

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 memory of our God, our religion, and freedom, and
our peace, our wives, and our children..." Alma 21:41.*

Bel

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ARTICLE

MY NOTES TO A SOLDIER

By Apostle Alvin Jay Moser

Dear Warrior,

NOTE #1

Sometimes war is necessary. We all hope that war will not be, but man has been hoping that for thousands of years. God has actually said much about war. He has given instructions to soldiers since He has been speaking to man.

We read in Revelation 12:7-12:

“And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.”

Fear of loss must be swallowed up in the hope of what must be gained: the freedom to serve God as He has commanded.

In this case God pushed the adversary of our souls out with His angels. Satan stood at some time in history in God's presence and accused us day and night. In this case war was to bring peace and to cleanse what was already God's, His dwelling place. God can not dwell in the presence of unholiness. There must be a separation of good and evil.

We cannot just assume we are right at all times, but we also cannot assume that war is always wrong.

NOTE #2

“And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages” (Luke 3:12).

These are the words of John the Baptist to men who came to him for advice when they heard the gospel and wanted to know what they needed to do. “Do violence to no man” does not mean to disobey your commanding officer when told to complete a mission. It

refers to the worldwide eternal problem that men who have authority often do: they act on their own, responding to their own desires and emotions. Were those men Romans, then they were an occupying army. Were they Jews, more likely, men given authority who could easily abuse it with violence, then who could stop them? Who would dare testify against them?

"Neither accuse any falsely." This, too, would be a temptation in some instances. Perhaps they could gain from it, looking better in the eyes of their superiors, or perhaps extort funds from them, like many police or soldiers have done in times past.

"Be content with your wages." When in power we are the servants of the people and, by extension, servants of God. We can only claim right if we do right. A soldier is there to defend the defenseless and yes, destroy the wolf or enemy when commanded to do so. And don't forget: taking care of his fellow servants-in-arms.

NOTE #3

The greatest dilemma faced by any soldier is, should I kill? This is the soul-wrenching question. Doesn't the Bible say, *"Thou shalt not kill"*? It does, but most scholars agree the word in Hebrew in the Old Testament means *"murder,"* not *"kill."*

These quotes are all from *Mere Christianity*, by C. S. Lewis:

"Now a step further. Does loving your enemy mean not punishing him? No, for loving myself does not mean that I ought not to subject myself to punishment – even to death. If you had committed a murder, the right Christian thing to do would be to give yourself up to the police and be hanged. It is, therefore, in my opinion, perfectly right for a Christian judge to sentence a man to death or a Christian soldier to kill an enemy. I always have thought so, ever since I became a Christian, and long before the war, and I still think so now that we are

at peace" (pg. 118).

"I imagine somebody will say, 'Well, if one is allowed to condemn the enemy's acts, and punish him, and kill him, what difference is left between Christian morality and the ordinary view?' All the difference in the world. Remember, we Christians think man lives for ever. Therefore, what really matters is those little marks or twists on the central, inside part of the soul which are going to turn it, in the long run, into a heavenly or a hellish creature. We may kill if necessary, but we must not hate and enjoy hating. We may punish if necessary, but we must not enjoy it... Even while we kill and punish we must try to feel about the enemy as we feel about ourselves – to wish that he were not so bad, to hope that he may, in this world or another, be cured: in fact, to wish his good. This is what is meant in the Bible by loving him: wishing his good, not feeling fond of him nor saying he is nice when he is not" (pp. 119, 120).

The scripture says:

"Nevertheless, the Nephites were inspired by a better cause; for they were not fighting for monarchy nor power; but they were fighting for their homes, and their liberties, their wives, and their children, and their all; yea, for their rites of worship, and their church; And they were doing that which they felt was the duty which they owed to their God; for the Lord had said unto them, and also unto their fathers, That inasmuch as ye are not guilty of the first offense, neither the second, ye shall not suffer yourselves to be slain by the hands of your enemies. And again, the Lord hath said that ye shall defend your families, even unto bloodshed; therefore for this cause were the Nephites contending with the Lamanites, to defend themselves, and their families, and their lands, their country, and their rights, and their religion" (Alma 20:50-52).

NOTE #4

Courage is the greatest weapon known. Courage doesn't mean that we are not afraid. Courage means we continue even in the face of fear.

"When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the LORD thy God is with thee, which brought thee up out of the land of Egypt. And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people, And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them; For the LORD your God is he that goeth with you, to fight for you against your enemies, to save you" (Deuteronomy 20:1-4).

There are many such references in the scriptures. Israel was outclassed by their enemies. They had no great numbers of horses and chariots before they entered Canaan. Horses and chariots refer to the war machine.

The assumption is made here that the war is one that God sanctions and justifies, either in obedience to God, protection of freedom, family or country; or perhaps to give freedom to others. The priest was to go out and encourage them in that which was right, not just in needless violence. We have many enemies whose desire is to destroy us.

"Let not your hearts be faint, fear not, and do not tremble, neither be terrified because of them" (Deuteronomy 20:3).

This thought is placed in the minds of God's warriors, and God knew that after the battle there would be widows, and mothers would lose sons. The thought gives rise to an eternal truth: Any nation that is not willing

to give its sons and husbands to freedom is not worthy of having freedom. God could just as easily put them in Canaan by driving out the wicked nations that dwelt there Himself. He chose the better way, by demanding that the nation invest its own blood in the cause so that it would be better appreciated.

Did they conquer those nations justly? We read that Salem, one of the names of Jerusalem prior to David taking it for his capital, was the home of the prince of peace, a man named Melchizedek. Christ was ordained after the order of this great man. He established peace and became a type of Christ. So why would God remove that people? Melchizedek was no longer there, having died many hundreds of years before. The truth is that God would never have displaced those nations if He had not tried to save them beforehand.

"Do ye suppose that our fathers would have been more choice than they, if they had been righteous? I say unto you, Nay; Behold, the Lord esteemeth all flesh in one. He that is righteous is favored of God. But behold, this people had rejected every word of God, and they were ripe in iniquity; and the fullness of the wrath of God was upon them; And the Lord did curse the land against them, and bless it unto our fathers; yea, he did curse it against them unto their destruction; And he did bless it unto our fathers, unto their obtaining power over it. Behold, the Lord hath created the earth that it should be inhabited; And he hath created his children, that they should possess it. And he raiseth up a righteous nation; and destroyeth the nations of the wicked" (1 Nephi 5:119-128).

Fear of death was the fear that God wanted removed from their hearts. Fear of loss must be swallowed up in the hope of what must be gained: the freedom to serve God as He has commanded.

NOTE #5

It is written, "*all they that take the sword shall perish with the sword*" (Mat 26:52). What of the man whom God calls to stand against the man with his sword? David was such a man.

I have been asked; Why do you go to foreign lands for your church? I get sick, I get tired, I don't get paid; why, indeed, would I go? The answer is simple, really: I am called to go. There are men who are called to stand on the wall of security: soldiers, if you will. They are God's gift to a peaceful people.

In the midst of a warring world God called and anointed David, not for David, but for Israel. David's father sent him to check on his brothers. Hearing the commotion concerning the great giant of a warrior, he said, "*Who is this uncircumcised Philistine that he should defy the armies of the living God?*" Later he ran and picked up five smooth stones. Why five? Goliath had four brothers. Now David did not kill the other four, but his captains and followers did later in history. They did as their leader had done.

David was a shepherd, a watcher and protector of the sheep. He was skilled in the use of the sling. Previously he killed a lion and a bear, and now a giant. All were predators, preying on weaker beings. His father sent the shepherd, obedient to the voice of his father.

God gives weaknesses to men so that they can be humble before Him. No soldier that has lost a brother in arms, reaching down to save him and feeling the goo that was his life's blood between his fingers, can deny his weakness. We are mortal, each one destined for the grave. Are the sheep worthy of his blood? The truth is no one is worthy. All have fallen short of the mark. But God calls His sheep and they hear His voice. They are worthy because God sent a Lamb to be slain for the world...His only begotten Son.

God also calls His shepherds and

His sheep dogs to watch and protect His sheep. They are worthy if they hear the voice of the Good Shepherd. Thus all are one, hearing the voice of their Master. Those who don't follow the voice of God are still worthy because God gives them the chance in life to choose.

David said: "*And he said, The LORD is my rock, and my fortress, and my deliverer; The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence. I will call on the LORD, who is worthy to be praised: so shall I be saved from mine enemies. When the waves of death compassed me, the floods of ungodly men made me afraid; The sorrows of hell compassed me about; the snares of death prevented me; In my distress I called upon the LORD, and cried to my God: and he did hear my voice out of his temple, and my cry did enter into his ears*" (2 Samuel 22:2-7).

The warrior must live by faith. He sees his weaknesses and knows who the Rock really is. He sheds tears for the fallen. Are those tears his curse or his salvation? What would we be if not human? Just animals, predators worthy of death, like the lion, bear or bully giant? Why do we go to the wall? Why do we fight when we are called to? Because "*all they that take the sword shall perish with the sword.*" It is the decree of God. We stand to stop his sword and destroy him if need be.

"*Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man*" (Genesis 9:6).

Another decree from God that gives man the right to self-defense and to protect the society in which he lives or desires to live in peace. Today there is no peace except in God's Spirit. Until He comes we will watch and not be faint.

NOTE #6

Can a soldier leave his home, his country and go to another land and still serve God? Many people separate themselves from all that they know and hold dear, then go to some far off location for gainful employment. There, away from loved ones and church ties, they do dark deeds not worthy to be mentioned. However, in the days of Jesus Christ one such soldier was stationed by the nation of his allegiance, Rome, far away in Israel. Jesus said of this soldier, "I say unto you, I have not found so great faith, no, not in Israel."

The story is found in Matthew 8:5-13 and Luke 7:1-10. He was a centurion, or captain with authority over one hundred soldiers. We do not know if his family was with him because there is no indication in the story. It appears to me that they were not. He was a righteous man from what the story says. His servant became ill, for whom this soldier sought the blessing of Jesus.

While on a trip to Israel, in the ruined city of Capernaum, I was told that there is a stone inscribed with this man's name because he was a friend of the Jews and built them a synagogue. Not only did he seek Jesus, but he was a good administrator of public affairs in this city.

The Jews themselves testified to Jesus of his compassion. They sought Jesus on the centurion's part. This was done because Jesus could have no dealings with the Romans. Jesus, respecting the authority of Rome, said He would go and heal the servant. The centurion, knowing and respecting the belief of the Jews, said, "I am not worthy that thou shouldst enter under my roof: Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed." He knew that the Jews could not associate with him, an uncircumcised Roman dog.

This man's life is a testimony to us

that none are excused from service to God. None can say before God, I was in a circumstance and separated from my obligations to You. He served everyone near him, and kept peace and order. He served Jesus temporally and spiritually.

The soldier King David said: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee" Psalms 139:7-12.

The only separation between God and man is sin. It dwells between them as a great eternal gulf. Praise be to God for our Savior, who through our repentance and renewing of our minds crosses the abyss to deliver us in time of war, that hell on earth that changes all things earthly.

"Jesus Christ the same yesterday, and to day, and for ever" (Hebrews 13:8).

NOTE #7

Can a soldier ever disobey an order? Cowardice is not permitted. Fear of God is always in order. Fear of God makes a good soldier. Stand your post, do your duty, free the oppressed and protect the weaker are all scripturally sound; in fact, scripturally commanded under penalty of eternal recompense if abandoned.

All Christians must acknowledge the eternal supremacy of God in all things. "All power is given unto me in heaven and earth (Matthew 28:18). "Jesus Christ the same yesterday and

today and forever" (Hebrews 13:8). We can be subject to our sergeant, our captain, our general, our boss, our elected officials, but above all to our God as eternally supreme, eternally correct. Then the answer is yes, there could be a command given us that we would not obey, not because we are fearful of man or just don't want to, but because we are convinced it is contrary to the commands of God.

"Then Peter and the other apostles answered and said, We ought to obey God rather than men" (Acts 5:29). Throughout history many Christians have been able to serve in the worst conditions and still obey this principle. However, if we are honest, the times when disobedience is really obedience to God is infrequent, and should not excuse simple rebellion. The first act of God upon this world was bringing it into useful order. "And the Spirit of God moved upon the face of the waters" (Genesis 1:2). Order is essential for the well-being of society as a whole, and certainly for a cohesive army.

The man Ammon who served a foreign king using his faith and power in God defending the herds and flocks of the king with sword and sling, said this to his new king, "Behold, I am a man, and am thy servant; therefore, whatsoever thou desirest which is right, that will I do" (Alma 12:92). Whatever they ask that is right we can do. When Ammon said this it was with his understanding that right was found in the supremacy of God. This one thing guides all our thoughts, words and actions. Ammon served with the intent of not just doing good, but gaining the souls of those he served. He knew that the way of God is more powerful than the way of the world.

If for some reason we were to lose our life because we refused to do wrong, then at least we die justified. Perhaps that is too proud a statement, and we should say, *we die in the Lord*. It takes more courage to stand for what is right than to submit to an abominable command. Let us, therefore, die in

the Lord, having served men rightly. All men are commanded to this end no matter what the circumstances of their deaths.

"If ye walk in my statutes, and keep my commandments, and do them;... And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword" (Leviticus 26:3, 8).

The promise is to God's people, a righteous nation, and has been extended on many occasions to righteous warriors who were "in the Lord."

NOTE #8

Can God use a righteous warrior to further His work or do great spiritual things?

"There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway" (Acts 10:1-2).

This devout man, "a centurion." Perhaps that little sentence without a verb says much in itself. One might ask; was it in spite of being a soldier, or was it because he was a soldier? Perhaps it was not really either. In whatever place we find ourselves, God's Spirit can work with us. Yet most of us have heard the old saying from the world wars in Europe: There are no atheists in fox holes. Well, that statement is probably not really completely true; still, it illustrates the fact that many people pray for deliverance when faced with death.

This centurion may have fought wars in Roman legions, or faced great dangers while administering justice in Caesarea. We don't know, but still God gave this man a vision, preparing him

to be the first gentile to be part of the Church of Christ in the ancient church. The Marines have a saying, something about being the first in for conflict. It would be a mistake to think that the field of faith is not a battlefield, a war of ideas, family conflicts, friendship losses and gains, persecution, and trial. Who better to face them "first in" than a warrior? Stand your ground! Face your enemy! Pick up the sword of truth! Learn to fight the battle for the salvation of the souls of men.

Perhaps a soldier can best know the value of life, the value of love, the value of peace of mind. Conflict can, as with many other endeavors, make us better, more caring, yet battle hardened to difficulties. It is your choice. Be mindful of the direction you go after the battle is over. My father, a career serviceman, said to me: "No one hates war more than a soldier."

We could exhaust ourselves mentioning the wars of God's people, remembering the battles of Abraham, Joshua, David, Nephi, Moroni, and the various kings of Israel and the Nephites. The wonderful thing to remember is that all these men established God's Word and Kingdom above every other work. War was only the by-product of men's sins and a response to predatory kingdoms, but fight they most assuredly did. After saying all this, the extension of God's Kingdom, a spiritual kingdom, is our greatest joy and purpose. This the centurion did with all his house. Rather, God did by the centurion and Peter.

"And now, as ye are desirous to come into the fold of God, and to be called his people, and are willing to bear one another's burdens, that they may be light; Yea, and are willing to mourn with those that mourn; yea, and comfort those that stand in need of comfort, and to stand as witnesses of God at all times, and in all things, and in all places that ye may be in, even until death, that ye may be redeemed of God, and be numbered with those of the first resur-

rection, that ye may have eternal life:" (Mosiah 9:39-40).

The commandments of God are much like military procedures. We stand fast at all times, in all things, in all places, even until death. The commandments here are that we are witnesses always. So then the soldier is still a witness. He is not on spiritual vacation while in the service of his country. The way of warfare, even in a defensive conflict, is attack! Instead of sitting back and letting the world of warfare and evil overcome you spiritually, attack! Prepare for the conflict: read, meditate and pray always. Then witness when possible and stand your ground on the Rock of our salvation.

NOTE #9

Hear are some rules of engagement! Jesus said, "*Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves*" (Mat 10:16). We are to be, whenever it depends on us, harmless. After Jesus' death and resurrection He sent His disciples into all the world and told them to now take a sword (Luke 22:36). This was not to conquer kingdoms, but in self-defense against robbers, etc. A nation can adopt this policy. War would then be based on wisdom and not feelings.

Wise as serpents is to be patiently waiting for the right moment to strike if necessary. Most serpents don't stalk like other predators. Fear of God is the great well of wisdom. I shall be judged for what I do! Fear of man is the destroyer of all in one way or another. It causes inaction or hatred. There can be no place for road rage in battle. Real threat elimination is the goal, and that is used in the fear of God.

3 Nephi, chapter 2, contains a good study of strategy of justified warfare. Verses 24 to 28 contain a way of insuring that we are free to fight.

"Now it was the custom among all the Nephites, to appoint for their chief captains, save it were in their times of wickedness, some one that had the spirit of revelation, and also prophecy; therefore this Gidgiddoni was a great prophet among them, and also was the chief judge. Now the people said unto Gidgiddoni, Pray unto the Lord, and let us go up upon the mountains, and into the wilderness, that we may fall upon the robbers and destroy them, in their own lands. But Gidgiddoni saith unto them, The Lord forbid; for if we should go up against them, the Lord would deliver us into their hands; Therefore we will prepare ourselves in the center of our lands, and we will gather all our armies together, and we will not go against them, but we will wait till they shall come against us; Therefore as the Lord liveth, if we do this, he will deliver them into our hands."

We see that if we have a righteous leader we can insure we are not the offenders. By retreating at the same time as making preparations for war, their intentions to do harm are known if they follow in pursuit. They become the aggressor.

Psalms 120 is written from the perspective of someone journeying in a foreign land. He travels in Mesech, a region outside of Israel, considered uncivilized, barbaric, violent, and he dwells in the tents of Kedar, one of the sons of Ishmael (Arab). What does he say of himself? "Woe is me." He recognizes the difference between himself and those from a violent background who worship other gods. Verse 6, "My soul hath long dwelt with him that hateth peace. I am for peace: but when I speak, they are for war." We fight, not because we love war, but because others hate peace. The question is, Does God sanction my fighting?

David inquired of the LORD, saying, "Shall I go up...?" (2 Samuel 2:1). This quote is a question about war. Should I go to war? In every culture men have asked their shamans and

priests if they should go to war. The question is a vain question if your god is not the God of Abraham, Isaac and Jacob. He is the God of all the earth. It does not matter what any other god would answer. "Hear, O Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart" (Deuteronomy 6:4-6).

The question, "What should I do?" is asked with real intent of heart. I want to know what is right. God has told His people to fight, to run, to hide, to flee, and yes, even to accept servitude. The answer to a nation may depend on their virtue. Are they virtuous enough to fight? Are they virtuous enough to be free? Does God want the virtuous to flee so that he may destroy the wicked? The answer is unknown until He speaks. We must be open to the leading of God's Spirit or suffer the full consequences of our own decisions. You may never receive from God if your mind is already made up. Perhaps you have another idol in your heart. Many of us believe God established our nation for the express purpose of restoring His Church. Perhaps God wants that nation to continue, or perhaps He wants us to help save it from the clutches of depravity and sin. The question is answered when it is answered. Let us seek Him every day, "What should I do?"

Could an evil man send a righteous man to his death? Yes. King David sent Uriah the Hittite to his death in battle. God then rose up in defense of this righteous man's lost life (2 Samuel 11 & 12). If you are a soldier and wonder about the justification of some order of war, this could apply to you. Did Uriah suffer the loss of his soul for fighting? No, he did not. If he lost his soul it was for his own deeds in the flesh.

This brings to mind another issue. Can you be forgiven for the shedding of innocent blood? The adjective used to describe war in the scripture is "con-

fusion" or *tumult*." It is a state of noise and unbelievable disorder. This is the reason for being highly trained and having a dispassionate approach to war. We are, however, only flesh without God's Spirit. For this reason Jesus told us to watch and pray that we enter not into temptation. It would be impossible for us to address all the circumstances in tumult or confusion. I will, however, speak of David's forgiveness by God.

I will first say that it is impossible to forgive oneself. I do not care what others say about this issue. I have been forgiven by God and know that I could not do that for myself. Forgiveness came from outside of myself. About this very issue of Uriah's unholy death, David said, *"Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice"* (Psalms 51:7-8). David's strength (bones) was broken and he could not stand until God forgave. God referred to David as a man after His own heart (Acts 13:22). Now we see David as a murderer, yet how can this be? The answer is simple. When God spoke to David, condemning his sins, David received it without any word of argument, and then sought, with all his heart, forgiveness from God. He received also the consequences for his actions. The sword would never pass away from among his descendants. Forgiveness from God is the only thing that will bring peace to the soul. This comes by an individual repenting and exercising a particle of faith in Jesus Christ and Him alone.

The cause for taking up weapons for warfare should be clear. In Alma, chapter 21, the commander of the Nephite army lifts up *"the title of liberty."* He did this because others began (v. 39) *"to seek to destroy the church of God, and to destroy the foundation of liberty which God hath granted unto them, or which blessing God had sent upon the face of the land, for the righteous' sake."* Therefore

Moroni lifted a banner which read, (v. 41) *"In memory of our God, our religion, and freedom, and our peace, our wives, and our children."* After this he put on his weapons of war and (v. 43) *"he bowed himself to the earth, and he prayed mightily unto his God for the blessings of liberty to rest upon his brethren so long as there should be a band of Christians remain to possess the land."* He then called all those together who would fight for this cause.

One should ask, what am I fighting for? Is it possible that what I do will bless a group of people that I do not know? In the 1980's there was a war in Central America. U.S. citizens participated in that war. A road was built from the town of Danli to a junction a few miles away. There, not far from that junction, stands a small local congregation of the Church of Christ. No doubt God could send His gospel anywhere He wanted in any way He wanted, but He usually uses the nations of the world for His own purposes. The apostles sent from Jerusalem traveled on roads built by the pagan empire of Rome.

Let the soldier, citizen and seeker of truth lift up their voices in prayer for His deliverance in this difficult day of decision. Let the Christian cry out to God for the freedom to worship. Let all of us pray for sufficient virtue to be worthy to worship Jesus Christ.

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Romans 10:13-15).

NOTE #10

THE PROBLEM WITH PUBLICANS AND SOLDIERS.

Publicans were the IRS accountants and lawyers for the Roman Empire. Both publicans and soldiers were looked upon as the enemy; soldiers because they occupied the nation of Israel, and publicans because they collected taxes. Jesus was condemned by the scribes and Pharisees for eating with publicans and sinners (Matthew 9:11). Association with the taking of tax money and the abuses of tax collectors condemned all who befriended them.

The problem of the association of evil with everyone in a profession is universally applied to those with authority. Men condemn all for the sins of some. A policeman takes a bribe, therefore all policemen take bribes. A soldier misuses his power and all are condemned. Some professions seem to be untouched by this habitual condemnation. Yet abuse by people in all professions is universal.

I was a mechanic. Many mechanics I knew were dishonest. There were always those who tried to do their best. My son listened to the testimonies of some firemen friends and decided that that was not the profession for him because of the pressure and persecution heaped upon them by their fellow firemen. Firemen are considered heroes even when they divorce their third wife, get drunk, etc. Teaching was considered for many years to be a noble profession, yet the most dangerous place for a child is the public school system. More violations, assaults and predatory actions take place in schools than in any other public institution in the country. For some reason teaching is still considered far nobler than soldiering.

The problem is one of perception. I have known people from nearly every profession. Some are just and truthful, but most are not. *"I said in my haste, All men are liars"* (Psalms 116:11). People will, because of men-

tal agitation, cast a blanket on all men. Such a statement can only be universally applied to the people who say it, for this is the only man they are guaranteed to represent. However, a defense made to such people is usually vain, because they think they know all people and all professions.

"But he that is spiritual judgeth all things, yet he himself is judged of no man" (1 Colossians 2:15). A spiritual man is completely different. No man of the world or who lives in fleshly lusts can know a spiritual man. Only the Spirit knows him, and others may know him who are guided by that same Spirit of truth.

"Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled" (Titus 1:15).

Christians have a near complete freedom. (Hopefully it goes without saying that some professions are specifically evil, like selling drugs to children.) The Christian knows he is not free to sin and must be guided by the word of truth contained in the gospel of Christ. They seek to glorify God in all things. When a Christian takes a profession, he knows Christ requires that he show good works for the glory of our Father in heaven. However, to someone carnally minded every profession is just an opportunity to sin. We must also recognize that some in the world do a good job because they feel compelled to do a good job. This is because the Spirit of God is given to all men to know right from wrong.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Ecclesiastes 9:10).

We are commissioned to serve Christ here in the world, to let our light shine so men may see our good works and glorify God. The problem arises if we

seek to glorify the profession itself or ourselves. Some professions tend to receive glory by the nature of what they do. They tell me that being king is a particularly difficult job in which to maintain a proper prospective in reality. This glorification of one's job is particularly a problem with professions with a high adrenalin rush, like that of warrior. It would be easy to receive glory for your service. It is a narcotic stronger than heroin and perfectly legal with the word *service* attached. Then, when we are not charged up or receiving adulation, problems can arise. We might ask ourselves, "What's wrong with me?" All we need to do is look at the world of entertainment to see what happens to people who receive praise of men. Self-destruction follows in many instances.

"I work at the TRAUMA center at All Saints and Loving Hearts Hospital" sounds different than "I work at The Family Friendly Septic Service of Greater Payson." We can perceive ourselves of greater worth to mankind by being an educator as opposed to being a garbage truck driver. If you stop both services, which one will be missed first? No garbage pickup would have an almost immediate affect on daily life in most towns. All these difficulties or sinful tendencies can be changed if we give God the glory and thanks for all good things, as opposed to receiving it unto ourselves. Sometimes our desire for the perfect job is just a perceptual problem. Nearly every type of work is acceptable and useful and a service to mankind when done in the Lord.

I had little respect for most teachers in school. It may have been entirely my fault, but this perception started in first grade; that's a little young to be responsible for my views on the education system. After years of hating schools and teachers I had a teacher that changed my life and view of teaching as a whole. Was this because teaching is noble, or because that teacher more fully represented

Christ in her life?

I really don't like talking to car salesman; I mean, I REALLY don't like it. Here again, I met one in Phoenix on Camelback Road that actually looked out for my welfare and the welfare of my family. I returned to buy from him once again a few years later. Was he evil because he works in a profession that tends to say anything that would sell a car? No, he as an individual chose to do what was good for himself and me.

Believe it or not I used to look forward to going to the dentist. You always left there with your mouth refreshed and a feeling of well-being that stems from doing the right thing. Lately I have changed my mind. I feel now that I am just seeing the local used carsalesman. I don't hate dentists or dentistry; I just resent my mouth being treated like a used car lot and a stepping stone to the dentist's or the dentist's assistant next vacation package.

"And because iniquity shall abound, the love of many shall wax cold." (Matthew 24:12).

We cannot allow ourselves the luxury of victimhood. I call it the real "hood." This is the place where millions of people want to live as victims of this or that fraud, abuse or injury. Get out of the "hood." Live in the grace of God. In the "hood" we are always justified and free of responsibility, because "they" did it. All we have to do is just point at any profession, any institution, or any person and say see. The answer is to point at Christ and make His life your goal, a life of humility. Look at He who showed us there was something unseen that sustains us everyday. *"But he said unto them, I have meat to eat that ye know not of"* (John 4:32).

Where would we be without dentists, without teachers, without statesman, without mothers, without carpenters and without policeman? Where would any of us be without the soldier? We would all be slaves, speaking another

language and living beneath a dictatorship. Let every warrior learn that as a soldier he must serve Christ and give Him all the glory, for He cannot share glory or it would destroy him. The scriptures tell us that we cannot even see the glory of God and live. It is for our own benefit.

NOTE #11

AFTER THE BATTLE IS OVER

"And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man" (Luke 23:44-47).

Again we see a soldier with a significant part in the life of Christ. He and his band caused His death. They gambled for His clothes while He died on the cross. Jesus cried out, *"Father, forgive them for they know not what they do."* It must first be recognized that Jesus said nothing like that at His trials. Pilate received no such pardon. The high priest and Jewish leaders received no such forgiveness. Yet for a group of soldiers doing something that would receive worldwide press coverage today, Jesus prayed, *"Father, forgive them"* (Luke 23:34). A short while later the centurion is the only one who is recorded speaking immediately after Christ's death. A soldier's comments on the death of Christ have been read for hundreds of years across the pulpits of tens of thousands of churches and in many languages. Mark recorded the only words at that instant: *"Truly this man was the Son of God"* (Mark 15:39).

Was it the prayer of Jesus? Did the

Spirit of God do for the centurion the very same thing that He did for His disciples when Peter said: *"Thou art the Christ, the Son of the living God"* (Matthew 16:16-18). Is Jesus this very day praying for soldiers? Was Jesus building His church as when He said, upon this rock (Himself), *"I will build my church?"* We can only say, Yes! Yes! Yes! And Yes! Jesus calls out to soldiers too.

Why would the centurion say such a thing? I have read that the Roman Empire put to death on some occasions thousands by crucifixion. Death was the cure-all in those days. Most died without any soldier even taking notice. This soldier marveled at what he saw and heard concerning the death of Christ. No doubt he personally put to death many people by crucifixion. He was ordered to do it. But the death of Jesus moved him as none other could or ever would again. The earth moved and darkness covered them for three hours. This was the Son of God; the God of nature suffered before their eyes and nature responded. The soldier saw Jesus in His death. It is the viewpoint of many a soldier. Only the death of Jesus could move him. He knew death, and this death was different from all others.

"Therefore all the Lamanites, which had become converted unto the Lord, did unite with their brethren, the Nephites, and were compelled, for the safety of their lives, and their women and their children, to take up arms against those Gadianton robbers; Yea, and also to maintain their rights, and their privileges of their church, and of their worship, and their freedom, and their liberty. And it came to pass that before this thirteenth year had passed away, the Nephites were threatened with utter destruction, because of this war, which had become exceeding sore" (3 Nephi 1:49-51).

This was the condition of the world in America prior to when Jesus showed himself to the survivors of the great

cataclysmic events that occurred at His death upon the cross. This is not all:

"...The Nephites did not fear them, but they did fear their God, and did supplicate him for protection; ...they were prepared to meet them; yea, in the strength of the Lord they did receive them; and the battle commenced in this the sixth month; And great and terrible was the battle thereof; yea, great and terrible was the slaughter thereof, insomuch that there never was known so great a slaughter among all the people of Lehi since he left Jerusalem" (3 Nephi 2:54-56).

After this, a period of peace and prosperity returned to the land for a short time. However, sin once again took hold of the hearts and minds of the people, and there were great divisions of government into tribes and clans. Shortly thereafter Jesus was crucified at Jerusalem, and the face of the land here was changed in the sight of all the people.

Jesus appeared some months after the great destruction. There were men, women and children in that crowd of 2500 who first were privileged to see Him. There can be no doubt that some of those men were veterans of the before-mentioned wars in which tens of thousands perished by the sword. He spoke to all who were there:

"Behold I am Jesus Christ... Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands, and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world" (3 Nephi 5:11-16).

It was not enough to just see Him; they were commanded to go forth and touch Him. This they did, "one by one." Each had to feel Him, His wounds for their sins. Yes, wounds placed there by soldiers. Come unto me and feel the agony of your sins in my

flesh.

"Behold I am the light which ye shall hold up—that which ye have seen me do. Behold ye have seen that I have prayed unto the Father, and ye all have witnessed; and ye see that I have commanded that none of you should go away, but rather have commanded that ye should come unto me, that ye might feel and see; Even so shall ye do unto the world; and whosoever breaketh this commandment, suffereth himself to be led into temptation" (3 Nephi 8:55-57).

Jesus called all to His side to come within touching distance. None were commanded to depart. Not even the soldiers. Everywhere, apart from Him, is sin. If we go away from Jesus or command others to go away from Him, we commit sin. They came to Him, bathing His feet with their tears of gratitude and submission.

"If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

That verse deserves to stand all alone. Christ is alone in His ability to set men free.

If you have been touched by what I have written, it is not me; I have no power. Seek Him. Those who seek shall find. Know this, all the powers of hell are arrayed against you. Take up the sword once again, but this time make it the sword of truth, God's eternal word. "And the word was made flesh" (John 1:14). He can be touched and He can touch.

May God keep you in His matchless power.

*Respectfully,
Alvin Moser*

ARTICLE

A LESSON from JUDAH

ONE THAT AMERICA SHOULD PAY HEED TO

By Harvey E. & L. Seibel

*"I tremble for my country
when I reflect that God
is just; that his justice
cannot sleep forever."*

—Thomas Jefferson—

Hezekiah, the 13th king of Judah, reigned in righteousness: he removed the high places, broke the images, cut down the groves, and broke the brazen serpent raised up by Moses. He also held the greatest Passover since Solomon. It was during his reign that the Assyrian host came against Jerusalem to take Judah captive as they had Samaria. But the word from the Lord was,

"Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there,

nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord" 2 Kings 19:32-33.

That night the angel of the Lord smote 185,000 of the Assyrian host so they abandoned their campaign and returned to their own country.

Hezekiah's righteousness resulted in the Lord having mercy on Judah.

Manasseh, the son of Hezekiah and 14th king of Judah, was more wicked than all who went before him: he built the high places and reared altars to Baal, made groves, built altars for and worshipped the host of heaven. He also passed his children through the fire.

Because of Manasseh's wickedness, the Lord uttered

this decree:

"Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: Therefore thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; Because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day" 2 Kings 21:11-15.

Despite this dire warning, Manasseh failed to repent.

“Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, And prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God. And he took away the strange gods, and the idol out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast them out of the city. And he repaired the altar of the Lord, and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the Lord God of Israel” 2 Chronicles 33:11-13, 15-16.

Amon, the 15th king of Judah, was as wicked as his father, and only reigned two years.

His son, Josiah, the 16th king of Judah, was a righteous king. Such was his righteousness that his coming was prophesied during the days of Jeroboam, the first king of Israel.

Jeroboam was also a wicked king. Fearing to lose the kingdom, he commanded the people to worship golden calves. He made a house of high places, and made priests of those who were not of the sons of Levi. He

initiated a substitute Passover feast.

Because of his wickedness, the Lord sent a prophet to him.

“And he cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men’s bones shall be burnt upon thee” 1 Kings 13:2.

This same Josiah purged Judah and Jerusalem.

“And they brake down the altars of Baalim in his presence; and the images, that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strawed it upon the graves of them that had sacrificed unto them. And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem” 2 Chronicles 34:4-5.

Josiah also repaired the house of the Lord. In so doing, the book of the law was found.

“And it came to pass, when the king had heard the words of the law, that he rent his clothes. And the king commanded...saying, Go, inquire of the Lord for me...concerning the words of the book that is found: for great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do after all that is written in this book” 2 Chronicles 34:19-21.

The prophetess Huldah was consulted.

“And she answered them, Thus saith the Lord God of Israel, Tell ye the man that sent you to me, Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah: Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

And as for the king of Judah, who sent you to inquire of the Lord, so shall ye say unto him, Thus saith the Lord God of Israel concerning the words which thou hast heard; Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the Lord. Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again” 2 Chronicles 34:23-28.

Thus we find that despite Manasseh’s repentance, despite Josiah’s great works, the word of the Lord was still against the nation for the wickedness that had been previously committed.

After this, Josiah did even more righteously, fulfilling the prophecy given 340 years earlier:

“And the king stood in his place, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book” 2 Chronicles 34:31.

“Moreover the altar that was at Bethel, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove. And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed, who proclaimed these words. And he slew all the priests of the high places that were there upon the altars, and burned men’s bones upon them, and returned to Jerusalem” 2 Kings 23:15-16, 20.

Josiah also kept the great Passover ever held.

“Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; Moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiyah the priest found in the house of the Lord. And like unto him was

there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him” 2 Kings 23:22, 24-25.

Despite this, the Lord’s decree would not be altered:

“Notwithstanding the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal. And the Lord said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there” 2 Kings 23:26-27.

Twenty-two and a half years after Josiah’s reign, the Lord fulfilled His promise to Manasseh. Again, why did Manasseh’s repentance and Josiah’s great righteousness fail to satisfy the demands of divine justice?

Perhaps the answer can be found in the following verses:

*“Surely at the commandment of the Lord came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did; **And also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the Lord would not pardon**” 2 Kings 24:3-4.*

How great then is the condemnation the world is under, for innocent blood has been shed on a scale which the inhabitants of the ancient world could not have imagined! According

to the AGI/WHO report, in 2003 the number of abortions performed worldwide was 41.6 million; in northern America, the number was 1.5 million.

“But behold, in the last days, or in the days of the Gentiles; yea, behold all the nations of the Gentiles, and also the Jews, both those who shall come upon this land, and those who shall be upon other lands; yea, even upon all the lands of the earth; behold, they will be drunken with iniquity, and all manner of abominations; And when that day shall come, they shall be visited of the Lord of hosts, with thunder and with earthquake, and with a great noise, and with storm and with tempest, and with the flame of devouring fire...” 2 Nephi 11:116-117.

May we be like Josiah, humble and repentant, righteous and tender of heart, for as the Lord spared Josiah, perhaps we may have hope that He will pity the righteous and have mercy on those that serve Him in these last days.

*“Wherefore, he will preserve the righteous by his power, even if it be so that the fullness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. **Wherefore, the righteous need not fear**; for thus saith the prophet, They shall be saved, even if it so be as by fire” 1 Nephi 7:36-37.*

FROM the ARCHIVES

Church History Photos



The cover page of the July 1933 issue of the *Zion's Advocate* reports:

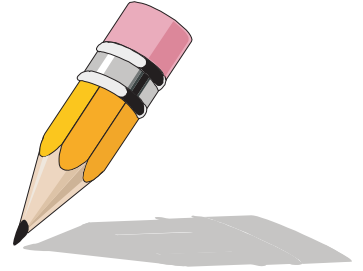
The Temple of the Lord in Zion

Actual Work on the Excavation Begins in Earnest

Denver Gibbons, Reginald Coulter, R. M. Jordan, and N. R. Jordan.

The horses are "Prince" and "Jim."

Collins Local Report



Time is rushing along. We're almost into summer, but for now we have the freshness of spring with yard mowing and garden planting, along with honeysuckle blooming and birds singing.

We have had our annual election of officers with Brother Curtis Yates elected as our pastor for the coming year. Brother Allen Kauffman will continue as our coordinator to assist in any way he

can to help keep things running smoothly. Brother Jack Martin is still helping out with a sermon every now and then; though it is increasingly difficult for both he and Curtis, they never give up nor shirk their duty, for which we are most grateful. Also, we still have our guest speakers from Independence once a month, as we always have had, and several sermon CDs if we need them to fill in. As my friend often says, "It's all good!"

We are having a little repair work done on the church building. The wind and age of things has caused us to have a new roof put on the church by a reputable company. Also we patched a few places on the sidewalks to keep people from stumbling, if possible. Dale Herd and Allen Kauffman worked on the sidewalks while Paul Liekness power-washed the siding, aided by

his wife Sharon. Sheala Herd helped me trim the bushes up a bit and gather up the leftovers. We were all pretty tired at the end of the day, but it was a good tired!

It is appointed unto man once to die—and so it is. Brother Curtis Yates' wife, Stella Marguerite Hossman Yates, passed from this life April 20th, 2012, due to a stroke. She was a lovely person with a wonderful sense of humor and always had testimonies of God's goodness to her that she wanted to share with others. She is missed and our hearts have been saddened, but the praise goes to God who knows all things and has a reason. My oldest sister, Melva Johnson, is also gone from this world. I know you didn't know her, but she was my sister and my friend. She also suffered a stroke, similar to Marguerite. Then, just a few months ago, our little Aunt Normie left us and we

all feel that sense of loss. Also, our friend Vicky Pitts' mother died and has left a great void in not only her life, but in all the family. Sometimes it sort of overwhelms me as I watch the world changing and our loved ones leaving us behind. I realize, though I would like to be able to talk to my sister again and ask her advice and such, I know there is only ONE who can supply the comfort and encouragement we all seek after. So, on my knees I speak to that ONE who is able to gather us up and bring us that hope that passeth all understanding, and I am grateful.

A few of us got to go to Independence to share in Rodger and Martha Bruner's 50th wedding anniversary celebration. It was a wonderful event and I am so glad we were able to go and greet our good ole' friends again.

We also have had a few accidents, causing bruises and sometimes a stitch or two. Our sister Betty Martin took a tumble in front of the church one Sunday morning, and then more recently time Jack fell after getting his lawn mower stuck way down by his mail box and trying to walk home. He fell and dislocated his ring finger and skinned up his face. Betty had called Dale Herd, Shawna's husband, to come check on Jack

as he had been gone a bit too long. Dale got him gathered up and took him (and Betty) to the emergency room in Bolivar to have things looked after, and then brought them home again. Yes, he is pretty sore, but is well again—we are all grateful!

Shawna Herd had a small skin cancer removed and has no ill effects—she was administered to for this—again, gratitude to our merciful Heavenly Father. Our sister Marjory Routh is able to carry on her duties on her farm and tend to the cows, fences and such with the help of her family—and the blessing is—she is not afraid to be alone in the evening—God provides for His own. Marjory's son, Jimmy Routh, has had back surgery and is recovering well, thanks be to God who supplies all our needs. No, He didn't remove the problem or keep Jimmy (or any of us) from having to go through the surgery, but He has made a way and is faithful to us and our needs. Lift up your heads and rejoice, God IS!

Just a few sermon quotes to share with you:

- *It's not what you were doing "during" your life, but what you are found doing at the end of your life.*
- *We only go through this life once—we don't get to go back*

and "re-do"—be sure you're not ashamed of what you have done.

- *We have a carnal spirit within us to overcome.*
- *Will we "choose" or be "compelled"?*
- *We are between a rock and a hard place! Jesus Christ is the Rock—the hard place is our choice of whom we will serve.*
- *It all hinges on CHOICE!*

Thank you all for your time and prayers. May our God keep us strong in faith unto Him.

*Your reporter,
Czerna Kauffman
Collins, Missouri*

OBITUARY

Plácido Koyoc Yam

October 11, 1936~March 12, 2012

Apostle Plácido Koyoc passed from this life to the place prepared for him in Paradise on the 12th of March, 2012. His last hours were spent with his greatly loved family at his side. He leaves behind his beloved wife, Matilde, two sons, one of whom is Apostle Plácido Koyoc Matu, six daughters and many grandchildren, all of whom were nurtured and taught by him. All of those who are of age are baptized and dedicated members of the Church of Christ.

Plácido lived the first part of his life in Uayalcéh, a henequen plantation in central Yucatan where the lives of the indigenous laborers were not far removed from virtual slavery. The women were up by 3:30 in the morning preparing food for the men in the family who would be at work before daylight and not home again until after dark.

Plácido never went to school, but he was taught to read by a family friend who had gone to Ticul and learned of the Restored Gospel. He was an elder in the early church and returned to Uayalcéh to teach the gospel. Plácido's reading book was the Book of Mormon. He and his wife, Matilde, were baptized into the Church of Christ in January of 1958. The church received terrible



persecution on these plantations. Church services were held at night by candlelight. The doors and windows were all closed for the sake of privacy. Plácido was a very dedicated and spiritual man and was given many marvelous spiritual experiences throughout his life. Though he never went to school, he was fluent in two languages and had the heart of a poet. He composed many beautiful hymns which are in our Spanish hymnal.

The persecution was so bad that Plácido and his father, Isidro, decided to take their families and find another place to live. Carrying all their possessions on their backs the two families walked to another vil-

lage, looking for work. They continued to move from place to place until they settled near the town of Yobain. Here they cleared some land outside of town and built their homes. They were joined by two other families from Uayalcéh and regular services were held at night, using a gasoline lantern for light.

Plácido was ordained an elder in 1968 and was a very active minister. He was called and ordained an evangelist in 1974. He was now traveling and holding services in several places. He became a leader of the work in Yucatan and Quintana Roo. He was made responsible for the handling of church funds in Yucatan and organizing meetings and activities of the priesthood. Plácido was called to be an apostle in Christ's church, and ordained in August of 1998. Now he traveled throughout Mexico and Honduras. The final journey he made in March was the one for which he had lived and served the Lord so faithfully.

NOTICES

2012 REUNIONS & RETREATS

■ **COLORADO REUNION**

June 8-10 at the Grand Junction Local.

Pastor David Larsen: (970) 210-1783
Assistant Pastor: (970) 778-5767

Reserved Rooms available for \$65 a night at the Quality Inn in Grand Junction: (800) 790-2661 or (970) 245-7200.

RV Ranch in Clifton: (970) 434-6644
KOA Kampground in Grand Junction: (970) 242-2527

■ **MICHIGAN REUNION**

June 15-17 at the Bradley Local.

Elder Adam Porter: (616) 240-3902
Elder Dennis Trudgen: (813) 520-6649

■ **IDAHO REUNION**

June 22-24 at the SISCRA Campground in Donnelly, Idaho.

■ **CHURCH OF CHRIST VACATION CHURCH SCHOOL**

July 9-13 at the Temple Lot Local.

Ages 3-12

Becky Sheldon: (816) 616-4525

■ **NEW YORK REUNION**

July 13-15 in Hogansburg.

Canada: Wayne & Susan Miller: (613) 933-5469, wmiller12@cogeco.ca

United States: Eli and Gretchen Tarbell: (518) 358-2911, egtarbell@hotmail.com

Brandon and Tara Tarbell: (518) 358-9153, btarbell@thetmg.com

■ **SCRIPTURE ADVENTURE 2012**

July 26 at the East Independence Local, Independence, Missouri, for ages 5-11; \$5.00 per family requested. Lunch provided.

Dana Taylor (816) 478-7973 or (816) 853-1200

■ **MINNESOTA REUNION**

August 31-September 2 at the Bemidji Local.

Elder Samuel Gould: (218) 368-1427
Sister Elaine Gould: (218) 586-2774
Elder Merlin Eddy: (651) 438-9738

■ **10TH ANNIVERSARY WOMEN'S RETREAT**

October 5-6 at the Lake Maurer Retreat Center, Excelsior Springs, Missouri.

<http://home.comcast.net/~ccwr/index.htm>

■ **ONTARIO REUNION**

October 6-7 at the Brant/Norfolk Church of Christ in Teeterville, Ontario, Canada.

Bill and Marn Vieveen (519) 7 5 9 - 8 0 8 7 ,
marnie.vieveen@sympatico.ca

Mike and Debbie Bevaart (519) 805-9790, mbevaart@bell.net

■ **PHOENIX REUNION**

November 23-25 at the Phoenix Local.

Pastor Jim Yates, Jr.: (602) 374-3688, jimyatesjr@yahoo.com

Assistant Pastor Adam Yates: (602) 300-9013, a.m.yates@cox.net

Assistant Pastor Gary Jacobsen: (602) 421-4606, gljacobsen@live.com

THE HOPE of ZION

The Board of Publications has made available a copy of the report from the Committee to Study Zion entitled, *The*

Hope of Zion. Contact Elder Robert W. Oldham at rwoldham1@sbcglobal.net, or any member of the Board.

AVA WEBSITE

On the Church of Christ AVA web site you will be able to access media such as archived sermons in video and audio formats, past issues of *Zion's Advocate*, searchable Bible and Book of Mormon, studies and Sunday School lessons. Real time live streamed sermons are broadcast every Sunday at 11:00 a.m. and 6:30 p.m. central time, which can also be accessed from the site. We invite you to take a look and discover what a useful tool this site can be in expanding your knowledge and faith. The address is www.cocsermons.net.

Correspondence COMMITTEE

The General Church Correspondence Committee would like to extend the opportunity for any who wish to communicate through written correspondence to contact one of the following three committee members:

PAT MCCANN (Chairman)
18808 N. 30th St.
Phoenix, AZ 85050

MARLENE COBB
630 S. Pickwick
Springfield, MO 65802

JUNE HAINES
11589 Genuine Rd
Clare, MI 48617

PRIESTHOOD VISITATION

If you or someone you know (member or non-member) would like to be visited by a member of the Priesthood of the Church of Christ, please call or write to the Council of Apostles at Church Headquarters in Independence. The phone numbers and addresses are listed on the inside front cover.



Church of Christ

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churchofchrist-tl.org

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Ancient Prophecies Fulfilled in 1830	Commandments Commentary)
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Article of Faith, #9 - (concerning the Bible and Book of Mormon)	God's Purpose in America
Baptism for the Dead—A Fallacy	The Great Plan of Redemption
The Book of Commandments - Its Role in the History of the Restoration	Is Marriage for Time and Eternity?—A Fallacy
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	Some Misconceptions about the Book of Mormon
	A Synopsis (Compares beliefs of three Restoration churches)
	That Sacred Spot is Definitely Located
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	Zion and the Temple of the Lord

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To insure your membership records remain as current as possible when moving or relocating, fill out this form and return it to the Church of Christ (Temple Lot), Attn: General Church Recorder, P.O. Box 472, Independence, MO 64051-0472, or e-mail the information to cofcrecorder@sbcgloba.net. One form per family, please.

MEMBER'S NAME: (First) _____ (Middle) _____ (Last) _____

OLD ADDRESS: (Street address) _____

(City) _____ (State) _____ (Zip) _____

NEW ADDRESS: (Street address) _____

(City) _____ (State) _____ (Zip) _____

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