

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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IN THE VALLEYS I GROW

Sometimes life seems hard to bear,
Full of sorrow, trouble and woe.
It's then I have to remember
That it's in the valleys I grow.

If I always stayed on the mountaintop
And never experienced pain,
I would never appreciate God's love
And would be living in vain.

I have so much to learn
And my growth is very slow,
Sometimes I need the mountaintops,
But it's in the valleys I grow.

I do not always understand
Why things happen as they do,
But I am very sure of one thing.
My Lord will see me through.

My little valleys are nothing
When I picture Christ on the cross
He went through the valley of death;
His victory was Satan's loss.

Forgive me Lord, for complaining
When I'm feeling so very low.
Just give me a gentle reminder
That it's in the valleys I grow.

Continue to strengthen me, Lord
And use my life each day,
To share your love with others
And help them find their way.

Thank you for valleys, Lord
For this one thing I know,
The mountaintops are glorious,
But it's in the valleys I grow!

—Contributed by Gretchen Tarbell

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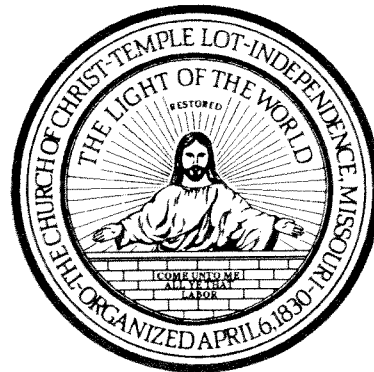
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Word Processors/Computers: We can utilize text files on IBM or compatible computer floppy disk of any size or format and nearly any word processor. If you have this capability, it is a big help to our process.

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ZION'S ADVOCATE IS...

To promote Jesus Christ as our only Saviour;
 To promote His Teachings & His Church, the Church of Christ;
 To be a voice of warning to His people; to be Zion's advocate.

A Modern Parable

By Elder Jim Case

Jesus taught those that thronged Him by posing parables for them to consider and learn life lessons thereby. Some, such as the parable of the talents, have aspects to them not so pleasant to our minds. The idea of usury is distasteful to me. The Master's servants doubled their talents (money), except the last. He was considered an unprofitable servant.

Recently a song kept going through my mind and it began to disturb me, in part because I was mentally preparing for a sermon. The song continued after I asked God to take it away. I thought to myself, "Okay, what is to be learned from this song?" A parable from our social era took form in my mind. I'll call the song *The Gambler*, and I'm told Kenny Rogers sings it. Here are excerpts from the song: "You've got

to know when to hold 'em or to fold 'em. You've got to know what to throw away and what to keep. You've got to know what their cards are by the way they hold their eyes. You've got to know when to walk away and when to run. Never count your money at the table, there'll be time enough when the dealing's done, every hand's a winner and every hand's a loser." I'm not a card player myself so I had to ask what some of the terms meant. But I was given this thought. The cards represent human attributes both good and bad; and opportunities pleasant and dismal (Eph. 5 and Matt. 5).

Job is an example from scripture who had the unique experience of being dealt at least three different hands in his lifetime. Well off, because of God's blessings; destitute, because of Satan's opportu-

The next time a song or phrase will not stop going through your mind consider what parable of life might be drawn from it.

nity to tempt him; and then God blessing him with double his former wealth. Even in the depth of Job's despair he played the only ace left in his hand, "humility." He said, naked I came into the world and naked I'll go out. I had nothing at birth and can take nothing out of this world. He was willing to submit to God's will. His friends were telling him he was a sinner, etc., but Job was not swayed from his conviction to remain submissive to

God. He recognized what kind of cards his friends held and maintained a better "hand." Perhaps Job was about to fold 'em. However, he held the trump card humility, and that alone gave him a winning hand. There are cards to throw away. You know what they are: those temptations, and mind sets, such as greed, lust, hate, anger, mischief, etc. There are also cards to keep: Love, Joy, Peace, Long Suffering, Gentleness, Kindness, Goodness. I Tim 6:4-11 gives us a list of things to flee or run from. Envy, strife, railings, evil surmising, perverse disputations, corrupt minds, destitute of the truth, love of money, foolish and heartfelt lusts.

It is true that it can be difficult to know what cards another person holds; after all, the scriptures say Satan can appear as an angel of light (II N 6:21-24). There is a way to judge a person's true intent however. Are they encouraging you to do good, to love God and to serve Him? Or are they enticing you to do things you would not be pleased for others to know about. Do they entice you to sin (Moroni 7:5-18)?

The same process is to be used when deciding which cards, what attributes, attitudes, actions, you will keep, and which you will eliminate from your life.

We should not waste time counting our acts of kindness, "counting your money." There will be an eternity for that. After all, according to King Benjamin we are continually indebted to God. When we obey His commandments He immediately blesses us; therefore, we remain indebted to Him for all! Our breath, the food we eat, the home we live in, for everything! (Mosiah 1:50-78.)

Truly every hand can be a winner. It's up to us which cards we choose to keep or throw away. Thus, it is up to us if we become a loser (without Christ in our life) or a winner (Christ in our life and receiving eternal life as a result of our decisions). Col 3:11-25 and Gal 3:28-29 gives us an "in the nutshell" statement of what is needed to be a winner. It does not depend on your eyes or hair or the length of your nails. None of these are important; but rather, your attitude towards others, and God, which will be and is re-

flected in what you think, say, and do.

The next time a song or phrase will not stop going through your mind consider what parable of life might be drawn from it. It could be what you need to resolve or rise above the next crisis in your life.



Kenyan 2002 Youth Camp

The Camp started on December 4th, 2002, up to December 8th, 2002. The age that was required to attend were from age 12 years old to 22 years. It was scheduled to be at Risa Church of Christ of our Northern district churches. And this camp was the second youth camp since Church of Christ was established in Kenya the year 2000, the first one was held at Kebabe village in the Southern district. We started to count blessings from day one, as the day the members were praying for was at hand. The camp was programmed while the missionaries in charge of Africa were still here in the country, and they were able to assist us with the funds to make the camp successful; the money was to help in purchasing the food, transportation, and medication, and for sure this gave us a better guideline for our budget.

We made announcements earlier to all Locals and Missions for the youths to be ready for the camp. The youths were expected to carry the following to the camp: Registration ten shillings, a blanket, bathing soap, tooth brush, tooth paste, sandals, a plate, cup, spoon, a towel and changing cloths, and writing papers.

All Leaders were expected to register with fifty shillings and each Leader was asked to remember to

carry a Bible and Book of Mormon, and by so introducing registration made it known to us how serious our member was with the camp.

Prior to the camp, we had made it clear to all churches that the youths were expected to behave in a Christian way; anyone found misbehaving was to be counseled and if they do not accept their mistakes they could be sent out of the camp ground!

As our churches are built in different locations, we had to find a neutral spot for easier communication, so member from Southern district were to meet at a place called Sengera, central members could meet outside sister Margaret's gate, while members from Northern could travel direct to the ground. Buses were hired and because hiring one by one bus for every Local could make it more expensive the buses were shared among the churches.

As the arrangements the buses could arrive by 9:00 a.m. and depart at 10:00 a.m. Kenyan time; but as Africans and Kenyans we are never on time and this never worried the drivers, neither the Leaders, as they understand how often we never keep the time. The buses departed at noon after a long wait, but with surprises Nyaisero church had not arrived and this increased the transportation budget for we had to hire

another extra bus for these youths.

We had three members from Tanzania, whom had traveled a day earlier. The church Land Rover was used to transport some Leaders and the visiting Brothers and Sisters; we traveled safely and arrived at the camp ground at around 4:00 p.m. and the members of these Local were real set for us.

We took one hour rest and the meals started to be served by 5:30 p.m.

After meals all youths and Leaders started the registration and this enabled us to know the youths present at the camp. After registrations introduction was done, being specific on the events and activities that was to take place during the four days stay at the camp grounds, and after this all retired to their beds as most of us were very tired, but this was after Elder Moses had offered some scriptures. Brother Simion Monari gave a closing prayer and we all departed to different areas to sleep. Brother Simion Monari and Charles Mornacha who are Leaders and members of the church gave their homes for the Leaders, visitors and the girls to use, while the church building was used by the boys.

On the 5th, we woke up around 5:30 a.m. for prayers and morning worship. We later had our breakfast,

which, of course, was not served on time as there was no water, and make our breakfast to be served around 10:00 a.m. which was somehow late.

All in all, we started our program, divided into two groups, youths and the adults who come visiting from within.

For the youths we had chosen the themes from the Book of Ecclesiastes 11:9 (youths conduct result to judgment) and texts for references came from the following books:

1. Psalms 119:9, which explained the standards by which a Christian youth will live pure, basically to live according to the Word of God.

2. 1 Timothy 4:12, which explained that young people should set an example in speech, in life, in faith, and purity.

3. Titus 2:6, that young men and women should have self control setting an example doing good, showing integrity, seriousness, and soundness of speech that cannot be condemned to a shame those who oppose us.

4. 1 John 2:13, young men must resist temptations to overcome the evil one.

The Elders divided themselves as Moses Ohuru took classes with the youths, Elder Michael Otero took time with the adults to explain about the Articles of Faith and Practices in our church, for most of them came from the surrounding so felt we needed them to understand on our beliefs. After morning classes we

could break for lunch and in the afternoon the youths introduction, to know which Local they came from and express themselves to each other. From 3:15 p.m. we could go back to classes and this time Michael, Moses, and some other leaders took lessons with the boys, while Sister Margaret, Sister Nina, and Norah took time with the girls. At exactly 4:30 p.m. we could break for evening preparation, we could have food ready prepared and could start with evening events, like singing concerts, poems, and memory verses.

On Saturday, we grouped as planned earlier, the classes as arranged, and when the time came for our lunch we had to break.

The afternoon of Saturday was different. We had our choir's competition and this was really encouraging to different youths from different congregations.

Here at the campgrounds we had different departments, for example cleanness, security, dispensing medication, kitchen. We had few cases reported but medicine was available to contain the situation.

Sunday was the last day for us, so the campground was open to all, many people attended, not only from our church members but from different churches and they for sure gave a good listening. We counted wonderful blessings this day for we saw twenty three giving their lives to Christ, by accepting the teachings and accepting by entering into the

waters of Baptism. Brother Moses Ohuru performed the ordinance and was helped by Brother Michael Otero during the Laying of Hands.

During this time we had some Brothers attending the camp from Kericho and five of them received Baptism and we were sure that we had a strong congregation at Kericho.

The 2002 camp was really successful and we were able to rectify where we failed the last one, but as we all know, we can never be perfect in all areas.

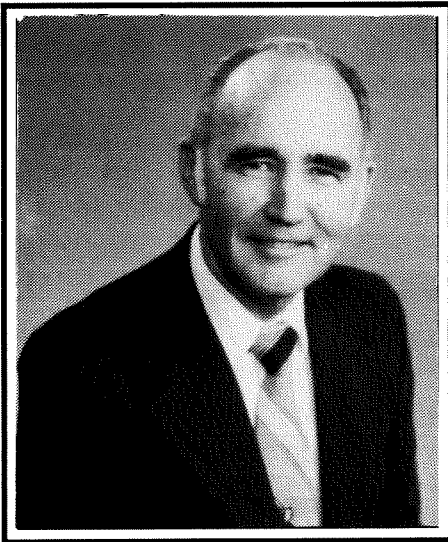
We thank all of you who trusted us and sent the youths to the camp, and all those who worked tirelessly to see the camp a successful one. We had 320 youths in attendance and Kisii and Kericho. Our Brothers and Sisters from Tanzania who came to witness the events in the Church of Christ.

We departed from the campgrounds on Monday, 9th December 2002, as the buses were there ready to transport us back to our villages.

We thank all the Brothers and Sisters of the Church of Christ all over the world who made it possible for the camp to succeed by helping us both Spiritually and financially. We will continue to remember you all in our prayers always that God can continue to bless you richly.

Sister Margaret Moroa

THE REVELATION OF JESUS CHRIST TO THE APOSTLE JOHN



By Apostle Don McIndoo

CHAPTER SIXTEEN

We read in chapter fourteen of an angel flying **“in the midst of heaven”** to effect the restoration of Christ’s church upon the earth in all its glory and with its authorized priesthood. The Book of Mormon identifies the result of this heavenly visitation as the **“fullness of the Gentiles,”** the very expression the Apostle Paul used in identifying the time frame when

SECTION SIXTEEN THE WRATH OF GOD

Israel would once again hear and receive the Gospel (see Romans 11:25, 26).

“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;” *1 Nephi 4:16.*

“...Then shall the fullness of the gospel of the Messiah come unto the Gentiles, and from the Gentiles unto the remnant of our seed...”

“That these sayings which ye shall write, shall be kept, and shall be manifested unto the Gentiles, that through the fullness of the Gentiles, the remnant of their seed who shall be scattered forth upon the face of the earth, because of their unbelief, may be brought in, or may be brought to a knowledge of me, their

Redeemer" 3 Nephi 7:28.

A revelation of the Lord given to the emerging Church of Christ in its very first year describes the conditions that shall prevail in this dramatic period of world history.

"And this I have told you concerning Jerusalem, and when that day shall come, shall a remnant be scattered among all nations, but they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled.

"And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth.

"And the love of men shall wax cold, and iniquity shall abound; and when the time of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel; but they receive it not, for they perceive not the light, and they turn their hearts from me because of the precepts of men; and in

that generation shall the times of the Gentiles be fulfilled:

"And there shall be men standing in that generation, that shall not pass, until they shall see an overflowing scourge; for a desolating sickness shall cover the land" Book of Commandments 48:25-28.

These verses set the scene for the unfolding of chapter sixteen. In chapter fourteen the Apostle recounted seeing a **"third angel,"** following the restoration of the church, who announced in a loud voice, **"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation;"** (Revelation 14:9, 10).

That **"great and abominable church"** seen by Nephi, the beast of chapter thirteen, still held sway on the earth and in the hearts of those millions who had received his mark. The passing of those 1260 years of apostasy did not mark the end of the existence of the **"beast."** It did, however, bring an end to his ability **"to make war with the saints, and to**

overcome them:" (Revelation 13:7). Because of the precepts of men, the fullness of the gospel was not well received, and iniquity abounded upon the face of the earth. For these reasons the Apostle John heard **"a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth"** (Revelation 16:1).

The very first of these vial judgments was to be poured out upon the Catholic world, or **"upon the men which had the mark of the beast, and upon them which worshipped his image"** (Revelation 16:2). This would signify to me that it would most affect the nations of Europe, as they had come out of the ancient Roman Empire. As this vial was poured out upon the earth; **"there fell a noisome and grievous sore"** upon those people deserving of it. When the scripture uses the term *sore*, it denotes an ulcer such as fell upon the Egyptians, or an ulcerating boil such as afflicted Job. The terminology of them being *noisome and grievous* describes them as being hurtful, evil, calamitous and bringing sorrow.

As is common with the book of Revelation, commentators view this chapter from differing perspectives. I shall

continue to view it from the *historicist* approach and quote only those commentators who broadly adhere to this point of view. Even this does little to limit the variety of interpretation. I shall present a number of interpretations for your prayerful consideration. Brother William Sheldon¹ writes, **"I believe that Chapter Sixteen principally relates to the last days, future to our time."** Brother Harvey E. Seibel² writes, **"It is certain, in my view at least, and from the language of the prophecy that these plagues are events that are yet to take place and have not as yet seen fulfillment in any form."**

On the other hand, most *historicists* view at least the majority of these plagues as having been accomplished. Uriah Smith, a *historicist* and an Adventist, looks at these plagues as being literal in nature. He writes, **"These plagues are almost identical with those which God inflicted upon the Egyptians as he was about to deliver his people from the yoke of bondage, the literality (*sic*) of which is seldom, if ever, called in question."**³

Albert Barnes is typical of most *historicists* in believing that the purpose of these last plagues is to weaken, and

finally destroy, the power of the papacy. He writes, **"In an important sense France has always been the head of the Papal power. The King of France has been usually styled, by the popes themselves, 'the eldest son of the church.' In reference to the whole Papal dominion in former times, one of the principal reliances has been on France, and, to a very large extent, the state of Europe has been determined by the condition of France."**⁴

It is for this reason that many *historicists* believe that the *noisome and grievous sore* which fell upon men was representative of the French Revolution beginning in 1789 and lasting until the dawn of the nineteenth century. Indeed, the power of the Catholic Church was greatly restricted and its clergy suffered disproportionate losses in the Reign of Terror that took 40,000 lives. Gregg writes, **"In the French Revolution, a foul and loathsome sore, that is, the moral corruption, atheism, and general dissolution of society, spread over those countries where the beast and his image were principally worshipped."**⁵

A Latter Day Saint commentator takes an altogether

different position. He believes *the noisome and grievous sore* **"...may be the economic problems."**⁶ of the world. His thought is that the *sore* was not noticeable until the Dark Ages when European man lived in serfdom. To relieve the pain people began to engage in commerce, which led to the exploitation of the world. This, in turn, led to conquest and continual warfare among the nations of Europe. Then, in the late eighteenth century, the Industrial Age began in England. Competition grew rapidly. **"Scholars generally agree that the Industrial Revolution occurred in France, Belgium, Germany, and the U. S. about the middle of the 19th century; in Sweden...toward the end of the century; in Russia and Canada just after the turn of the 20th century..."**⁷

This commentator, Njeim, sees the machines of industry producing a new class of people, the industrial giants and financiers. Though they became rich, it did little to reduce the pain and suffering of the masses. The growing struggle between the classes developed into the three great economic systems of the 20th century; Capitalism, Communism and National Socialism (the Third Reich of Hitler). Their

confrontation led the world into World War II.

My personal viewpoint stems from the wording of the revelation given to the developing church: **"And there shall be men standing in that generation, that shall not pass, until they shall see an overflowing scourge; for a desolating sickness shall cover the land"** (Book of Commandments 48:28). This wording, as found in the Old Testament, could refer to any malady or calamitous punishment meted out by God. This generation spoken of is that which would see the fullness of the Gospel restored to the earth. I believe the language of chapter fourteen points out that the first vial of the wrath of God shall be poured out subsequent to the Restoration.

A more literal interpretation of the *overflowing scourge and desolating sickness which shall cover the land*, could indicate the outbreak of a terrible and loathsome epidemic. Such an epidemic, the Bubonic Plague, known as the "Black Death" did spread over the nations of Europe during the Middle Ages and up until the 20th century. One of the first symptoms of this disease is the painful swelling of the lymph nodes in the groin and armpits. They continue to

fester and grow until they reach the size of a chicken egg. **"The disease occurred in huge pandemics that destroyed the entire populations of cities throughout the Middle Ages. The last great pandemic began in China in 1894 and spread to Africa, the Pacific islands, Australia, and the Americas, reaching San Francisco in 1900."**⁸ The almanac stated that within two years of arriving in Europe, the plague had killed **"as much as half the population."**⁹

An interesting fact for our consideration is that each of these interpretations (the French Revolution, the Industrial Revolution or the Black Death) would fall into the general time frame of men who stood in that generation of the restoration of the Gospel.

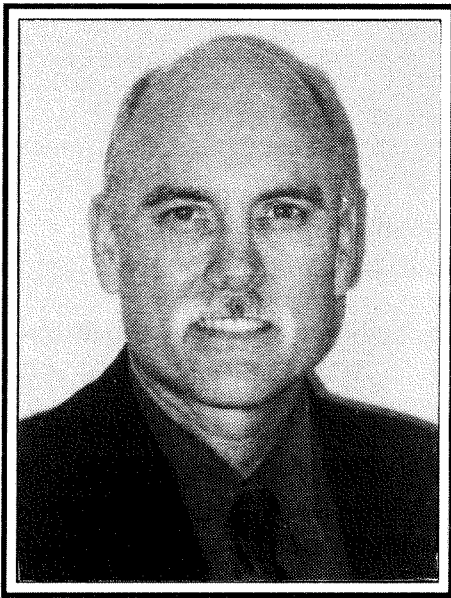
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Articles of Faith & Practice



**A continuation study
by Elder Gordon McCann**

Article #3

We believe in the Holy Ghost the Spirit of Truth, the Comforter, which searcheth the deep things of God, brings to our minds things which are past, reveals things to come, and is the medium by which we receive the revelation of Jesus Christ.

Jesus was with his disciples in a large upper room that had been furnished and prepared for the feast of the Passover. After supper was finished Jesus told his disciples "I will not leave you comfortless." The word "comfortless" comes from the Greek word "orphanos." Another way the King James translators could have written the words of Christ would have been "I

will not leave you orphaned." Christ told his disciples that when he was gone his Father would, in His name, send the Holy Ghost to come and abide with them forever. The disciples would no more be without Christ, or orphaned, and the words of Christ would then be fulfilled.

"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" John 14:23.

The Holy Ghost, the most personal and intimate thing that Jesus and His Father could share, was now going to be shared with us. We would have an opportunity to become one with the Father and the Son by having this abiding comforter become a part of us.

"Neither pray I for these alone, but for them also which shall believe on me through their word, That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" John 17:20-21.

The Holy Ghost is known as the "Spirit of Truth" because he speaks only those things that he hears from the Father. Those words of truth that soften our hearts and open our minds to the understanding that Jesus Christ is the Son of God, the only begotten of the Father, and it is through His righteousness that we can obtain eternal salvation.

"And if ye shall ask with a sincere heart, with real intent, hav-

ing faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost, ye may know the truth of all things" Moroni 10:5.

The reception of the Holy Ghost, as an abiding comforter, can only be received after baptism and only through "the laying on of hands" by those that God has called and ordained as his ministry.

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost" Acts 8:14-17 (see also Acts 19:1-7 & Moroni 2:2).

Probably the most comforting words that can be found in the Holy Scripture would be the words of Christ to His disciples just prior to suffering death on the cross.

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I" John 14:27-28.

ANNOUNCEMENT

TEEN CHALLENGE 2003

“But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.”

I Peter 3:15

* * * * *

When will camp be?

July 27th - August 1st, 2003.

Who should attend?

If you are between the ages of 12 and 18, then we want to see you!!!

Where will Camp be?

Camp Far Westa, a beautiful, spacious, well-kept facility that is only an hour away from Independence, near Stuartsville, Missouri.

Why should you attend?

You will have the time of your life!!! Camp Activities include Scriptural Studies, Classes, Sports, Campfires and Group Activities.

How much will Teen Challenge cost? \$110.00

You can SAVE!!!

If paid prior to July 1st, 2002, you will pay: \$100.00

If paid after July 1st, you will pay: \$110.00

If paid after July 15th, you will pay: \$125.00

Do you want a shirt?

If you would like to purchase a “Teen Challenge 2003” shirt, please include an additional \$5.00 with your camp fee. For example, if you pay prior to July 1st (\$100.00) and would like a shirt (\$5.00), please send a total of \$105.00 with your camp registration.

LOOK FOR YOUR REGISTRATION FORM IN THE MAY ADVOCATE!!!

**Camp Directors: Brother Jeff and Sister Michelle Oldham
602 NW 20th Street
Ankeny, IA 50021
515-963-0971**

**CIT's...if you would like to be a Counselor-In-Training (CIT), please e-mail Brother Bob Hedrick at bobnliza@juno.com, or call at 602-494-9661.
Deadline to sign-up to be a CIT is May 10, 2003.**

ADVERTISEMENT

PROSPECTIVE CIT'S

It may seem odd to say; however, Teen Challenge 2003 is fast approaching. We are calling out to all prospective CIT's who would like to take the Challenge and sign up for Camp.

It may seem early to sign up for camp; however, we need your help from the very start of this important service. As taken from Mosiah 1:49: "...that ye may learn that when ye are in the service of your fellow beings, ye are only in the service of your God." We are CHALLENGING you to be in SERVICE of your God. WE NEED YOU!!! Below are a few details that relate to Camp:

WHEN IS CAMP?

Camp will be held this year from July 27th through August 1st, 2003.

HOW DO YOU SIGN UP?

That is the easy part. Please e-mail Bro. Bob Hedrick at (bobnliza@juno.com), or call at (602) 494-9661.

WHEN DO YOU NEED TO SIGN UP BY?

We are asking that you sign up to be a CIT no later than May 10th. We need your help in setting up classes, and taking part in the planning process of Camp.

DON'T MISS OUT ON THIS GREAT OPPORTUNITY! Additionally, be thinking about any suggestions or ideas that you may have for a class at Camp!

Don't delay; sign up today! We look forward to seeing you there!

May God Bless,
Brothers Robert Hedrick and Jeff Oldham

P. S. Keep in mind the Camp Theme for this year:

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" | Peter 3:15.

ANNOUNCEMENTS

RESOLUTION FOR THE 2003 SOLEMN ASSEMBLY

The Council of Apostles recommends for adoption the following: Be it resolved that a Solemn Assembly be held at the Temple Lot the two days preceding the April Ministers' Conference, on **April 4th and 5th, 2003**, and that the Council of Apostles submit the specific purpose of this assembly to

the Zion's Advocate for publication by January 2003. Resolved, that all members of this Church of Christ, who are hindered by circumstances beyond their control from assembling on the Temple Lot, are encouraged to dedicate the same period to fasting and prayer in their locals or in their homes, that

the whole Church may be united in one heart and one mind.

*Respectfully submitted,
The Council of Apostles
(Signed)
Smith N. Brickhouse,
Secretary*

APRIL MINISTERS' CONFERENCE 2003

As instructed by the 1964 April Ministers' Conference, be advised that the 2003 April Ministers' Conference will begin on **Monday, April 7, 2003**; "Conference Sunday," beginning **Sunday, April 6, 2003**. The first business session will begin at **9:00 a.m. Monday, April 7, 2003**, at the General Church Building on the Temple Lot. According to action taken during the 2002 April Ministers' Conference, Solemn Assembly will be held **Friday, April 4th**, and **Saturday, April 5th, 2003**, at the General

Church Building on the Temple Lot.

All committee reports should be forwarded to the Conference Secretary at least two (2) weeks in advance of the beginning of the first business session. As is always the case, it is requested that any business desiring to be placed before the 2003 April Ministers' Conference be forwarded in advance of the first business meeting so that document packets may be completed for distribution.

The mailing address for the above requested

information is:

**Harvey E. Seibel,
April Ministers'
Conference Secretary
9800 E. 32nd Street S.
Independence, MO
64052**

*Your Brother in the Lord's
Work,
Harvey E. Seibel,
2003 April Ministers'
Conference Secretary
Church of Christ
(Temple Lot)*

PHOENIX LOCAL REPORT

January 25, 2003, was not just an ordinary day for the Phoenix Local, but a day of celebration. For this date marked it's 75th Anniversary. On this day members of our local congregation, and a few visitors, met together in remembrance of this history that we all share. We listened to stories of the first families to meet in the little church on Harvard Street and looked at old photographs. We are blessed enough to have some of the children of those families still with us. Jim and Hubert Yates, Meredyth Malone, and Don McIndoo shared their memories of the early years of the Church of Christ here in Phoenix. Our sister Kathy Cloyd presented a poem she had written to commemorate the occasion, entitled:

Little Church in the West

She came in kinda quiet, was it meant to be?
 I don't really know much about her history.
 She pushed her way west and planted her roots,
 The light shined on Harvard, it was her first fruits.
 On the borders of the Lamanite, we wait for the call
 To do his bidding, before the fall.
 We thank thee, O Lord, for your support everyday,
 You gave us a portion, so here we did stay.
 Never adorned by riches, no that wouldn't do,
 She must be simple, sincere, to represent you.
 Till You come in Your glory when all shall see,
 Their vanity, their sorrow, and your great majesty.
 She holds out her beacon, dim as it seems,
 To the worldly seeker of false dreams,
 But to her truths the honest man leans.
 She's built on a rock, that's how she endures,
 Trials, friends, loss, and gain, are some of her
 splendors.
 Someday she may fall by wicked design,
 It mattereth not, her converts are mine.
 While there in the west, her thoughts were divine,
 When I call her home, her works will shine.
 I alone led you to the desert place,
 I will always hold you before my face.

The program was ended by a message from our pastor Bob Hedrick. He challenged each of us to take up where those who have gone before us left off. We have been given a gift, and that is the gospel of Christ. Our duty is to share it with others. Bob referred to the words spoken by the late James E. Yates concerning the church in Phoenix. In 1932 he stated, "As these mountains hold this valley, so also the Father in Heaven holds this body of people in the cup of His hand and protects them. From this place there will always be those who will pick up the torch and carry it on..." Seventy-five years later we see that those words have held true. We have grown from the original six families that comprised this local to approximately 220 members, several of whom are traveling missionaries, striving with other ministry throughout the church to spread the gospel to the world.

Aside from our 75th Anniversary, we here in Phoenix are busy with many other activities. Apostle Brian McIndoo and wife Becky are currently in Africa with Apostle Smith Brickhouse and his wife Sue on a six-week missionary trip. Apostles Don McIndoo and Jay Moser leave the first part of February for a month long journey to Mexico to minister to our brothers and sisters there. Bob Hedrick will join them for the last two weeks of their trip. Elder Ken Oar has been in Canada and New York for several weeks, and will be returning home mid-February. Hubert and Jim Yates, Sr. have also begun their journey to several Northeastern states and Canada. Our prayers are with all of those doing this important work. The Phoenix local also awaits another event: the wedding of our sister Alesha Yates and Gary Jacobsen in March. Yet another wonderful memory to make within the walls of the church here, like so many who have gone before them.

Until next time, our thoughts and prayers are with each of our brothers and sisters wherever they may be.

*Your Sister in Christ,
 Rebecca Oar*

NEWS FROM THE NORTH

Another busy three months for us here at Ravenna in spite of the fact that several of our regulars have left us for warmer climates, leaving us with a rather small congregation. We are looking forward to their return, which will hopefully be soon.

On November 26, Br. Bruce and Sr. Deb Haines flew to Phoenix to attend the Phoenix Reunion and enjoy the fellowship of the Saints there. They report enjoying the nice warm weather in Arizona.

December 15 found a few of us from Ravenna meeting with the Bradley folks for the annual Christmas program and dinner. Turnout from Ravenna was small for a variety of reasons: some had already gone south and, of course, the traveling Haineses (Bruce and Deb) picked that week to go to Missouri to visit their daughter Jenni and do some much needed fix-up work on our home there. They also enjoyed an early Christmas with Jenni.

On December 22 and 29 we enjoyed a visit from Elder Charles and Sr. Jeanne Brantner. They had not really planned to spend that much time in Michigan, but stayed over so that Br. Charles could officiate at the uniting in

marriage of Sr. Amber Oudsema, daughter of Kurt and Cherye Oudsema, and granddaughter of Elder Max and Sr. Vivian Spencer, to Mike Lash. Br. Brantner was filling in for Br. Max, who was unable to perform the ceremony because of illness.

On December 27, Sr. Irene Shelley underwent surgery for an infected artery in her neck. The following week Br. Lowell Scott underwent surgery for blocked arteries. We are happy to report that both came through their ordeals in good shape and are doing well.

The week of January 8, Br. Bruce and Sr. Deb Haines were blessed with a visit from daughter Jenni and friend Jason, from Independence, who spent a few days in Michigan visiting family and friends.

We have had an unusual amount of bad weather this winter in Michigan, and for the first time in a long time we had to cancel church services (on January 12 and 19) because of bad roads and the fact that several of our members were "snowbound." Hopefully the worst is behind us.

With so many things to discourage us, we continue to ask an

interest in your prayers for our little local that we can remain firm and steadfast in our faith. Our prayers are always for God's people and the work that is currently going forward to "every nation." It is our sincere hope that we are worthy and will be the ones chosen to do this great work.

*Your Sister in Christ,
June Haines, Reporter,
Ravenna Local*

COLLINS LOCAL NEWS

Greetings to you all! It's been cold and snowy here, but Allen is enjoying the warm climate of Yucatan with Brothers Don McIndoo and Jay Moser. I received an e-mail from him telling of their schedule of meetings there and how much he was enjoying seeing our brothers and sisters. He said that he can't understand the language, but feels the love and also enjoyed the privilege of preaching. I hope he's keeping notes so he can relay the testimonies and happenings to all of us here!

Speaking of "happenings," Brother Curtis Yates was united in marriage to a lovely lady, Margarite Hosman of Belton, Missouri, on November 16th, 2002. Their exchange of vows took place at the Temple Lot Local in Independence with Brother Allen Kauffman conducting the service. Margarite now makes her home in Preston with her husband Curtis, and attends church here at the Collins Local where we all are enjoying getting to know her and share in their happiness. Margarite was a long time friend to Curtis and his late wife, Mary. The newlyweds intended to attend the Phoenix Reunion, but met with a deer, so had to have their car repaired instead. Gratefully no one was hurt—except the deer!

Allen and I had the privilege of holding services at Puryear, Tennes-

see, with our sister Robin (Cox) Harris and her family, the first day of December. It was good to see them and worship together. We again invited the Christian and Baptist Churches in Collins to meet and share with us the birth of our Savior, Jesus Christ. We sang those beautiful hymns, and the "Christmas Story" was read to us from both Matthew and Luke—and you know how much I enjoy hearing that wonderful story!!

The new year of 2003 has now come into view and begins to unfold before us. The threat of war seems to hang in the air like a dark cloud now-a-days. Our need to pray for one another and for our nation is indeed great at this time.

My little Aunt Norma (Cook) is living in Big Spring Nursing Home in Humansville, Missouri, now. She is doing well there and enjoys her "new home." She has a wonderful roommate and enjoys the several activities that are offered.

Jack and Betty Martin are doing okay, but Betty has some back pain that has been giving her some problems—just not able to get around and do what she'd like to. An interest in your prayers would be appreciated.

We have enjoyed getting to see slides of our brothers and sisters in distant lands. Brother Rick Olson

shared pictures with us from his trip to Kenya. Brother Dan Lawrence brought us slides from Yucatan and Brother Mike McGhee showed slides from the Philippines. It is a joy to see the smiles on their faces and understand the dedication in their hearts to the gospel of Jesus Christ.

I have a few notes from sermons to leave with you—enjoy!!

- *We need to be left alone sometimes—to see our great need for God.*
- *Preach the Word by your life.*
- *When is it difficult to be a Christian? ... When you try to be a Christian by yourself—without Christ.*
- *We have nothing to fear—if we are found in the Lord.*
- *Doubt is a great tool of the Devil.*
- *Our lives, everyday, are evidence of whether we love God or not.*
- *Repent—to change your way of thinking. When you change your way of thinking you'll change your actions!*
- *There's a thousand ways to death, but only ONE to Eternal Life!*

*Your reporter,
Czerna Kauffman*

OBITUARY

Jean Chapman

March 10, 1917~February 5, 2003

Jean Ritchison was born March 10, 1917, at Council Bluffs, Iowa, to Howard and Melvina Harrod Ritchison. Her parents moved several times within the city, each time trying to improve their situation. Jean's mother, a nurse, sought other employment after Jean's birth so that she could be at home with her family. Much of Jean's childhood was spent in her mother's beauty shop and participating with her mother in the new food product trials and shows that were held across the river in Omaha. After her father, a switchman for the Union Pacific Railroad, lost both an arm and leg in an accident at work and developed other health problems, they moved once again. In this location, near the edge of town, they had a little land to raise animals and they owned and operated a small grocery store.

On November 26, 1925, at the YMCA pool, Jean and her mother and father entered the waters of baptism, joining the Church of Christ. The family had come in



contact with the church through camp meetings held by traveling ministry who stopped over in Council Bluffs on their way to Minnesota. She watched her parents enthusiastically embrace their newfound spiritual home. And during her teen years she enjoyed the sporadic church meetings held in their house on Pierce Street.

In 1937 Jean graduated from

Thomas Jefferson High School in Council Bluffs and thereafter attended classes in preparation for a teaching degree. But the family again moved, and in 1939, after having lived in Bemidji, Minnesota, for only a short time, they moved to Independence, Missouri. There she attended the Temple Lot local of the Church of Christ.

A few doors down from her parent's home in Independence lived the man she would marry two years later. She was joined in marriage to Denver G. Chapman, September 28, 1941, at the Church of Christ on the Temple Lot. Sixty-nine days later the U.S. became involved in W.W. II. Denver and Jean

moved to Greenridge, a little town close to Sedalia, Missouri, where they had a small acreage and raised a few animals. Things were scarce due to the war and they had thought to be able to raise a little meat. But neither of them could bring themselves to butcher their "pets," and eventually gave their "livestock" to Floyd and Betty Denham, who, I'm told, were more practical and made

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CHURCH OF CHRIST CONFERENCES

The **2003 Ministers' Conference** (general membership) for the Church of Christ will commence Sunday, April 6. The business sessions will start at 9:00 A.M. Monday, April 7. A **Solemn Assembly** will be held prior to the conference, on April 4 & 5. All services will be held on the Temple Lot.

The **2003 Ministers' Conference** (priesthood membership) of the Church of Christ will be held Monday, Tuesday and Wednesday, August 4, 5 and 6, at Independence, Missouri.

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Send all orders to the Church of Christ, P.O. Box 472, Independence, Missouri 64051-0472

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