem, and Melissa McGhee
 Reunion Dinner Committee - Darl Temple and Belinda Smith
 Dinner Sunday Committee - Cheri Pennington, Buzz Brickhouse and Gladys Nast
 Inside Custodian - Michele Fisher
 Outside Custodian - John Davies
 Chorister - Melissa McGhee
 Pianist - Trudie Grzincic
 Sunshine Committee - Doris Hutchinson
 Flower Arranger - Sharon Likeness
 Librarian - Steve Sarratt
 Maintenance Committee - Ray Hunholz, Mike Smith and John Davies
 Junior Young People's Leader - Ron Temple

Our Sunday School Officers for the coming year are as follows:

Superintendent - Mike Smith
 Assistant Superintendent - Scott Brickhouse
 Secretary - Belinda Smith
 Pianist - Kimberly Oldham

Special Program Committee - Trudie Grzincic, Patricia McGhee and Melissa McGhee

So another year has begun and we pray God will strengthen and guide each one of these new workers, that all may do their job to His honor and glory.

We were certainly privileged to hear a lovely Mother's Day sermon from our Brother, Apostle E. Leon Yates. We were so happy he was able to come and speak to us.

I am thrilled to announce the baptisms of three people who are especially dear to me. On May 21st my husband, Steve McGhee, his brother, Michael, and Mike's wife, Patricia, were all baptized by our brother, Elder Tony Grzincic, and the confirmation given by our brother, Elder Frank Fann. It was a beautiful service and the Spirit was there in abundance. I know we all welcome them to our church family with open arms.

We would like to congratulate our graduating Senior, Becky Fann, and wish her good luck and God's Blessings for many years of happiness.

It was so nice to have Carol and Frank Fann back with us for a short visit. We certainly love and miss them very much since they moved to Dallas.

We were again blessed by hearing our brother, Elder Marvin Case, speak to us. It is so wonderful to hear the gospel presented to us in new ways.

This has been a month full of many blessings and we wish to thank our Heavenly Father for these and the many prayers He has answered. We pray that He will be with us, and unite us in stronger faith and a Christ like love.

Advocate Reporter
Melissa McGhee

HOUSTON, MO. LOCAL NEWS

April

This month found many of the Houstonites attending all or part of the conference sessions which were enjoyed by yours truly and family, though we were sorry to be unable to attend all the meetings.

Elder Virgil Addie was the speaker the next Sunday telling us to "... Seek ye the Lord while He may be found" (Isaiah 55:6). The Spirit of God endures forever, and is there to help and guide us through our troubles. How mighty are His signs and wonders.

Apostle Marvin Ely spent some time in the Houston area with family and friends here. He spoke to us Easter Sunday, telling us the story of Christ, his birth and death and resurrection and the meaning held in this for all of us. Christ healed the sick, lame, blind and deaf while he was here on earth and he is able to do the same today. It takes our faith, though, to make it happen. He is willing and able to give us full measure of blessings, pressed down and running over.

He suffered for us in a way that was almost unbearable.

Elder Virgil Addie was called to Truth or Consequences, New Mexico by the serious illness of his brother and he spent a few days there with the family before returning home. His sister, Mrs. Bonita Rubitsky of Lima Center, Wisconsin, met him there and rode part way back with him, flying the rest of the way home.

Dorothy Wilson spent about two weeks visiting her sister-in-law, May Walker, in Sherman, Texas. May is recuperating from a fall in which she broke her hip. Later this month Dorothy was a patient in the Fort Wood Hospital where she had foot surgery. She is coming along nicely now.

Wisconites visiting were the Joel Rogers family; Mrs. Rogers is the daughter of the Virgil Addies. Maybelle Woiack visited her father, John Jones, her sister, Johna Ely and family and her aunt, Dorothy Wilson.

May

Truman Medders spoke to us about the power of God, giving us a better insight of it. By His power He can make the rough places smooth or the smooth places rough. By the power of God, man was. Book of Mormon, page 176, v. 7 in part: "... our faith becometh unshaken, insomuch that we truly can command in the name of Jesus, and the very trees obey us, or the mountains, or the waves of the sea."

On Mother's Day, our sister, Janeen Barke, gave two special poems about mothers which were very lovely. Our pastor, John Jones, was the speaker of the day. He said that if we are to be as God asks us to be and if we're in hopes of a spiritual feast, we must be obedient to His commandments and listen to the still small voice of the Holy Ghost that directs us.

A bridal shower was held at the home of Mary Jane Medders, assisted by Theresa Medders, for Janeen Barke, who is soon to become the bride of Martin Addie. The bride to be received many lovely gifts and a good time was had by friends and relatives. Punch, cake and ice cream were served by the hosts. Sister Terry made a cake shaped like wedding bells inscribed with the couple's names.

The Houston Rally was held May 24, with a spiritual feast served by the Lord. During prayer service many testified of healings and blessings, of protection in times of danger and God's help in every day situations. God's holiness was the theme throughout services that day.

Apostle Leon Yates was the morning speaker telling of his recollections when he was a youth, that he knew he had a heavenly presence close to him caring for him and protecting him. He read to us from the Book of Mormon, page 649 where it tells of Jesus blessing the little children and of angels coming down to minister unto them. Then Jeffrey Walter Hawkins

was blessed by Brother Yates. Little Jeff is the son of Sister Steven Hawkins and great-grandson of Ern and Anna Keeney.

Brother Arthur Smith of Ava was our afternoon speaker reminding us to rely on God for spiritual food which you may buy without money and to "seek ye the Lord while he may be found." The Apostle Paul said, "For I am not ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation" (Romans 1:16).

We, here at the Houston Local, want to thank all of you who came from far and near and helped make our rally a success. We enjoyed having you and hope you had a spiritual time with us. May the Good Lord bless and keep each of you throughout the coming year.

Your Houston Reporter,
Mary Addie

A MIRACLE IN MICHIGAN

This occurrence in Michigan was so important that newsmen from a national magazine were there to cover the story; and since it involved one of the ministry of the Church of Christ I decided to send an account to the Advocate, thinking perhaps it might not only interest the readers, but also lend a degree of encouragement to some.

On a cold February day in 1980, a young boy of 11 years was on a two-day tour with some other sixth graders and was buried alive by snow that collapsed on him. Just seconds before, he had been standing on a snow-covered sand dune in a western Michigan park. He must have been raised in a Christian home, as he had prayed to God that he would tell his dad and mom that he was sorry if he died.

Our brother Elder Conley Addington, being a volunteer fireman at Glen Arbor, was called to the scene along with several others. He asked the man in charge where he wanted them to dig. The man said, "Anywhere, just start digging." Brother Conley said that he never stopped praying the whole time they were digging, telling the Lord that they didn't have much time and asking Him that the boy might still be alive.

There were around 35 men engaged in the rescue attempt, shoveling frantically, but with no luck. A doctor, who was a member of the team, said the boy had been buried for an hour and forty-five minutes. Upon hearing this, Brother Addington spoke to God and said, "We've got to find him now." Then he said, "Something said to me, 'fall down and dig.' It was the word of God. I was praying real hard and the feeling came over me. All at once, after digging about a minute, I discovered a boot." He said, "I hollered, 'I got a boot.' God had led me to him."

The rest of the men came over and uncovered the little frozen body that was buried in six feet of snow.

The best part was that he was alive, though unconscious and very cold (his body temperature being 89 degrees).

He was taken to a hospital and has completely recovered from this terrible ordeal.

Brother Addington wants, and expects, no credit, but gives it all to God for saving this young lad's life.

Prayerfully submitted,
Mabel Bergey

HEREDITY OR ENVIRONMENT?

Do you have your MOTHER'S eyes? your FATHER'S nose? your GRANDMA's allergies? There are lots of things about ourselves that we can follow way down to the roots of our family tree.

But what about those things that can't be easily traced? Can you blame your D - average on your dumb Uncle Jake? Are your bad manners a genetic gift from your second cousin in Buffalo? Is Great-Uncle Morris the cause of your kleptomania?

Certain sociologists agree that factors like intelligence and personality result from things in a person's ENVIRONMENT - like broken homes and rough neighborhoods. Nobody is TOO sure what to commend for the good things and who to blame for the bad ones.

God says that many, many years ago we all INHERITED a nature that is SINFUL - and that selfishness and hating has accumulated a long list of descendants. And that through time our ENVIRONMENT, too, has only become a place for MAKING THINGS WORSE. This might seem hopeless or unfair, - Except . . . That God in His LOVE provided us a way to climb out of both our GENEALOGICAL and SOCIOLOGICAL RUTS!

God (the perfect FATHER) sent JESUS (the perfect SON) down from HEAVEN (the perfect ENVIRONMENT) to collect our rightful INHERITANCE, DEATH because of SIN. That was almost 2,000 years ago. Since that time there has been quite a lot of talk. Some think that if your father is a Christian, then you have Salvation Genes that makes you a Christian too. Others say that a right relationship with God is achieved by hanging around the healthy environment of a church.

God has given us the answer to this problem. NEITHER ONE WORKS.

Jesus said, I am the way, the truth, and the life. No one can come to the Father, except by Me.

Jews for Jesus 1972

By thine own soul's law learn to live;
And, if men thwart thee, take no heed,
And, if men hate thee, have no care.
Sing thou thy song and do thy deed;
Hope thou thy hope and pray thy prayer,
And claim no crown they will not give.
John G. Whittier

WHAT'S IN A NAME?

Excerpts from an article in the Evening and Morning Star, by John R. Haldeman

"And they who were baptized in the name of Jesus were called the Church of Christ. And it came to pass as the disciples of Jesus were journeying . . . (they) were gathered together . . . And Jesus again showed himself unto them, . . . and stood in their midst . . . and said . . . What will ye that I should give unto you? And they said unto him, Lord, we will that thou wouldst tell us the name whereby we shall call this church; for there are disputations among the people concerning this matter. And the Lord said unto them, Verily, verily I say unto you, Why it is that the people should murmur and dispute because of this thing? Have they not read the scriptures, which say, Ye must take upon you the name of Christ, which is my name? for by this name shall ye be called at the last day; and whoso taketh upon him my name, . . . therefore ye shall call the Church in my name . . . and how be it my church, save it be called in my name? For if a church be called in Moses' name, then it be Moses' church; or if it be called in the name of a man, then it be the church of a man; but if it be called in my name, then it is my church, if it so be that they are built upon my gospel. Verily I say unto you, that ye are built upon my gospel . . ." (quotes from 3 Nephi 12:13-21)

"Take upon you the name of Christ . . . Wherefore all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day; wherefore if they know not the name by which they are called, they cannot have place in the kingdom of my Father." (Doctrine and Covenants, Section 16: Para. 4 e&g excerpted)

"The rise of the Church of Christ in these last days, . . . (D. & C. Sec. 17: par. 1) in this same section reference is made to the Church seven times, in which is used the words "Church of Christ". In sections 19 and 42 and in many places in the D. & C. wherever the church is spoken to by the Lord, it is called the "Church of Christ", and it was generally understood that that was it's name . . .

It was not until the 1835 conference that the name "Church of Christ of Latter Day Saints" appears in the Lamoni (?) (Kirtland ?) edition of the D. & C. The first edition omits the name "Christ" and they called themselves, "The Church of Latter Day Saints", By what authority the Reorganized Church inserted the word "Jesus" we are unable to state.

We have not siezed upon this particular place (alone) in order to prove that the church at one time called themselves by the name of "Latter Day Saints" only, for during the trial of the Temple Lot suit the Reorganized Church introduced a witness by the name of Hiram Rathburn, who stated under oath, "That he

had come to Missouri in 1831" and under cross-examination testified, "There was a book in the early days of the church called the Book of Commandments. I think in the Book of Commandments the Church was called the Church of Christ. I said the church when we settled in Independence in 1831 was called the Church of Jesus Christ of Latter Day Saints, but it is barely possible that the name was settled on at a later date than that because at the outset the church was simply called he Church of Christ, then it was called the Church of the Latter Day Saints and finally the name was settled on as being the Church of Jesus Christ of Latter Day Saints."

William B. Smith testified in behalf of the Reorganized Church and here is some of his testimony concerning the name of the church; "The name of the Church of which I was a member before I came to Kirtland was called the Church of Christ . . . the church at that time was called the Church of Christ." W. W. Blair, one of the founders of the Reorganized Church says under oath: "The official name of the church between 1830 and 1834, I think they called it the Church of Christ, and some other names too. I think the name of Latter Day Saints was given after Edward Partridge came to Missouri. I believe in 1834 they had a book that was called the Book of Commandments."

Joseph Smith, president of the Reorganized Church, testified: "I do not know of any church referred to in the Book of Mormon called the Church of Jesus Christ of Latter Day Saints, or the Reorganized Church of Jesus Christ of Latter Day Saints."

Some people have contended that Nephi, Lehi and many of the prophets of God, in referring to the church in the last days, have called it the Church of the First Born, the Church of the Lamb of God, etc. and quote many, many passages in the Scriptures to sustain their idea, but they lose sight of the fact that all these lived and wrote previous to the time when the Savior returned purposely to earth to settle a dispute in regard to the name of the Church. He tells them as plain as words can make it, "You must be called after my name." And to prevent any but the proper name being applied to his Church, he tells them, ". . . Ye must take upon you the name of Christ, which is my name."

In the great day of the Lord when we shall all be called out by name, who will answer to the name, Church of Christ? . . . We have answered to it several times on earth as defendants to law suits, endeavoring to protect property belonging to the Church of Christ, but we sincerely hope that we will not be alone on that great day when members of the Church of Christ are called out. It may be thought by some that the name is not essential to the salvation of the soul of mankind, but the Lord tells the Church in the D. & C. Sec. 16: paro. 4, to call themselves by the name of Christ and tells them that if they don't answer to that name, they can have no place in the kingdom of his Father. Reader, do you want a place in that kingdom? What name do

you answer to? Christ tells them they must be called by his name if they desire to be his Church. If they be called by some man's name, then they are a man's church.

It can be proven beyond a doubt that the Lord commanded them to take the name of Christ when the Church was established in 1830, and the church was that day well pleasing in the sight of God and was called the Church of Christ. Reader, if the Church was not right in 1830 what hope have we today?

Let us all get back onto the 1830 platform in name as well as in theory.

With our own strength we naught can do,
 Destruction yawns on every side;
 He fights for us, our champion true,
 Elect of God to be our guide.
 What is his name? The Anointed One,
 The God of armies he;
 Of earth and heaven the Lord alone —
 With him on field of battle won,
 Abideth victory.

NOTICE

Elder Isaac Brockman of Independence, Missouri has been appointed General Church Recorder for the remaining portion of the Conference year, Elder J. Maynard Case, resigned.

All mail to the Recorder should be addressed to: 1208 Baker Drive, Independence, Missouri 64050

1981 AUGUST MINISTERS' CONFERENCE

The 1981 August Ministers' Conference of the Church of Christ will be held at the Temple Lot local Church in Independence, Missouri, on Wednesday, Thursday and Friday, August 19th, 20th and 21st. The first meeting will commence at 9:00 a. m. in the upper auditorium. Regular daytime meetings are for priesthood members only. Evening services are open to the general membership and public.

Wednesday evening at 7:30 p. m. the Sacrament of the Lord's Supper will be served and to be followed by prayer and testimony. Times and speakers for Thursday and Friday evenings' preaching services will be announced.

Committee reports should be submitted to the Secretary of the Council of Apostles no later than August 12h.

We have been admonished to come in an attitude of fasting and prayer - and to a much greater degree than in the past.

DIRECTORY OF OFFICERS AND COMMITTEES OF THE CHURCH OF CHRIST (TEMPLE LOT)

(Please notify Robert W. Oldham, General Church Secretary, of any corrections of addresses or other information.)

Apostle E. Leon Yates to be in charge of Missouri; in joint charge with Apostle William A. Sheldon of Tennessee, Kentucky, Virginia, West Virginia, Maryland, Delaware, Pennsylvania, New Jersey, New York, Connecticut, Rhode Island, Massachusetts, Vermont, New Hampshire, Maine, Arkansas, Mississippi, Alabama, Georgia, Florida, North Carolina, the Maritime Provinces, and the European Field; in joint charge with Apostle Don E. McIndoo of Mexico.

Rt. No. 1, Box 101B, Mack's Creek, Missouri 65786

Apostle Don W. Housknecht to be appointed in charge of Illinois, Indiana and Ohio; the provinces of Manitoba, Ontario and Quebec, Canada, east to the St. Lawrence River.

1909 East Grover's Avenue, Space 15, Phoenix Arizona 85022

Apostle Robert H. Jensen to be appointed in charge of Montana, North Dakota, South Dakota, Minnesota, Wisconsin, Michigan, Nebraska and Iowa.

2230 Clay, Bellevue, Nebraska 68005

Apostle Marvin E. Ely to be appointed in charge of Washington, Oregon, Idaho, Wyoming, Utah, Colorado, Kansas, Oklahoma, Alaska, and Western Canada, west of a line between Saskatchewan and Manitoba.

236 - 32 Road, Grand Junction, Colorado 81503

Apostle William A. Sheldon to be appointed in joint charge with Apostle E. Leon Yates of Tennessee, Kentucky, Virginia, West Virginia, Maryland, Delaware, Pennsylvania, New Jersey, New York, Connecticut, Rhode Island, Massachusetts, Vermont, New Hampshire, Maine, Arkansas, Mississippi, Alabama, Georgia, Florida, North Carolina, South Carolina, the Maritime Provinces, and the European Field.

1011 South Cottage, Independence, Missouri 64050

Apostle Don E. McIndoo to be appointed in charge of California, Nevada, Arizona, New Mexico, Texas and Louisiana; in joint charge with Apostle E. Leon Yates of Mexico.

18830 N. 30th Street, Phoenix, Arizona 85024

OTHER MISSIONARY APPOINTMENTS

Evangelist James M. Case to be appointed full time under the direction of the Council of Apostles, to be available upon request in any field, and to serve as the General Church Representative in the office.

1106 E. Gudgell, Independence, Missouri 64055

Evangelist Vicente Poot to be appointed to labor full time under the supervision of Apostle E. Leon Yates

and Don E. McIndoo in the Republic of Mexico. Quintana Roo, Mexico

Evangelist Placido Koyoc Yam to be appointed to labor full time under the supervision of Apostles E. Leon Yates and Don E. McIndoo in the Republic of Mexico. Yucatan, Mexico

COUNCIL OF BISHOPS:

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

Oren A. Caviness: Assistant to the General Church Business Manager.

Rt. No. 1, Box 67, Preston, Missouri 65732

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

Frank Fann: 1111 North 9th Street, Midlothian, Texas 76065

Alvin Harris: 3405 S. Leslie, Independence, Missouri 64055

Edward H. Podhola: 3201 Chandler, Lincoln Park, Michigan 43146

C. LeRoy Wheaton, Jr: General Church Business Manager, 412 S. Hocker, Independence, Missouri 64050

OFFICERS AND COMMITTEES:

Numbers in Parentheses () indicates the number of years to serve from the 1981 conference.

General Church Representative: Elder James M. Case, 1106 E. Gudgell, Independence, Missouri 64055

General Church Secretary: Robert W. Oldham, 12500 E. 46th Terr., Independence, Missouri 64055

General Church Recorder: James M. Case, 1106 Gudgell, Independence, Missouri 64055

General Church Chorister: Manon Lawrence, 608 E. Gregory, Kansas City, Missouri 64131

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

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Doris Ratterree, 926 S. Logan, Independence, Missouri 64050

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Ray Hunholz (1), 12919 E. 50th Terr., Independence, Missouri 64055

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Don E. McIndoo (1), 18830 N. 30th Street, Phoenix, Arizona 85024

General Church Historian: Robert H. Jensen (2), 2230 Clay, Bellevue, Nebraska 68005

Associate Historian: James M. Case (2), 1106 E. Gudgell, Independence, Missouri 64055

Harvey E. Seibel (2), E. 32nd Independence, Missouri 64052

Library Board: Harvey E. Seibel (3), 9800 E. 32nd Street, Independence, Missouri 64056

Velma Wheaton (2), 704 S. Elizabeth Road, Independence, Missouri 64056

Ron Temple (13) 20602 E. Truman Road, Independence, Missouri 64056

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Marvin E. Ely (2), Apostle, Rt. No. 4, 236 32nd Road, Grand Junction, Colorado 81503

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Don E. McIndoo (3), 18830 N. 30th Street, Phoenix, Arizona 85024

Ron Temple (3), 20602 E. Truman Road, Independence, Missouri 64056

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The 1981 Ministers' Conference (general membership) for the Church of Christ (Temple Lot) will commence Sunday, April 5, 1981. The business sessions will start at 10:00 A. M. Monday, April 6. A Solemn Assembly will be held prior to the conference, April 3 and 4, 1981.

The 1981 Minister's Conference (priesthood membership) of the Church of Christ (Temple Lot) will be held Wednesday, Thursday and Friday, August 19th, 20th and 21st at Independence, Missouri.

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