

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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No. 7

JESUS CALLS YOU O'ER THE TUMULT

(Not willing that any should perish. 2 Peter 3:9)

No appointments are required
For you to call upon the Lord.
He is always, ever present.
He can hear your every word.

So you need no reservation,
No special ritual to come near.
Regardless of your circumstance,
He lends a sympathizing ear.

Going 'round your daily duties,
He knows your doubts, sees your tears,
Is near to bless and comfort,
Share your woes, your joys, your fears.

So talk to Him where'er you are,
Be it night time or the day.
Time and place will matter not,
For He listens when you pray.

Then don't "stand on protocol."
He only bids you, "come."
Trust your loving Lord and Savior.
He alone can guide you Home.

Vida Filley

CONTENTS

We Shall Be Like Him	98	Minneapolis	106
A Choice Seer	99	A Notice and An Invitation	106
Sixty Year Old Counsel Good Today	102	Voices of the Past	107
From Whence Cometh Affliction	102	Future Expectations	107
Doomsday	103	What Are We The Church of Christ Doing?	108
Cross Roads		A Letter To The Church	110
A Testimony	104	Obituary	110
Are You Using All Your Strength?	104	The Calming Fire	110
My Task	105	Half A Mind	111
I Know Him	105	Reunion Notices	111
Church of Christ at Ava	105		

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EDITORIAL

WE SHALL BE LIKE HIM

We often feel justified in comparing ourselves to others in an attempt to judge whether or not we are sufficiently righteous. Such a thought can be derived from a statement that Jesus made in his sermon on the mount. "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." (Matt. 5:20).

Making a personal and modern application of his statement, we can easily draw a comparison between ourselves and peoples of other religions by picking out their various faults and erroneous teachings that we don't happen to have and feel justified even to a point of self-righteousness. We become right in our own eyes because they are wrong.

This kind of reasoning can make us feel rather secure until we read a little farther into the sermon and find this commandment: "Be ye therefore perfect, even as your Father in heaven is perfect." (Matt. 5:48) These words can dash to pieces all our self-justifications which we incorrestly made. It is one thing to compare ourselves to other people who are subject to sin and err as we are, and quite another thing to compare ourselves to He who has no sin and has never sinned. It seems almost impossible to be THAT perfect.

But is it? Is it possible that we can reach a state of

righteousness and holiness where we do not sin at all — where we can be totally without sin?

Would Jesus have given that commandment to a mixed group of people — not to just his disciples — if it was impossible? Would he have given that commandment if he hadn't intended for them (us) to strive to attain to that level of righteousness?

In studying and pondering the great worth of his words in his sermon on the mount, I have to conclude that he did intend that those who have heard or read those words are to seriously strive to be perfect even as our Father in heaven is perfect. He is our Standard of perfection; anything less is not good enough to be our standard.

We should be honored to have this hope of perfection extended to us. This makes us realize that we have more than a reward of happiness as our eternal reward to hope for: we also have the attainment of being in a state of perfection as is our heavenly Father.

This attainment is not something that is easily accomplished, but it is definitely possible. Also the very plan for such an attainment is given in the word of God. Many instructions and commandments are laid out before us that we might read and apply them to our lives.

This is undoubtedly the greatest of all challenges

that exists in this life. It is the overcoming of one's own sinful desires and persuasions voluntarily in compliance to the will of One that is greater. It takes a most concentrated and diligent effort to search within oneself to find the pure motivation by which a person might identify and correct his own faults and weaknesses.

If indeed we are to turn from the unrighteousness of the "scribes and Pharisees" of our time and look to God by which to be measured, we might be inclined to think that this is such a personal thing that it really doesn't involve anyone but the individual and his God. But look again to the written word; are we alone? Isn't our relationship and involvement with others included in the instructions? Most certainly. We are instructed as to how we are to act or react to our fellow man, even to the point of our forgiveness of their sins against us being a determining factor as to whether our sins be forgiven us by our heavenly Father.

Our true process of perfection, then, is adopting God's attitude towards us as being our attitude toward

others that attitude being love, mercy, patience, forgiveness, etc.

Surely, we can see that this process of perfection is not so complicated but what any of us can comprehend the basic requirement — faith and obedience to God. It requires no special skills or brain-power. It does require honesty, an honesty that overcomes all pretense and makes bare one's soul before God. In this process one is not elevated by his own abilities, but he is made keenly aware of the goodness and righteousness of God.

Let us look to the words of John and let us be renewed in his hope: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." (John 3:1-3)

R L S

"A CHOICE SEER"

Second Nephi 2:10-47

by Apostle B. C. Flint

(Editor's Note: This article is taken from Brother Flint's sermon notes. Inasmuch as there have been various viewpoints expressed on the subject of the "Choice Seer" as found in the 2nd chapter of 2nd Nephi, it was felt that his unique viewpoint would be interesting to share at this time.)

In this second chapter of Second Nephi is set forth a prophecy concerning a choice seer which the Lord was to raise up sometime in the future from the days of Joseph, the son of Jacob. The general understanding, perhaps, has been that this "Choice Seer" was Joseph Smith. But was he? A glance at what this seer is to do will, perhaps, help us to a better understanding as to whether Joseph Smith is the man or not.

I do not deem it necessary to quote this whole prophecy, as it is rather lengthy, and much of it is not of a nature to help us in our investigation.

Verse 10: "For Joseph truly testified, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins."

Verse 11: "Yea, Joseph truly said, thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins."

Verse 12: "And unto him will I give commandment, that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers."

Now, note that this choice seer is to be a choice seer, especially:

1. "Unto the fruit of my loins."
2. And he shall be raised up "out of the fruits of thy loins."
3. And he shall be highly esteemed "among the fruit of thy loins", not simply by the fruit of thy loins, but among the fruit of thy loins.
4. He is to do a work "for the fruit of thy loins" which will bring them to the knowledge of the covenants which the Lord had made with Joseph's fathers. (Especially to and for the posterity of Joseph.)

And now, in my judgment, follows one of the most important statements in this prophecy.

Verse 17: "But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my work unto the seed of thy loins."

The special importance of this verse may not be noticed, at first, but as we compare it with the coming forth of the Book of Mormon, its importance will be made plainer. But please note now that this seer is to bring forth the word of the Lord "unto the seed of thy loins."

Verse 18: "And not to the bringing forth of my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them."

Verses 36-38: "And the Lord said unto me also, I will raise up unto the fruit of thy loins; and I will make for him a spokesman. And I, behold, I will give unto him, that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it. And the words which he shall write, shall be the words which are experient in my wisdom should go forth unto the fruit of thy loins."

Joseph says that this seer is to be a choice seer unto the fruit of his loins. And the Lord said that this seer shall be raised up "out of the fruit of thy loins." Also this seer shall be esteemed highly "among the fruit of thy loins." He is to do a special work for the fruit of thy loins, his brethren." This seer was to be given power "to bring forth my word unto the seed of thy loins." He was also to be able to convince them of the word of the Lord which had already gone forth among them.

In the last verses quoted, we are told that this seer is to write something, and it is to be "the writing of the fruit of thy loins," and he is to write this "writing of the fruit of thy loins, unto the fruit of thy loins." These writings of the "fruit of thy loins" which he should write "unto the fruit of thy loins" are the words which, in the Lord's wisdom, should "go forth unto the fruit of thy loins."

I notice nothing in this whole prophecy which refers to this seer doing anything for any one else, only for the seed of Joseph, the son of Jacob. Neither do I notice where he is sent to any one else. I have been able to find nothing at all of his bringing forth the word of the Lord to any one, only to the seed of Joseph

Our Bible, though written directly to the Israelites, has affected the whole civilized world. And so the work of this seer is to affect the whole house of Israel. The thing which he does will be "unto the bringing to pass much restoration unto the house of Israel." But he is sent to Joseph's seed, and his mission is directly to them. (Read 2nd Nephi 2:47)

The last statement quoted (verses 36-38) says, emphatically, that what he wrote and brought forth unto the fruit of the loins of Joseph are the things which the Lord, in His wisdom, thought expedient should "go forth unto the fruit of thy loins." But when we come to examine the prophecies which speak of the coming forth of the Book of Mormon, which all Latter Day Saints, so

far as I know, believe was brought forth by Joseph Smith, we do not find anything like the foregoing, that is, we learn from those prophecies that the Book of Mormon is to the Lamanites, to the Jews, to the Gentiles, and, in fact, to all the nations of the earth.

I am trying to give you the simple facts, that seem especially important to me, and then leaving the reader to make his own judgment believing the book is sufficiently plain to be easily understood, when properly connected. Hence, leaving this prophecy concerning the choice seer, I shall now ask you to examine, with me, some of the prophecies concerning the coming forth of the Book of Mormon, especially some of the prophecies in the Book of Mormon itself.

As to what the Book of Mormon claims to be, and to whom it is written, let us read first its preface, or par of it.

"Wherefore, it is an abridgement of the record of the people of Nephi, and also of the Lamanites; written to the Lamanites, who are a remnant of the house of Isreal; and also to Jew and Gentile." But while it is written to the Lamanites and also to the Jews, as well as to the Gentiles, we learn from this same preface, that it is "sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God."

Regardless of what nation, or what nations it was written to, it was to come forth by way of Gentile. We might not all agree as to what "by way of Gentile" means, but other texts seem to make this plain.

1st Nephi 3:185 (p. 37): "And after thy seed shall be destroyed and dwindle in unbelief, and also the seed of thy brethren; behold, these things shall be hid upto come forth unto the Gentiles by the gift and power of the Lamb." These things were not to come forth unto the seed of Joseph, the son of Jacob, but unto the Gentiles.

In the next verse, verse 186, Nephi tells us that "in them shall be written my gospel, saith the Lamb, and my rock and my salvation."

1st Nephi 4:16 (p.44): "And now, the thing which our father meaneth concerning the grafting in of the natural branches through the fullness of the Gentiles, is, that in the latter days, when our seed shall have dwindled in unbelief, yea, for the space of many years and many generations, after the Messiah shall be manifested in body unto the children of men, then shall the fullness of the gospel of the Messiah come unto the Gentiles, and from the Gentiles unto the remnant of our seed."

The fullness of the gospel shall come unto the Gentiles and then from the Gentiles unto the Lamanites. But the Choice Seer is to have power given him "to bring forth my word unto the seed of thy loins," that is, to the seed of Joseph, who was the son of Jacob. (2nd Nephi 2:17) Note the difference.

3rd Nephi 7:28 (p. 645): "That these sayings which ye shall write, shall be kept, and shall be **manifested unto the Gentiles**, that through the fullness of the Gentiles, the remnant of their seed who will be scattered forth upon the face of the earth, because of their unbelief, **may be brought in**, or may be brought to a knowledge of me, their Redeemer."

The things which the Savior was teaching the Nephites at that time were to be **manifested unto the Gentiles** and were then to come unto the remnant of the Nephites and Lamanites through the fullness of the Gentiles.

3rd Nephi 7:31 (p. 646): "Behold because of their belief in me saith the Father, and because of the unbelief of you, O house of Israel, **in the latter day shall the truth come unto the Gentiles that the fullness of these things shall be made known unto them.**"

Verses 34-36: "And thus commandeth the Father that I should say unto you, At that day when the Gentiles shall sin against my gospel, and shall reject the fullness of my gospel, and shall be lifted up in the pride of their hearts . . . And if they shall do all these things, and shall reject the fullness of my gospel, behold, saith the Father, **I will bring the fullness of my gospel from among them; And then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them.**"

3rd Nephi 10:30 (p. 666): "Therefore give heed to my words; write the things which I have told you, and according to the times and the will of the Father, **they shall go forth unto the Gentiles.**"

3rd Nephi 9:87 (p. 662): "And behold this is the thing which I will give unto you for a sign, for verily I say unto you, that when these things which I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost, which shall be given unto you of the Father, **shall be made known unto the Gentiles.**"

Verse 89: "Verily, verily I say unto you, **When these things shall be made known unto them of the Father**, and shall come forth of the Father, **from them unto you**, for it is wisdom in the Father that they should be established in this land," etc.

Verse 91: "Therefore, when these works, and the work which shall be wrought among you hereafter, shall come forth **from the Gentiles unto your seed**, which shall dwindle in unbelief because of iniquity," etc.

Verse 98: "Therefore it shall come to pass, **that whosoever will not believe in my words**, who am Jesus Christ, whom the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said,) they shall be cut off from among my people who are of the covenant."

But of the Choice Seer it is said: "And I, behold, I will give unto him, that he shall write the writing of the fruit of thy loins, **unto the fruit of thy loins**; and the spokesman of thy loins shall declare it." (Not to the Gentiles, but "unto the fruit of thy loins.") "And the words which he shall write, shall be the words which are expedient in my wisdom **should go forth unto the fruit of thy loins.**" (2nd Nephi 2:37-38 p. 89)

2nd Nephi 12:79-81 (p. 158): "And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, **and be written unto the Gentiles**, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and **they shall carry them forth unto the remnant of our seed.** And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews.

This book, which is to be witnessed by three witnesses, is to come forth and is to be written "**unto the Gentiles,**" After it is written unto the Gentiles many people shall believe it; and they, some of the people who believe it, are to carry the words forth "**unto the remnant of our seed.**" And it is "**then**", that "**the remnant of our seed**", shall know concerning their ancestors, and also from whence they came.

And this text says that the book shall be written unto the Gentiles, and so it is. But, as we have already seen, it is to the Lamanites and to the house of Israel, also, as well as to all nations. It is to be brought forth unto the Gentiles, and is to go from them unto the Lamanites and to the Jews also. This agrees perfectly with the statement that "these things shall be made known unto them (Gentiles) of the Father, and shall come forth of the Father, from them unto you . . ." (3rd Nephi 9:89 p. 662)

Ether 5:22 (p. 747): "And it is by faith that my fathers have obtained the promise that these things should come unto their brethren **through the Gentiles.**"

When the Savior came to this earth, his gospel went to the Jews first; but, in the last days, we are told that the Lord will ". . . manifest himself unto the Gentiles, and also unto the Jews, and the last shall be first, and the first shall be last." (1st Nephi 3:199, 200 p. 38 Read verses 201 through 205)

This shows, beyond any doubt, that the writer is speaking of the latter days, when the Lord's work shall commence among the Gentiles, instead of commencing among the Jews, as it did when the Savior came to them in the flesh. The last (the Gentiles) shall then be first, and the first (the Jews) shall then be last.

3rd Nephi 12:2 (p. 671): "And these things have I written, which are a lesser part of the things which he taught the people; and I have written them to the intent that they may be brought again unto this people, **from the Gentiles**, according to the words which Jesus hath spoken."

Joseph, the son of Jacob said that the Choice Seer was to be a seer "unto the fruit of my loins." The Lord told Joseph that the seer was to be raised up "out of the fruit of thy loins." He was to be esteemed highly "among the fruit of thy loins." He was to do a work "for the fruit of thy loins, his brethren." He was to "bring forth my word unto the seed of thy loins." He was to convince them "of my word, which shall have already gone forth among them." And he was to bring forth the words which, in the Lord's wisdom, "should go forth unto the seed of thy loins."

This seer is to be mighty, and he is to be raised up among them", that is among Joseph's posterity. Surely, this does not apply to Joseph Smith, and to the work which he did. This Choice Seer is to be raised up, sometime in the future, if these prophecies are to be fulfilled.

Joseph Smith brought forth the Book of Mormon. He brought it forth among the Gentiles. It was written to the Gentiles. I is to go, sometime, from the Gentiles unto the Lamanites and Jews. But it was not brought forth unto the seed of Joseph, the son of Jacob; it was brought forth unto the Gentiles.

SIXTY YEAR OLD COUNSEL GOOD TODAY

Elder A. O. Friebe occupied the morning hour, July 22nd. It was a spiritual effort. He made an earnest appeal for unity. He did not ask that any subordinate add their ideas to the ideas of others, but pleaded for a unity on the basis of that which is written. He believed if we would apply ourselves diligently to a study of the word of God with open minds and humility of heart that the spirit of truth would lead us to a unity of understanding on important phases of the Lord's work. The brother suggested the possibility of persons being deceived and deceiving themselves, thinking they wanted the truth when they were wedded to their own ideas and determined to have their own way. He said that we must banish all evil surmising from our minds about persons who differed from us; we must be willing to listen to one another and reason together; we must have love for one another and pray for one another. The brother appreciated the need of trying to do something towards bringing about the Zion's ideals of the gospel along temporal lines, and believed the course he outlined would bring to us light that would make the way clearer as we proceeded. The speaker said that when we are living the Christ life, spiritually and temporally, the world will camp around to observe and take notes.

(An excerpt news item from "Zion's Advocate" Vol. 2, No. 3, Aug. 1, 1923. After you read this once, read it over again slowly. R. L. S.)

FROM WHENCE COMETH AFFLICTION

Affliction, from whence does it come?
Has malice wrested power from Omnipotence?
Or, has the adversary been given
Unmitigated access to cause the pain and
grief and suffering of all creation?
Or, as with Job, is it possible for him to
wreck his havoc only when allowed by
Omnipotence? his limitations and boundaries
being perpetually set by Him who
is stronger than he?
Must the great I Am stand aside, else the
prince of this world has no power to
Inflict or afflict with his temptations
and with his tortures?

Has He who set the bounds of man's habitation
(Acts 17:26,) and who numbers
The very hairs of their heads, (Matt. 10:30)
lost control over that which He
Has created, when it comes to tribulations,
distresses, illness, pain and death?
Or, does He permit the adversary of our souls
to go so far, and no further?
Does, He, himself, measure the manner and the
time, intensity and repetition of
The onslaughts of evil against us, to that, only,
which He can and does work
Together for our good? remembering
that we are but dust; (Gen. 3:19.)
Carefully and wisely apportioning
the weight of every burden,
The severity of every trial according
to His grace endowed and
The ends purposed, so that we can rest
in that no pain or grief
Reaches us by mere happenstance? Does not
He who asks His children to
Give thanks in everything, (Phil. 4:6)
involve Himself in all those things
That effect them, so that they can trust
that for each agony there is a
Resulting blessing; (here or hereafter)
that they won't be asked to suffer
Needlessly, nor too much, and that relief
will not come too late?

He doth not afflict willingly, (Lam. 3:33.)
Does He then take the very weapons
Of the enemy's rage and use them for His own,
working out of them something called
"A far more exceeding and eternal weight of
glory"?
(2 Cor. 4:17). Is all our cloud of
Affliction,, after all, the shadow of His out-
stretched hand in all encompassing

Love; measured to the pruning, purging,
purifying of each beloved child?
Has Omniscience failed, that He does not know
of that which is about to beset us?
Or foreseeing, has Omnipotence lost or has He
relinquished His power to intervene?
(save we suffer the results of our own wrong
choices and evil doings)
In what manner do we behold the greivous
things which have ever been; which are;
And which must still come to those who have
Affined themselves to Him?
From whence cometh the afflictions of these?

DOOMSDAY

The Science of Catastrophe
A Book Review

The author, Fred Warshofsky. The publisher, Reader's Digest Press. 1977.

The chapters:

1. The Great Dice Player in the Sky
2. Failed Stars and Exploding Planets
3. Worlds in Collision
4. Myth - Eyewitness to Catastrophe
5. The Doomsday People.
6. Voyage to Evolution
7. Evolution by Catastrophe
8. Into the Soup - Creation by Catastrophe
9. The Disordered Earth
10. Ice Ages: Past and Future
11. The Death of the Dinosaur, the Dodo, The Whale and Just About Everybody Else
12. The World Will End On

First advice: do not run to your nearest bookstore since the book is likely out of print, having been published in 1977. Save your money and check it out at your library.

Fred Warshofsky does a masterful job of shopping around in the market of ideas and information current at the time of his publication. He concerns himself with creation as well as evolution; as to the origin of things and furnishes an extensive bibliograhhy by chapters and an alphabetical index to terms and quoted authorities. In this respect it is much like a textbook and qualifies as non-fiction; a guide to much other pertinent literature.

The inquisitive-minded members of the Church will find much material here which bears on the creation/evolution controversy and it is not all one sided. In this exposition he does lay bare many weaknesses of the views "accepted" by the scientific community and most school textbooks. He likewise handles views held by Bible believers. Interesting to note is the tour through the primordial soup in which some have theorized the

first simple cells came to be. A simple chemical cell which does not live, but seems indistinguishable from that it surely must have happened that way all a very similar living cell is reported. This seems to satisfy the craving of some who wish to reject the creation; quite by chance, and over great reaches of time which we find hard to grasp.

The matter of the DNA genetic code is likewise explored and some of its wonders explained, with a warning about some of the genetic tinkering of some laboratories which could loose some pretty frightening stuff on the world. The hand of the Creator is wonderfully displayed in the structured code of the DNA which governs what the cells do. It is mind-boggling to realize that so many "authorities" with us to accept with a blind faith the idea that all these wonders just happened, by pure chance. The workmanship of the Great Designer is one of the best testimonies of the creation.

The author calls our attention to the fact that the scientific community is not solidly behind the idea of "graduolism" which holds that what we have now is about the way it always has been and will always be. There is too much to be found indicating that worldwide catostrophes have happened in the past and likely will happen again. Many tie in with Bible prophecy and what is predicted for our sun, now that it seems no longer to be emitting a certain kind of radiation, is already depicted in holy wrt.

One researcher has found written records of ancient Egypt commenting on the plagues at the time of Moses. Another writer is of the opinion that the destruction of a whole army besieging Jerusalem was the consequence of a near planetary miss and a tremendous electrical bolt of current at the point of nearest approach. It is thought to be one of the planets now in peaceful orbit around our sun. Continental plates drifting, colliding, and causing earthquakes add a modern note to scripture, with more and of greater severity to come. Volcanos and shifts in the world's climatic patterns with resulting floods and disastrous dry spells are items out of your daily paper, not only the book. The vast and increasing store knowledge of mankind with the inevitable alteration of his world is on top of everything else. Too much knowledge and not enough wisdom.

You will find much in the Doomsday book to inform you, to challenge you, to scare you, and cause you to look more intently for the things which God said would happen to this man-infested earth. Lift up your heads and rejoice for your salvation draweth nigh.

Forest Maley

Security depends not so much upon how much you have as upon how much you can do without. (on how little one can be content with) J. W. Krutch.

CROSS ROADS

A TESTIMONY

Several people have asked me to write down my testimony, so here it is:

At my school there is a class we can take called "Run for Life." I took it and I guess that was sort of dumb because I have asthma.

One day soon after the class had begun in September I was running around the track. I wasn't in very good shape, so it wasn't very long after I'd begun running that I started a lot of trouble breathing. My running partner asked me if I wanted to stop, but I said no. I'm the type of person who keeps pushing even after I know I should stop. It's just the way I am.

I kept on running and the pain grew worse. The carbon dioxide was building up in my lungs and choking me. As I turned the last corner, I saw that I had just about 50 feet left to where the coach was standing call-off times. It was a straight path, so I'd be all right. Using my last ounce of energy I began to sprint. When I did, everything went black. I kept on running though. I had come this far, I wasn't going to quit now. I heard the coach call out my time and I stumbled off into the grass. I still couldn't see anything and pain in my chest was terrible. I fell to the ground and while I was laying there I died.

I felt myself rise up from my body so I could see down on everybody. There was no pain and I wasn't hot and sweaty like I should have been.

I looked up to my right and saw a bright light. I can't describe just how it was; that's impossible. The light wasn't like the sun because it didn't hurt my eyes. It was unlike anything I'd seen before.

I looked back down on the ground at my body. My lips and fingertips were blue. My gym class was standing around, but they were real calm, not hysterical like most people would be. My running partner sat next to my body holding my hand and saying over and over again, "Carrie, can you hear me?" I didn't want to go back down. It was so peaceful where I was. Then I felt a gentle hand on my shoulder that led me back down to my body. I knew I had to go back, but I still didn't want to.

As I lay there I heard my friend say desperately one more time, "Carrie, can you hear me? I opened my eyes and slowly started to breathe normally again. All the pain was gone, but when the realization of what had happened hit me, I was really shaken up.

I don't know why God did this to me. People have

told me, "God has a purpose for you, I guess." I don't guess, I know. God has a purpose for every one of us. That's why he put us here. So I don't think I should be treated any differently than anyone else.

Since this has happened, even before I told anyone, people that I didn't even know cared would just walk up to me and give me a hug. I didn't tell anyone for a long time because I didn't know how. I love every one of you.

Submitted by: Carrie Hedrick

ARE YOU USING ALL YOUR STRENGTH

One day a small boy tried to lift a heavy stone, but couldn't budge it. His father, watching, finally said, "Are you sure you're using all your strength?" "Yes, I am!", the boy cried. "No, you're not," said the father. "You haven't asked me to help you."

Sometimes we are so much like this small boy; we try and try to pick up our burdens, but they're too heavy for us. We try to overcome many hard temptations, but we fall. It seems like we try every way we can think of before we realize we have forgotten to ask the Lord.

The Lord is always waiting to see if we will ask him for help, just waiting to help us if only we'll admit we can't make it on our own. Let's recall the words Christ spoke in Matthew 11:28-30: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Now let's turn to I Corinthians 10:13: "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

There is no burden too heavy and temptation too strong but God will see you through. Are you using all your strength? Ask the Father; He'll help you.

Joel Yates

Keep the telephone of your mind forever transmitting thoughts of love, purity, peace and joy, then when selfishness, fear and hate try to call you up they will always get the busy signal. After a while they will forget your number.

MY TASK

Master where shall I work today?
 And my love flowed warm and strong.
 And He pointed out a tiny plot
 And said tend that for me.
 But I answered quickly, oh no not there,
 Not anyone could see
 No matter how well my task was done;
 Not that little place for me.
 And His voice when He spoke, it was not stern
 But He answered me tenderly,
 Little one, search that heart of thine,
 Are you working for them or me?
 Nazareth was just a little place,
 And so was Gallilee.

Author Unknown

CHURCH OF CHRIST

at Ava

The Ava reporter is so far behind on Ava news that she never will get caught up.

'Way back in March, Marvin and Edith Case visited. Marvin's sermon that Sunday had to do with "A new commandment I give unto you; Love one another as I have loved you." And "Feed my sheep."

The Ava group has outposts, maybe even forts, in various states In the past three months several of these members have visited home. Pam and Larry Jenkins have visited a few times from Arkansas. Joe and Sue Smith were in Ava on their way from Georgia to Idaho. Georgia Tate brought her mother home from Phoenix. The Rileys, Deewalls and Engles from Oklahoma have visited home folks. Jewell and Christy Beem, and John and Gerry Erter and their family also were here to visit Jewell and Gerry's parents after they returned from Florida. Lula Tabor was a frequent visitor when her work allowed it.

Tony and Louise Grzincic were here in April. The key words of Tony's sermon probably were - our commitments, His commandments and promises.

On May 15th, when Roland and June Sarratt and Eric were down, we had our first meeting in our new building. Roland's sermon was of joy: the things that bring it to those on earth and the things that cause joy in heaven. It was a surprise to think that we might be able to cause joy in heaven.

Our pastor Brother Arthur Smith, brought several sermons or scripture lessons. His sermon in March was of our reasonable service. "Ye are the children of light. Walk as children of light." On April 10, he spoke of the last days. "Perilous times shall come." and "I will pour out my spirit upon all flesh."

In the past three months there have been several times when we have not had meetings at Ava. The Sunday with the happiest reason was the one of the Rally at Houston. Of course that will be reported by Houston's reporter, but there was one scene I would like to tell about. Some times everything just comes together right to make a picture you'd like to remember forever.

The occasion was the blessing of Trevor Austin Stancil. Brother Yates sat in a chair beside the pulpit. (It wouldn't be at all surprising to find that Jesus sat down to bless the children who came to him.) The parents handed the baby to Brother Bob Oldham, who knelt facing Brother Yates. Somehow it worked out that Bob cradled the baby in one arm and supported him with both hands. It seemed so right that the baby should be so surrounded with his earthly security and love while the Elders asked God that He also surround him with His blessings and love.

Ella Engle - reporter

I KNOW HIM

What wonderous blessings overflow
 When we can truly say I know.
 I know in whom I have believed.
 I know the One I have received.
 I know His blood avails for me.
 I know that I was blind but see.
 I know that my Redeemer lives.
 I know the gift He freely gives.
 I know He's my unfailing friend.
 I know He'll keep me to the end.
 I know He's coming in the sky.
 I know the time is drawing nigh.

Selected -
Quiet Hour Echoes.

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 "CROSS ROADS" is a publication of the "Young People's Christian League" of the Church of Christ (Temple Lot). Contributions of written material are solicited from all young people throughout the church.

- Editors: Harvey Seibel
- Michelle Brockman
- Nancy Case
- Leader: Larry Sarratt
- Asst. Leader: Bobby Hedrick
- Secretary: Cynthia Bruner
- Treasurer: Carrie Hedrick
- Reporter, Recorder: Kim Oldham
- Parliamentarian: Kim Oldham

MINNEAPOLIS

The month of May has been long and troubled for us, for the entire membership has felt overshadowed by our Sister Elizabeth Maley's illness which has extended through the Springtime months.

On Friday, May 27, Elizabeth was taken to the hospital. The ensuing days have been a blur of pain, and easing of pain through administration and medication. On June 2 as Brother Tom drove to the hospital he asked the Lord to "get Tissie out of her deep trouble." When he arrived at the hospital the nurses met him with the information that she had stopped breathing. One nurse exclaimed, "Praise The Lord!" Faith in our Father's loving care does not go unnoticed. Those who must deal closely with life and death recognize the Lord's Own and rejoice when He releases them from pain, and takes them Home.

Funeral services were held on Monday, June 6 at 2 p. m. But our beloved Sister will live on in many hearts as a Gentlewoman of the highest order. Her example of excellence and right has been a fine influence through the years. Her husband lists her special gifts as "Making friends, keeping house, feeding people, and saving money" — We will add, "for the purpose of helping others." Elizabeth's acquaintance with severe hardships made her tender hearted, and quick to offer help to any in need. Heart and home have been open to all who come. Her church attendance record, of only four absences, before illnesses began to take their toll, must surely have won her a cortege of angel escort into heavenly portals! The forwarding of the gospel was her greatest concern.

Perhaps you have heard her testimony of getting her little coat and slipping out to sit on the front row to listen in rapt attention to a minister who held meetings. Such was her love of hearing about Jesus, when she was a little girl. Her testimonies given in her inimitable English speech will be treasured in memory. A young neighbor who came to offer his condolences to Tom, said he would remember always words of advice and comfort Tissie had given him at a troubled time in his life. She had told him, "Life's good fortune sometimes comes wrapped in a dirty shirt." He had found her words to be true; had found his good fortune; and Tissie was first to rejoice with him.

Some, especially those who have tiny hands among your family members, might like to copy a special message sent to Sister Maley early in her illness, The Gloria and Gary Bentsons and children, Robert, Lynn, & baby Carmen sent neatly outlined and cut out of paper hands with instructions for Tom to hold each hand for "Tissie" to shake hands, for they had missed her warm handclasp at church. The graduated sizes of Bentson hands held emotional appeal and love for both Tissie and Tom. Special! Also special, among many messages received, were one each week from Brother Ed Linton, who lives at a distance. On the card received after Sister Tissie

had been called home, Brother Ed had written, "A new calf today, Tissie! May you be as happy as he is." Already his sweet wish had been granted!

Sister Annis Spargo, Elizabeth's daughter-in-law, came on Sunday, May 29, and sat with her at the hospital through two nights. We've learned that upon her return home to Bemidji, Sister Annie took to her bed with flu. Sister Katy (Maley) Moyer came also on Sunday, from Independence, Missouri, to help out in the home. Sister Ruth Gill, friend exemplar, has been another right hand for Sister Tissie and Brother Tom.

Elder Forest Maley and Priest John Gill have kept church services going. Tom met with us for our "Fifth Sunday" meeting and dinner. Sister Mary Johnston from Lamoni, Iowa, was a visitor for the day and for a few days with Sister Gill. Carole Nelson and her beautiful children met with us during the month of May also.

The intermediate class (Ronnie Gill, Xe Vang, Isaac Ferrier, and Lee Lee) gave scripture recitations which they had memorized, and sang "Pass It On". Brother Enoch Gould provided amplification system, and he and Sister Nana Gill provided guitar accompaniment. Other music being prepared for use "at the Fair" was shared with us also. Our folk are planning a doubled effort to reach the "hungering and thirsting" the first week of August at the Dakota County Fair through direct conversation, and through music and mini-sermons from the bandstand. Though few in number, God-given talent is abundant! Pray with us, please, that the seed planted through the Fair efforts may be fertile; and that God will give the increase.

Have a blessed summer. Remember to ask God's blessings upon our Pastor through coming days, and for the young families working at representing the church at the Fair; and for the arrival scheduled for late July of a new member of the Leah and Doug Ferrier family.

A NOTICE

and

AN INVITATION

The Ava group is now meeting in their new building near Ava. They would like to invite any of their brothers and sisters who are in the area to stop by on a Sunday and meet with them.

As you drive by Ava, here is 4-way stop where highways 5 and 14 cross. Turn west on 14 at this stop. After about 1/10th of a mile on 14, (immediately past the motel) take the Airport Road going uphill on your right. The church is a green building on the right side of the road. (It's nice for a church to be on the right.)

Y'all come and see us when you can.

VOICES OF THE PAST

From time to time testimonies of former years and peoples come to mind, or pieces of some ancestor's collections surface and it is thought that many of these bear repeating for the simple reason that many, if not most, of today's generation have neither heard nor read them. With this in mind we will present under this title, on occasion, just such voices out of the past that they might testify again altogether to the thanksgiving, praise and glory of God, and to the benefit of an increase of faith and trust in the minds and hearts of us today as we are made aware of His unchanging and unchangable love and power manifest toward us and in our behalf. If you know of any such testimony we invite you to contribute to this presentation by sending such to your Editorial staff.

A Testimony of a Deceased Sister

The year was in the early 1920's. The place amid the pine forests of northern Minnesota. The circumstances, a young lady teaching in a rural village school, boarding herself in a lean-to cabin at the school, some five miles from her parents home. When weather permitted she spent weekends at home traveling between the two places by the most common mode of transportation used in those years, on foot.

It was late fall or early winter, and on this occasion she was a little late on the Sunday afternoon getting started back to the school. The sky was clouded; a light snow was sifting down and it would be dark some time before she would reach her destination. At home an anxious Mother was praying, as the dark settled. The oldest brother, busy at the evening farm chores, heard the wolves howl, and thinking of that slip of a girl alone on the road that was not much more than a double track trail winding through the timber, also was praying. The girl heard the wolves too; at a distance at first, then closer and eventually became vividly aware that in the shadows of the forest they were pacing her progress. She too was praying.

And then, there trotted up along side her, coming from she knew not where, a large and friendly dog. She could tell that the wolves were still there, but had dropped back a bit. Then they circled, and the dog circled also. Then they recircled, and the dog faithfully circled and recircled always placing himself between her and the wolf pack.

The snow had increased, and by the time she reached her cabin at the school the ground was covered with a fresh skiff of untracked snow. The dog had stayed right with her as she stepped up on to the little porch at her doorstep. She went in, and lit a lamp, and it being her thought to feed the dog, she found something to give him and opened the door, but the dog was gone. From the light of the doorway, she could see her own footprints, and his coming up to and on the step in that fresh fallen snow . . . but there were no tracks leaving.

A Second Testimony

This same young lady and her sister, whether the same school year or another, the younger sister spending part, at least, of the winter with the teacher in her cabin had the following experience of the Lord's intervention for their safety. It was a night of blizzard conditions, howling winds and blinding snow. As they were about to prepare for bed, they heard as some one calling, again and again. Knowing well the disaster of being lost at night in a sub-zero Minnesota blizzard, they felt they had to attempt to give aid by going out with a light and calling in return. So wrapping themselves warmly they lit their little kerosene lantern and opened the door to go out. But . . . before they could step outside a great gust of wind swirled about, blew the light out and slammed the door with a bang. And then . . . in the lull of silence which often follows just such a gust of wind, they heard the call again, closer now, and recognized it for what it really was, the cry of a prowling lynx.

They quickly bolted the door, thanking and praising God that he had warned and prevented them from going out defenceless into the face of danger.

FUTURE EXPECTATIONS

By

HARVEY E. SEIBEL

A few days ago while sitting in a prayer meeting I began to reflect a little on the past, especially since our removal to Independence. Then I realized, that while it seems but a short time, we had been here 17 years. I felt some sense of amazement for while 1966 does not seem that far in the past, but only another yesterday recently passed, yet much water has gone under the bridge in that time.

Then I began thinking about the future. I thought, if the past 17 years have flown so quickly, where will we be in another 17? The year 2000 I exclaim mentally. What a completely sobering thought. One truly hard to believe.

While 1966 seems fairly recent, the year 2000 had always seemed remote to our day. Now suddenly it looms just around the corner.

Next I began thinking of the implications which the nearness of that time portend for us. The truth is, our present era is rushing mightily to its close and the question we may ask ourselves is, are we ready for those tremendous events which are certainly to overtake us?

Our forefathers of this great latter day work looked earnestly forward with eye of faith for the realization of their hopes of Zion. But these saw it not, even as Abraham looked for a city whose builder and maker was God. And so one generation after another have passed away, they, having not seen the things which they had beheld through faith.

But now the time is upon us whether we are ready

or not and whether we are still looking forward with the same degree of faith as our forefathers did or not. It is time to awaken to our situation and the part we all must play in the closing drama of this world.

Consider, as I did, the magnitude of what we must now face and be a part of in the time before us. For example:

1. The battle of armageddon with the kings of the east.
2. The great war with Gog the northern army.
3. The battle of armageddon with the kings of the east.
4. The fall and rise of Jerusalem.
5. The time of Jacob's trouble and his deliverance.
6. The image of the beast, his mark and the resultant economic persecution.
7. The rising of Jacob as a lion among sheep to pull down Gentile wickedness.
8. The destruction of the wicked.
9. The protection and deliverance of the righteous.
10. The testimony of the marred servant to the kings of the earth.
11. The calling and work of the few servants to prune the vineyard for the last time.
12. The preaching of the true gospel to every nation, kindred, tongue and people.
13. The testimony of the two witnesses, their death resurrection.
14. The redemption of Zion and Jerusalem.
15. The construction of the city of Zion, the New Jerusalem where Independence now stands.
16. The heavenly signs and the return of Jesus Christ.
17. The day of the Lord.
18. The gathering of Israel and Judah to the lands of their inheritance.
19. The first resurrection.
20. The commencement of the thousand years of peace.
21. The consummation and fulfillment of all prophecies up to and including the beginning of the millennial reign of Christ.

It seems scarcely believable that within 20 years the story will have been told. It will be over finished.

While the scoffers of our day are willingly ignorant of past judgments, namely the flood, so are they of future judgments. But we are not of them for we scoff not, or as Paul says, we are of the day, not of the night that that day should overtake us as a thief. But what if we are asleep? how then can we keep watch? And if we are not keeping watch, shall not the day overtake us as a thief?

While it is evident that sleep for the time has overtaken us let us pray that we may be found among the wise who took oil in their vessels. It is also evident that some will be watching and not be altogether oblivious to the signs about them. Else who are the watchmen who are to give warning? And how shall the midnight cry go forth?

The admonition to us is "take heed to yourselves,

lest at any time your heart be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that come to pass, and to stand before the Son of man" (Luke 21:34-36). And "watch therefore: for ye know not what hour your Lord doth come" (Matthew 24:42).

But if we don't watch, his word to us is, "But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh (Matthew 24:43-44). Again, "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch" (Mark 13:35-37).

Let us therefore not be found sleeping or the kindred evil of thinking the Lord delayeth his coming and so begin to indulge our sinful inclinations. But rather learn from the following admonition to the wise as found in Matthew 24:45-51.

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But and if that evil servant say in his heart, My lord delayeth his coming; And shall begin to smite his fellowservants, and to eat and drink with the drunken; The lord of the servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

"Therefore let us not sleep, as do others; but let us watch and be sober" (Thessalonians 5:6).

WHAT ARE WE THE CHURCH OF CHRIST DOING?

When I read and hear what other churches and charitable organizations such as the Samaritan Purse and the David Livingston foundation are doing to help the needy and the suffering peoples of the world, as well as trying to bring people to Christ, I wonder what we of the Church of Christ are doing. Do we have any real outreach program to the hungry and destitute of our own country much less to those of other countries where the need is greatest?

As professed disciples of our loving Lord, what are we as a people, as persons doing to bring that love and it's blessings into the lives of suffering humanity?

Has not God said, "Is this not the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" (Isaiah 58:6-7). And in Jacob's teaching, "Think of your brethren, like unto yourselves, and be familiar with all, and free with your substance, that they may be rich like unto you. But before ye seek for riches, seek ye for the kingdom of God. And after ye have obtained a hope in Christ, ye shall obtain riches, if ye seek them; and ye will seek them for the intent of doing good; to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted." (Jacob 2:22-24)

And once more those timeless admonitions of King Benjamin, "And also, ye yourselves, will succor those that stand in need of your succor; ye will administer of your substance unto him that standeth in need; And ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish. Perhaps thou shalt say, the man has brought upon himself his misery; therefore I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance, that he may not suffer, for his punishments are just. But I say unto you, O man, whosoever doeth this, the same hath great cause to repent; and except he repent of that which he hath done, he perisheth for ever, and hath no interest in the kingdom of God. For behold are we not all beggars? Do we not all depend on the same being, even God, for all the substance which we have; for both food, and raiment, and for gold, and for silver, and for all the riches that we have of every kind? And behold, even at this time, ye have been calling on his name, and begging for a remission of your sins. And has he suffered that ye have begged in vain? Nay; he has poured out his Spirit upon you, and has caused that your hearts should be filled with joy, and has caused that your mouths should be stopped, that ye could not find utterance, so exceeding great was your joy. And now, if God, who has created you, on whom you are dependant for your lives, and for all that ye have and are, doth grant unto you whatsoever ye ask that is right, in faith, believing that ye shall receive, O then, how had ye ought to impart of your substance that ye have, one to another. And if ye judge the man who putteth up his petition to you for your substance, that he perish not, and condemn him, how much more just will be your condemnation, for withholding your substance, which doth not belong to you, but to God, to whom also, your life belongeth; And yet ye put up no petition, nor repent of the thing which thou hast done. I say unto you, woe be unto that man, for his substance shall perish with him; and now I say these things unto those who are rich, as to pertaining to the things of this world. And again, I say unto the poor, ye who have not and yet have sufficient, that ye remain

from day to day; I mean all you who deny the beggar, because ye have not; I would that ye say in your hearts, that I give not because I have not; but if I had, I would give. And now, if ye say this in your hearts, ye remain guiltless, otherwise ye are condemned, and your condemnation is just; for ye covet that which ye have not received. And now, for the sake of these things which I have spoken unto you; that is, for the sake of retaining a remission of your sins from day to day, that ye may walk guiltless before God, I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick, and administering to their relief, both spiritually and temporally, according to their wants. And see that all things are done in wisdom and order; for it is not requisite that a man should run faster than he has strength." (Mosiah 2:28-44)

I repeat, in view of these things what are we the peoples of the Church of Christ doing for the poor, the hungry and helpless of the nation and the world?

Submitted by
Stella Winegar

Dear Readers:

Any information on the whereabouts or address of the people whose names are listed below, with their last known address, will be greatly appreciated. Please send information to; Elder Isaac Brockman, 1208 Baker Dr., Independence, Mo., 64050. Since I am the General Church Recorder, I solicit your help in any way.

In Gospel Bonds,
Isaac Brockman

Mathew Moroni Anderson Minneapolis, Mn.	Darley Arnold Independence, Mo.
Olive Eleanor Bailes Prescott, Wash.	Mary A. Arnold Independence, Mo.
Alma Mable Ballard Myra, West Va.	Virginia Florence Ballard Myra, West Va.
Nora Elen Ballard Myra, West Va.	Lewis Manly Ballard Lamoni, Ia.
Carol Jean Ballard 1812 10th St. Wyndotte, Mi.	Max Henry Ball 17111 Fort St. Riverview, Mi.
Elberta Kemler Bailey 1429 W. Walnut Independence, Mo.	Peggy Fern Ball 17111 Fort St. Riverview, Mi.

"Hearken to me, ye that follow after righteousness, ye that seek the Lord: Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." (Isaiah 51:1)

A LETTER TO THE CHURCH

Greetings.

My heartfelt thanks to our Lord Jesus Christ who has stretched forth his arm of mercy and restored the gospel in its fullness through the visitation of angels, visions, and abundant revelations and has committed the ordinances to servants by which we receive an entrance into his family on earth and partake of the powers of the world to come through the Holy Ghost given through the fulfillment of the everlasting promise of our Lord and received by each of us when we are born into his kingdom.

This fellowship of love gives me joy unspeakable and hope everlasting for each and all of you while we wait on the sure promises of life everlasting.

Among the richest of our Lord's gifts is the emblems of his broken body and spilled blood which he bestowed by his own hands before they were pierced when he gave his life for you and me and afterwards during his visitations to those he found worthy, and our Savior fulfilled his promise to give power to Servants to break bread and administer wine that they may partake of his death in remembrance by these emblems and be lifted up by the same power of Almighty God that lifted up our Lord and Savior Jesus Christ who gave His life on the cross.

There have been occasions when these emblems have been offered by the Servants of Jesus Christ when baptized members have refused to partake and given as a reason for refusal spiritual unrest or an objection to the content of the substance of the emblem of the blood or the emblem of the Lord's body. As a Servant of Jesus Christ I humbly testify to each and every soul to whom I have ever served the emblems, (and I feel I speak for my fellow servants) that we are constrained by the Holy Ghost to take full responsibility for these emblems we serve and if sin is committed in any way it is our responsibility and will be required at our hands when we stand before God at the last day and give account of this ministry entrusted to us here on earth.

Therefore, I admonish all who as members of the Church of Christ, have entered into the waters of baptism and had hands laid on us for the receiving of the gift of the Holy Ghost, when we are offered the emblems of the broken body and spilled blood of our risen Lord and Savior Jesus Christ, that we do not refuse to partake but that we give heed to the words of our Lord as recorded by the beloved Disciple John who testifies that if we do not partake there is no life in us, (John 6:53).

I submit these thoughts in the spirit of love and fear of our Lord that if I do not testify of these things while I live and minister the ordinances of Jesus Christ, the blood of some of my beloved brothers and sisters would be required at my hands at the last day.

Loren D. Bryant

OBITUARY

Sister Elizabeth Maley

Elizabeth Waddington was born February 13, 1888 in Wigan, England, the youngest of five children of John and Mary Waddington. She returned to Him who gave her life, on June 2, 1983 at 9 a. m.

On April 25, 1908 Elizabeth was united in marriage to James Spargo. To this union were born two sons, James and Stanley Spargo. Preceding World War I (about 1913) Elizabeth brought her infant sons and came (in the steerage of the boat) to make their home in Minneapolis with her husband, James Spargo, who had come ahead and was working for the railroad. Death claimed her husband in 1932.

Elizabeth came to the Minneapolis Church of Christ fifty-seven years ago, in 1926, when the branch was organized. On March 4, 1938 Elizabeth and Thomas Stanley Maley were united in marriage. For forty-five years Elizabeth and Thomas have been a steadfast team, steady and unshakeable in their faith and responsibility to God. For many years meetings were held in their home.

Elizabeth's sisters and brother all preceded her in death; also both sons, Stanley and James. She is survived by her husband, Thomas Maley, daughter-in-law, Annis Spargo who is the widow of James Spargo; three grandchildren, Dr. Carole Anne Pierskalla, James Spargo, and Christine DeLaCruz; seven great grandchildren; and one great-great grandchild; neices and nephews in England; and unnumbered friends.

Funeral services were held at 2:00 p. m. on Monday, June 6, at the Billman-Hunt Funeral Home in Minneapolis. Soloist, Jon Gould. Pallbearers: LeRoy May, DeNorris Ewing, Forest Maley, and Johnny Gill. Song selections, "Amazing Grace," "Land of Sunshine," "There's A Land Immortal".

THE CALMING FIRE

Oh Lord my soul did swell and sing with joy
to know of God and King,

Of friend in love of Truth Divine, that right
is might and mercy.

Amidst wild fear I hear, "My child, be still."

I thank thee, Lord - please guide me, hold down
my ire 'til within my
trembling spirit, again I

Feel the Fire lift me up and shout thy praise,
with eyes still wet and
weary of unkind hearts,

Shine anew with Joy and Gladness.

M. Gill

HALF A MIND?

There is a remark that we hear quite often, it is, "I have half a mind to." . . . do something or other. What does one ever accomplish with only half a mind to? To what is the other half giving it's allegiance? or is it just undecided? Is this the reason behind the present seeming lethargy in the church, that too many of us became disciples of Jesus with only half a mind to? In the words of Thomas Kelly, to be a real Christian one must be a **decided** Christian; it takes decision to love the Lord with **all** the heart, might, **mind** and strength.

MISSOURI REUNION

- Date:** Friday, Saturday & Sunday, August 12-13-14, 1983. First meeting to begin at 9:00 A. M. August 12.
- Place:** Warrensburg, Missouri at East Hudson Conference Ctr.
- Location:** East Anderson St., east off Hwy. 13 in Warrensburg.
- Lodging:** Rooms are \$14.00 for a single room & \$20.00 for a double room per night. Pay as you enter linens are furnished.
- Food:** Meals will be furnished, desserts included, donations will be accepted from those who dine with us. We would like to know approximately how many plan on attending so the menu can be prepared. Please notify Jeanette Cunningham, Rt. 5, Warrensburg, Mo. 64093. There is plenty of room for all; arrangements can be made for disabled if we know ahead of time. Let us all try to attend, worship and associate together to make this the best Missouri Reunion ever.

PHOENIX REUNION NOTICE

The 1983 Phoenix Reunion will be held November 25, 26 and 27 at the Phoenix Local Church, Phoenix, Arizona. Any one able to come may contact: Jay Moser, pastor, 4062 E. Danbury, Phoenix, Az. 85032, phone 602-971-6697, or Tom Karas, assistant pastor, 14441 N. 36 Pl., Phoenix, Az. 85032, phone 602-867-9506.

Come and join in worship and fellowship with your brothers and sisters in Christ. It is also a time to grow spiritually and grow in the love and unity of our Lord and Savior Jesus Christ. It is our hope that you will each attend.

In Gospel Bonds, Elder Jay Moser.

NORTHERN MICHIGAN CAMPOUT

The 1983 Northern Michigan Campout will be held the third weekend of July (July 16-17, 1983) at the home of Jay and Evelyn Lee, near Marion, Michigan. So pack up your campers, trailers, tents, or whatever, and head for the North and a weekend of fun and spiritual enrichment.

Refer any questions about the campout to:

Jay Lee
Rt. No. 1
Marion, Michigan 49665
Phone: 616/743-6617

M E S S I A H '83

OZARK CAMP MEETING

AT

PINEVILLE, MISSOURI

JULY 9th. and 10th.

1st Meeting 2 P. M. Saturday 9th.

Subject: Praise by the Believers.

Elder Don Hitt

Saturday Evening Sundown Camp Fire Weiner Roast. Music Featuring Al and Joy Leighton-Floyd. The Bruner Family, Michael Hitt and Tom Casey (During this service there will be opportunity for others to contribute as the Holy Spirit moves.)

Sunday: Following Breakfast

Prayer-Thanksgiving-Praise and Worship.

Followed By

Subject: Rapture or Restoration.

Howard Leighton-Floyd

11:00 A. M.

Subject: Forgiveness.

Elder Al Leighton-Floyd

Followed By Lunch.

The afternoon will given to fellowship, and recreation, swimming, boating etc.

(All services will commence and end with a period of Praise. "The meetings will be conducted, after the manner of the workings of the Spirit, and by the power of the Holy Ghost." Therefore, there may be adjustments in this schedule.)

This is a Camp Meeting so everyone should bring their own camping equipment, and eating utensils, etc.

You are invited. Kindly notify us if you are coming and how many. Thank you.

Elder Howard Leighton-Floyd (Pastor)

Church of Christ (Temple Lot)

Anderson, Mo. Local. 64831

Phone: 417-223-4631

CHURCH OF CHRIST CONFERENCES

The 1984 Minister's Conference (general membership) for the Church of Christ (Temple Lot) will commence Sunday, April 4, 1984. The business sessions will start at 9:00 A. M. Monday, April 4. A Solemn Assembly will be held prior to the conference, April 1 and 2, 1983.

The 1983 Ministers' Conference (priesthood membership) of the Church of Christ (Temple Lot) will be held Sunday, April 5, 1984. The business sessions will start at 9:00 A. M. Monday, April 5. A Solemn Assembly will be held prior to the conference, April 1 and 2, 1984.

WRITTEN MATERIAL FOR "ZION'S ADVOCATE"

Articles, sermons, poems, news items, letters, notices, etc. which are appropriate to be printed in this paper are requested by the editorial staff. If possible they should be typewritten on one side of sheet only, double spaced and grammatically corrected. If this is not possible, please send your material anyway. Send all material to one of the members of the editorial staff or to the general church (see title page). The deadline for each month is the 7th of the previous month.

CHURCH OF CHRIST PUBLICATIONS

Send all orders to: Church of Christ (Temple Lot)
P. O. Box 472, Independence, Missouri 64051-0472

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AUDIO VISUAL MATERIALS

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

"Mexico, Land of Contrast" — A 50 minute slide program with taped narration about how archeology supports the Book of Mormon.
"Out of the Dust" — A 55 minute slide program with taped narration about the story told within the Book of Mormon.

"A Lamp Unto My Feet" — A 35 minute slide program with taped narration about the story within the Book of Mormon (directed toward Indian viewers).

"Light at Evening" — A 35 minute slide program with taped narration about the bringing forth of the Book of Mormon and the Restoration of the Church of Christ.

"The Return" — A 12 minute slide program with taped narration about the return of the members of the Church of Christ to the "land of Zion" in 1867.

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

Send all orders to the Office Secretary, Church of Christ (Temple Lot), P. O. Box 472, Independence, Mo. 64051. Slide projectors and tape players are not provided.

We also provide a Sermon-by-tape service. There is no charge for the issuing of a cassette tape on a loan basis. Write to the AVVAA Committee, Church of Christ, 2929 E. Siesta Lane, Phoenix, Arizona 85024.

SUNDAY SCHOOL SUPPLIES

Send all orders to: General Sunday School Association Treasurer, Church of Christ (Temple Lot), P. O. Box 472, Independence, Missouri 64051-0472. Price Each

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(No charge for single box to a Local Sunday School)