

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 power of the Holy Ghost."—1 Nephi 3:187.

Vol. 49

Independence, Missouri, July, 1972

No. 7

The Saintly White Teacher

—☆—

All the glory of the Godhead
Had the Prophet, Quetzal-Coatl
All the honor of the people.
Sanctified his name and holy;
And their prayers they offered to him
In the days of ancient Tula.

Translated from the Aztec
by Dr. Corwyn of Mexico University
(Cited in "He Yalked the Americas")

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Zion's Advocate

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EDITORIAL

The Whys of Fasting

"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isaiah 59:1-2).

For several years we have apparently, or to a large extent, at least, vainly endeavored to approach unto the Lord by way of prayer and fasting that He would reveal His will to us. Yet we seemingly have failed year after year. It is evident that we have not sufficiently prepared ourselves. The lack is ours and until we can rid ourselves of those things which have heretofore separated us from our Heavenly Father we cannot hope for better success in the future.

In Isaiah 58 we read of another people (perhaps we may liken them to us) who sought unto God and with fasting also. But their effort was unavailing. Nevertheless this was the Lord's word concerning them. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God" (Isaiah 58:1-2).

Though they sought after the Lord, yet their hearts were far from Him. They had not come out from the world nor forsook their sins. There can be no fence straddling for, apparently, though perhaps unconsciously, they were trying to serve two masters at once. But God is not mocked. Nevertheless these people were perplexed as to their lack of success and complained by saying, "Wherefore have we fasted say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?" (Isaiah 58:3).

But God gave answer as follows: "Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?" (Isaiah 58:3-5).

Are we guilty of any of these things? To name just one, do we find pleasure in the day of our fast? But the Lord here has asked a question, the implication being that such a fast is not availing in God's sight not because of the type of fast involved but because the hearts of the supplicants were not right before Him. The Lord goes on however to state what is an acceptable fast in His sight.

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens,

and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" (Isaiah 58:7-8).

Isn't this what He is telling us? that when we fast, we do not leave the other undone? We must first forsake unrighteousness. The type of fast that the Lord would have us to do is not one only of abstinence from food and perhaps drink but one also of abstinence from sin. To do so means great and wonderful blessings. For "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in" (Isaiah 58:8-12).

Yet why is it necessary to fast you might say. Why isn't honest sincere prayer alone sufficient to gain for us our desires before God? In Alma 4:6 we read, "Nevertheless the children of God were commanded that they should gather themselves together oft, and join in fasting and mighty prayer, in behalf of the welfare of the souls of those who knew not God."

Fasting, like baptism, is a commandment of God. It is a necessary requirement in the work of salvation. Further, it appears to be a necessary requirement in our own salvation for in Omni 1:47 we read these words, "Yea, come unto him, and offer your whole souls as an offering unto him, and continue in fasting and praying, and endure to the end; and as the Lord liveth, ye will be saved." "And the church did meet together oft, to fast and to pray, and to speak one with another concerning the welfare of their souls" (Moroni 6:6). There was a time when the disciples of Christ fasted not and when the question was put to the Lord as to why they did not fast Jesus told them, "can the children of the bride chamber mourn (fast, Mark 2:19), as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast" (Matthew 9:15). And since the bridegroom has not yet returned then we must still continue to fast.

Fasting is also a means by which we may escape the physical calamity which is coming upon the world.

We read of this in Joel 2:12-14. "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God?"

Fasting is a means by which we humble ourselves before God. "But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting" (Psalm 35:13). And from the Book of Mormon we read these words, "Nevertheless, they did fast and pray oft, and did wax stronger and stronger in their humility, and firmer and firmer in the faith of Christ" (Helaman 2:31).

And further, fasting can be the means whereby we may come to great knowledge. In Alma we read the following: "And this is not all. Do ye not suppose that I know of these things myself? Behold, I testify unto you, that I do know that these things whereof I have spoken, are true. And how do ye suppose that I know of their surety? Behold, I say unto you, They are made known unto me by the Holy Spirit of God" (Alma 3:75-78). How was this so? In the next verse we are told very plainly. "Behold, I have fasted and prayed many days, that I might know these things of myself. And now I do know of myself that they are true" (Alma 3:79-80).

It seems apparent from the above that prayer alone is not as efficacious as prayer and fasting together. The reason for this becomes obvious when we realize that fasting involves greater effort. Fasting involves a sacrifice. This is borne out in the experience of the disciples when they attempted to cast out the devil from one who was possessed. And asking Jesus why they were unable to do so Jesus told them it was because of unbelief. "Howbeit this kind goeth not out but by prayer and fasting" (Matthew 17:21).

In Alma 8:11 we read that Alma "... fasted many days because of the sins of this people" (the people of Ammonihah). What great love he had for them! And yet are we not instructed to love our enemies and to pray for them who spitefully use us? But who could love enough to fast for them also? And yet that is exactly what our responsibility is. If we can truly do this then we are indeed filled with the true love of Christ.

What other reasons are there for fasting? In Alma 21:2 we read that it was done for joy and thanksgiving. The Nephites had just had a great battle with the Lamanites and were rejoiced that the Lord had delivered them out of the hands of their enemies. "Therefore they gave thanks unto the Lord their God: yea, and they did fast much and pray much, and they did worship God with exceeding great joy."

Perhaps one of the greatest reasons for fasting is our need for the Holy Spirit. We read of this in Alma 12:14-15. "And it came to pass that they journeyed many days in the wilderness, and they fasted much, and prayed much, that the Lord would grant unto them a portion of his Spirit to go with them, and abide with them, That they might be an instrument in the hands of God, to bring, if it were possible, their brethren, the Lamanites, to the knowledge of the truth."

If we can somehow give ourselves over to much prayer and fasting we may not only have communication with God but also be able to teach with power and authority from God. Perhaps one of the keys to our difficulties along this line is found in Alma 12:5, the other key being, of course, our failure to sufficiently separate ourselves from the world. "But this is not all: they had given themselves to much prayer, and fasting, therefore they had the spirit prophecy, and the spirit of revelation, and when they taught, they taught with power and authority, even as with the power and authority of God."

Thus prayer along with fasting is the means whereby we may have the spirit of prophecy, and isn't this what we have desired of late?

We mentioned above that righteousness is a necessary prerequisite before our fasting can be of avail to us. The same is true of prayer for we are told in one place that the prayer of a wicked man is an abomination unto God. And so it is with fasting. In Jeremiah 14:10-12 we read, "Thus saith the Lord unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the Lord doth not accept them: he will now remember their iniquity, and visit their sins. Then said the Lord unto me, pray not for this people for their good. When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them; but I will consume them by the sword, and by the famine, and by the pestilence."

There is yet another requirement laid upon us if we would desire the Lord's recognition of our effort. That is, when we fast we must not do so openly. "But thou, when thou fastest, anoint thine head, and wash thy face; That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly" (Matthew 6:17-18).

Further there are various kinds and degrees of fasting. Daniel did what we might call selective fasting. He says, "In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled" (Daniel 10:2-3). And in Esther 4:16 we read of a total fast including both food and drink. "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three

days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish."

In conclusion then we see that fasting, in order to be effective, must be tempered with righteousness. It can be either partial or complete and of various durations. But for greater spirituality it is enjoined upon us to do so often. Moreover it is a commandment of God. It is a means whereby we petition God for strength, or to give him thanks, or to accomplish works beyond the power of prayer alone. It is a means whereby we may gain His Holy Spirit and be filled with the Spirit of revelation or of prophecy. It enables us to teach with power and authority. It has the effect of humbling ourselves before God and finally it is an expression of our love and concern for the sinner and for our own soul's welfare.

How often do we neglect prayer? How much more do we neglect fasting? Let us not be deficient in either for the rewards are great and marvelous. It is one of the keys to the work of Zion and the gathering of the house of Israel. Are we able — more are we willing? This work comes not by prayer alone but by prayer and fasting.

Harvey E. Seibel

BAPTISMS

Ethel Lucas

Ethel Lucas of Wittman, Arizona, was baptized by Elder A. L. Voorhies and received the laying on of hands by Elders A. L. Voorhies and James Yates March 12, 1972 at Phoenix, Arizona. Sister Lucas was received by the Phoenix, Arizona Local.

Cherie Lynn Beem

Cherie Lynn Beem, the daughter of Larry and Jewell Beem, was baptized by Apostle Archie F. Bell and received the laying on of hands by Apostle Bell assisted by Elder Frank Fann, Jr. at the East Independence, Missouri Local Church March 19, 1972 where she was received as a member.

BLESSINGS

Jerry Lee Clark

Jerry Lee Clark, the son of Ralph and Kathleen Clark, was blessed by his grandfather, Apostle Robert H. Jensen on March 12, 1972 at Council Bluffs, Iowa.

David Lawrence Moser

David Lawrence Moser, the son of Donald and Joanne Moser, was blessed by Elders Donald E. McIndoo and Hubert E. Yates at Phoenix, Arizona January 9, 1972.

ORDINATIONS

Richard A. Wheaton, Jr.

Richard A. Wheaton, Jr., the son of Richard and Velma Wheaton of Independence, Missouri, was ordained a teacher on June 27, 1971 by Elder Richard A. Wheaton, Sr., and Apostle Clarence L. Wheaton, Sr. at the Temple Lot Local Church in Independence, Missouri.

Harold Hawley

Harold Hawley of Mountain View, California was ordained an elder by Apostles Archie F. Bell and William A. Sheldon at the East Independence, Missouri Local Church April 12, 1972.

A DREAM - - HARD WORK - - AND FAITH

"Once upon a time," a few Church of Christ members in Houston, Missouri dreamed of having a church. Up to this time they had met in homes and did as best as they could. But there are handicaps to having church in homes and they dreamed on! Why not? Sure they were few, but it was such a worthwhile ambition and "where there is a will there is a way!" So Bro. C. E. Kenney donated a piece of land, a nice location, close to town and on a fine highway — they were on their way! Then started the hard work. There were bake sales and many rummage sales, rummage sales that did well for there was so much work put in to cleaning, pressing, sorting and sizing of the long lines of clothing. They had a dream — so even the hard work was satisfying.

Money comes slow and hard, but now they have enough to start. A bulldozer has excavated for the basement, and the basement walls are poured. They plan on holding services in the basement as soon as it is finished and will complete the building as the money comes in. Believing that Faith Moves Mountains they are utilizing that faith. This project wouldn't be so different, so extraordinary, so unique, if there were a community of members or workers there, but there are only three families!

This little church will be dedicated to the spreading of the gospel and it will certainly be of benefit to the church as a whole, so we feel sure there are those who would like to donate toward its progress. Any money, material or labor will be gratefully appreciated. If you are interested in helping along this most worthy effort, contact:

Mrs. Margaret Kenney
213 Bryan St.
Houston, Mo. 65483

Esther Caviness

WHY PUBLIC SCHOOLS LEAD CHILDREN AWAY FROM GOD

by Marlene Moser

Children once learned in a setting which explained subjects in the light of religion. They were supplied a basic sense of true values as interpreted by the faith of their fathers in their religious heritage. This is no longer true. Many children do not understand their world and have lost the lesson of its meaning. Everywhere we can see young people falling under influences which seem determined to divert them from the concepts of a divine purpose and the spiritual and social obligations of right and wrong.

History is an example of one subject not taught in the light of religion. Prophecy is ignored, hiding the divine force behind history. Teachers fail to show the guiding hand of God behind the dream that made America the greatest country on earth. Historical events are presented without explanation causing confusion and doubt.

Science (as taught), perhaps more than any other subject, drives children away from truth. In formulating explanations for nature, scientists ignore Scripture, making it appear that scientific evidence is against Scripture. Scientists see no embarrassment in the conflict of theories or the need to reject theories at times. Yet scriptural explanations are rejected by many learned persons with ridicule and contempt.

The inevitable result of education which does not acknowledge God, is education leading away from God. Those teachers who bend backward in teaching the court-directed secularism, and who avoid moral issues, provide for an education without morality. Lack of morality put into practice becomes immorality. Teaching the so-called "humanism" and rejecting any spiritual guidance sets a lower value on standards of right and wrong; And this teaches that old precepts are no longer relevant and our animal self is all sufficient.

As I see it, the only way to avoid the dire results of the atheistic exposure in the public schools is home training in the paths of righteousness and the creation of a church school.

What do you think?

NORTHERN MICHIGAN CAMPOUT

The Northern Michigan Campout will be held on the 14th, 15th, and 16th of July. Camping sights are available. Please reserve in advance. Our homes are open to those who want to come but have no camping equipment. Please feel free to call or write for further information to:

Elder Conley Addington
Route 2, Box 45
Maple City, Michigan 49664.

Your Sister,
Marian Addington

ORIGINAL ARTICLES

NOTE: We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a belief, or an opinion, is expressed, and evidences presented to support that belief.

CONTRIBUTIONS ARE THE OPINION OF THE AUTHOR AND DO NOT NECESSARILY REFLECT THE TEACHINGS OF THE CHURCH OR THE OPINIONS OF THE EDITORIAL STAFF.

ARCHAEOLOGY and THE BOOK OF MORMON Clarence L. Wheaton, Sr.

— Part One —

This subject is one that has held the attention of many students of both the Bible and the Book of Mormon for many decades. Great controversies have raged around the authenticity of both books. Critics contend that they are either based upon the works of previous authors, or else are a conglomeration of myths and traditions which cannot be substantiated by historical facts. For that reason I purpose to set forth in this series, evidences, which it is hoped, will clarify some of these objections.

An examination of the background for the coming into existence of the science of archacology is therefore pertinent. Inasmuch as the Bible is the premise of all Christian teachings, we purpose to present some interesting facts concerning it.

The Bible as we have it today, in the common or King James Version, came into being as a compilation of sacred scriptures circa 500 A.D. The title, Bible, is derived from the name of an ancient seaport on the eastern Mediterranean shores called Byblos. Here in ancient times the Egyptians found reeds from which they made papyrus, the material on which the ancient scrolls of the scriptures were printed by hand. The word Bible as we use it today, traces its origin to the Greek word, *Biblia*, meaning a collection of small books. This name, *Biblia*, was not applied to the Holy Scriptures as a distinctive title earlier than the fifth century after Christ. It was then applied to both the Old and New Testament. The Jews applied the title, *Torah*, to the first five books of the Old Testament, which means the *Book of the Law*.

Among questions raised by critics of the Bible is the location of the water supply of the city of Jerusalem, which is built on the top of Mount Moriah. Also, the location of the breached wall, which action took place during the conquest of Jerusalem by David (this was spoken of in 2 Samuel). Another question raised by critics of the Bible is the location of the Rock or Summit of Mount Moriah where Abraham, attempted to offer up Isaac as a sacrifice. Over this Rock the Temple of Solomon was probably erected. All these places have been located by archaeologists of the Palestine Exploration Fund.

There is also the so-called myth of the ancient city of Nineveh, which had crumbled into dust many centuries before the beginning of the Christian era. The spades of the archaeologists uncovered the remains of Nineveh on the upper reaches of the Tigris River in 1845-1853 at which time ten thousand tablets were

brought to light which told of the Babylonish account of Creation and the Deluge. This library dated from the 7th century B.C. Truly these findings are as a "voice speaking out of the ground," as spoken of by David and Isaiah.

The remains of ancient Babylon were unearthed beginning in 1899 by the *Deutsche Orientgesellschaft*, in which cuniform tablets established the historic existence of Jehoiachin, King of Judah, in the 6th century B.C. (mentioned in 2 Kings 25:27-30).

Jericho was excavated in the period 1907 to 1936 which led the antiquarians to date the founding of this Bible city during the 15th century B.C., and its fall about the close of the beginning of the 14th century B.C. It was due to the diggings of the archaeologists that the ruins of Lachish were uncovered in 1935.

To this list, many other historical facts concerning places and persons spoken of in the Bible have been brought to light, which are too numerous to relate in this short review. It will be observed that the Bible as we have it today, came into existence in the 6th century of the present era. Yet, after 1500 years it is just beginning to be vindicated by scientists, consequently placing scientists and the Scriptures in agreement. As the result, this is something that should cause all persons who are interested in the divinity of the Bible as well as the Book of Mormon, to take note. The prophets of the Old Testament spoke of a time when truth should spring out of the earth, (Psalm 35:1); whisper out of the dust, (Isaiah 29:4), and the earth would open to bring salvation to mankind in these latter days, (Isaiah 45:8). No better prophetic description of the excavations of the archaeologists can be found than what is here given, for this term, archaeology is of modern usage. Here we give the words of another to sum up what Modernists have offered in criticism of the Bible:

The Modern Critical View is that it (the Bible) is a composit work of various schools of priests, made about the 8th century B.C., for partisan purposes, based upon oral traditions, the principal editors of which are called "J", "E", and "P". And although the critics differ widely among themselves as to just which sections to assign to these respective editors, the theory is put forth under the specious claim that it is the "assured result" of "Modern scholarship." According to this view, it is not real history, but only a "patchwork" picked out of a rag bag of scattered legends.

Under these circumstances, we learn that the divine authenticity of the Bible is being vindicated by modern antiquarians in spite of the claims of modern scholarship. This should give comfort to those who

have faith in the word of God as found in this scriptural record.

At the same time, we must recognize the fact that the Bible from Genesis to Revelation treats primarily with the dealings of God among the peoples of the Eastern Hemisphere. Also, that, with the exception of prophecies and inspired words of the ministry of God as found in both the Old and New Testament which points to the manifestation of His love and concern in other areas of the world, it is silent as to the witness of God in the Western Hemisphere and the islands of the sea.

The Book of Mormon fills this need. It is the only record yet produced in the Western Hemisphere comparable to the record of the Bible in the Eastern Hemisphere. This second witness came to light in this present era as a published documentation in March 1830, less than a century and a half ago. To date, there has been very substantial evidence brought to light, from an archaeological standpoint, that more than vindicates it claims of being an inspired book, telling of a diffusion of peoples from the eastern Mediterranean as well as, of links with the ancient cultures of the Euphrates Valley, Egypt and the Holy Land. All of this in the short period of a little over a century!

The old theory of a Bering Straits migration which could account for the marvelous cultures and civilizations in the Americas is fast dissipating under the constant flood of evidences which are being brought to light by the antiquarians. More and more authorities on the question are inclined toward a diffusion from the Mediterranean area of people with a high cultural background. While there is no question as to the coming of sporadic hunting parties or the occasional landing of ship-wrecked sailors upon our western Pacific shores, such circumstances do not account for the high degree of culture and civilization which was found in Middle America by the Conquistadors. Search where they may, antiquarians have not yet come up with any evidences of a primitive indigenous culture. The deeper the archaeologists excavate the ancient ruins of Central America the greater the degree of development that is found. The degeneration from these great accomplishments and the reason for their decay is recorded in the Book of Mormon. In every instance, this evidence points to the fact that these early civilizers brought their culture with them from the Middle East, from Egypt, Palestine and the Mesopotamian area. Nothing of a Mongolian nature is found in the architectural remains of these ruins.

It is well to remember that archaeology as a science did not exist prior to the 18th century A. D. in the Eastern Hemisphere. Prior to that time, the excavation of ancient sites of human habitation was more for plunder and very destructive. In the Western Hemisphere the first archaeological societies had their beginning in the middle of the 19th century A. D. Stephen and Catherwood are credited with unveiling the great civilizations of Yucatan and Central America in the late 1830s, several years after the Book of Mormon

came forth with its startling accounts of whole colonies coming from the tower of Babel and the Palestinian areas.

Under these circumstances we find that the Book of Mormon is more and more being vindicated by the findings of the antiquarians. These evidences we propose to examine in the future columns as assurance that the Book of Mormon is scientifically sound in its historical accounts of the migrations of peoples from the Middle East.

When we showed a series of our colored slides to the head of the archaeological department in Cairo, Egypt in 1960, he was amazed, and said, among other things, "As the result of what you have shown me here tonight, we will have to change our views concerning the Bering Straits theory. It is quite evident that there was diffusion from the Eastern Mediterranean shores."

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(To be continued)

SYNOPSIS OF THE SCHOOL OF THE MINISTRY

The outline for the School of the Ministry was as follows:

1. Zion
 - a. What is it?
 - b. Where will it be?
2. Divisions of the Restoration
 - a. What part will they play in the final work?
3. The Lord's Temple
 - a. What is it to be used for?
 - b. Where will it be built?

The question of Zion was taken up first for discussion.

An incident was related which occurred in one of the R. L. D. S. congregations to the east. They were having a debate on the question of Zion. At the start of the debate, a division was made between those who believed in Zion and those who didn't. All but two people did not believe in the idea of Zion. Yet, on the question of where Zion was to be, the problem which seemed to perplex them was concerning those who had been converted in Africa. How were they to get to Zion?

It was then brought out that Zion is to be both a

condition and a place — the place being Independence, Missouri. Mention was made of the statement found in latter day revelation that the time will come when we must flee to Zion for safety, and in order to do so we should have a designated place to flee to. That the Lord has designated the place is shown by the fact of the stones we have at the church.

Reference was made to 2 Nephi 9:105-106 that since this scripture was speaking to someone in Zion, then Zion must be a dwelling place. The point was made further that not only is it to be a physical place but it is to have a population of physical people. It was pointed out that according to the latter part of 3 Nephi 9 and 10:1-3 it was to be a kingdom, a city, a dwelling place. Latter day revelation points out Independence, Missouri as being the center place of Zion, the beginning of the gathering, and that Jackson County and environments was to be the first stake of Zion. This begins to bring out the thought that Zion is identified with the New Jerusalem which is to be built upon this land. Then after the first stake of Zion is filled up the regions further out are to be stakes of Zion until the whole region is filled up. This will cover all those people who are converted in Africa, Asia, U. S., Mexico, Europe, Canada or wherever else. For then shall they assist my people that they may be gathered in from all the face of the land in unto the New Jerusalem. This land was to be Joseph's land and his seed, and those of us Gentiles who are faithful. Isaiah states that God will establish His government in the top of the mountains. Eventually this whole land will become populated with a people gathered out from the whole world. God will gather them out, one of a city, two here and two there.

It was also pointed out (Book of Mormon, page 750, verses 2 and 3) that those who will be gathered in will not only build a city, this same New Jerusalem but also the holy sanctuary of the Lord. This sanctuary is to be a place of refuge, a place of defence against danger (Isaiah 4:5). The host mentioned in Daniel 8:13-14 does not mean a lot of people but rather those who receive them who are gathered in. The sanctuary and those who are therein are today trodden under foot. But the sanctuary will be cleansed soon after the close of the 2300 days. The people within the sanctuary must be cleansed first before they can be the host for those who are to be gathered in.

Reference was made next to Matthew 13:40-41 concerning the tares and the wheat. It was pointed out that at the harvest the tares, which are the impure teachings, would be pulled up first and be cast into the fire. The wheat are the pure teachings. We are living in the very latter part of the latter days and will soon step across the threshold into the last days when the Lord will take control. The Son of Man will then send forth His angels and gather out of His kingdom all things that offend, and them that do iniquity.

Our next point of reference was taken from Joel 3:16-17 and Psalm 132:13. A habitation is where some-

body lives, and the Lord, whose habitation will be Zion, will be heard with so much power that it will be like a roar. The Lord will be the hope of His people and the strength of Israel when He shakes the heavens and the earth.

Isaiah 2:2 tells us that, "... it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." The hills are all other religious denominations; the mountains are governments. People from all nations shall flow unto it. There are forty-eight state governments in the midst of which Independence is nearly the geographical center. The mountain of the Lord's house is going to be a kingdom and it is going to have to be cleansed. A kingdom takes a king, subjects, laws, officials and territory. Isaiah 1:27 tells us that Zion will be redeemed, and this redemption will include the territory of Zion. It is going to be recognized by other governments in the earth. We are told in the scriptures that the knowledge of the Lord shall cover the land as the waters the sea. They will acknowledge that here is a territory in which the Lord is in full command. It will not be a civil government. The church is now democratic but the time will come when it will be autocratic. It will be recognized as the kingdom of God upon the earth.

Reference to Doctrine & Covenants 83:2-3 was given. It was pointed out that the generation referred to here concerning the time of the building of the temple, shall be the generation in which the gathering begins to take place. This gathering of the saints will be as a man gathereth his sheaves on the floor (Book of Mormon, page 659, verses 54-56). The covenant mentioned here is repentance, baptism and the laying on of hands. The horn is the horn of plenty for food. The hooves were brass. The children of Israel walked for 40 years in the wilderness and their shoes and clothes did not wear out. Neither will food be wasted as long as it is in a solid container. Miracles will be almost a common place among them. That they will break in pieces many people means that they will break down their resistance to truth.

Reference was next made to Zechariah 2:10-13 with the thought that many nations will be gained to the Lord, whether inside or outside Zion. In the beginning Zion was the city of David inside Jerusalem, the inner city. That was ancient Zion. The spirit of burning (Isaiah 4:3-6) implies persecution after which Zion and Jerusalem will be cleansed. There will be a pillar of fire by night and a cloud of smoke by day upon every housetop. Can we imagine that cigarette smoke will go out the windows to mingle with this pillar? nor will angry voices be raised in the presence of the shechana. It will be a defense because the nations round about will fear to attack such a place. It will also be a defense against Satan and his hosts. That the tabernacle is the temple is obvious.

The question was raised as to who the daughters

of Zion are. One thought was that they were the other parts of the restoration. Another thought was that they were the descendants of the original ten tribes. It was pointed out that Ephraim and Israel are interchangeable terms in the latter half of the old testament. Judah was the term used to designate the 2½ tribes of the southern kingdom. The daughters of Zion would be the descendants mixed through the European nations, Britain and this country. We were reminded that they were dispersed to the North, East, South, and West. One group must have also gone to Japan as it was brought out that their priests took the ark down to the ocean once each year expecting it to part. You would expect to find the daughters of Zion in all parts of the world where they have mixed themselves among the nations. However, Japanese and Chinese in general are not daughters of Zion nor are the Negroes. Those by adoption, however, are also the daughters of Zion.

Reference was made to Isaiah 3:16 that the daughters of Zion are people, and today here in Kansas City and Independence they are doing nearly everything described here.

Another view was expressed that Zion is a place and also the pure in heart, or Israel. This view was that Zion is the hill in Jerusalem, the seat of King David's throne and we are told that Christ is going to come back to David's throne. It says in one place that not one stake of Zion shall be removed. The belief was further expressed that Isaiah and the other prophets had reference to this hill. The pure in heart on the other hand means the pure in heart in this place — or the Restoration. The Book of Mormon doesn't speak about building Zion but about building Jerusalem and that is the place where the pure in heart is going to be established. The thought was that Isaiah did not have reference to this country, yet nevertheless there will be two places of gathering.

Further discussion on the daughters of Zion brought out the thought that those ladies can be identified as individuals or groups of people, the church called the bride. And anytime that the bride had the proper association with her husband, she was to produce a manchild as found in Revelation. But whenever that bride committed fornication with false gods or with a husband not legally her own, the children produced have been daughters. When Israel began to split up these divisions were referred to as daughters of Zion. And when the apostasy set in so that the bride no longer belonged to Christ she produced daughters. She became the mother of harlots. Harlots are daughters — they are not single individuals. They are churches. If we are the bride of Christ we will bring forth a manchild as described in Revelation 12. Christ brings forth His manchild by placing a seed within His bride. That seed is the priesthood power and authority. The seed has been placed within us and we are travailing in birth. We haven't produced this manchild yet. If Christ is the father of His child, it is a manchild, but

if that group of people commits fornication with false gods it seems that daughters have been produced.

An opposing opinion was given that according to the Book of Mormon the seed of Christ are those who have obeyed the gospel and have come in unto the covenant that he's made. The priesthood is the vehicle by which those things are carried into effect. We are the seed of Christ when we have obeyed the gospel plan.

As to Zion, Mt. Zion (Isaiah 4) is about 5 acres of land upon the side of Mt. Moriah. If this is Zion then it will be an awful crowded place. Referring to Jeremiah 50:2-6 and Psalm 50 the question was asked, "How can all nations flow into 5 acres of ground?" The mountain of the Lord's house is speaking of the great nation America. Zion has to be large enough to contain all those who shall come from the nations. The gathering of the saints is to be to Zion, the gathering of Israel is to be to Jerusalem. The 6th chapter of Ether tells us that the New Jerusalem (the Zion of God) is to be built unto the seed of Joseph and we are to help them.

The subject of Zion and the temple were combined in the afternoon session since the two are so inter-related.

Section 83 of the Doctrine and Covenants designates the location of the temple. 3 Nephi 10 refers to the temple as being the house of the Lord. Doctrine and Covenants 57 also designates the location of the temple. And Ether 6 states that America was a choice land above all other lands and was the place of the holy sanctuary unto the Lord, the place where the New Jerusalem was to be built up unto the seed of Joseph. It was pointed out that the outstanding feature of the old Jerusalem was the temple. Jerusalem on this land was to be like unto the old Jerusalem. We are told that "out of Zion the perfection of beauty has shined." The hillside of Mt. Moriah called Zion is nothing but a heap of desolate rocks and ruins of bygone ages, nearly barren of vegetation.

David Ben Gurion wrote in the Jerusalem Post that the first Jews returned to Palestine in 1830. The former and latter rains returned about 1850. Since the Levites did not offer up an acceptable offering unto God 2000 years ago, when will it be? Christ is to suddenly come to his temple. These promises were to be fulfilled here in the land of Joseph.

At this point some additional questions were added to those enumerated above.

On Zion—

1. How large is it to be?
2. Will the Lord's servants go out from there?

In regard to the temple—

1. What is it to be used for?
 - a. Will the sacred records be kept there?
2. When will it be built?

On the New Jerusalem—

1. Is the New Jerusalem synonymous with Zion?
2. Is it to be the capital of the Lord's Government?

A question was raised whether the temple will stand when the earth is rolled away as a scroll. One answer was, yes, that all things will be done away and be made new, and that will include the temple after the thousand years.

Another question was raised as to what references we could cite in evidence for the temple outside of the Doctrine and Covenants.

In answer to this question it was brought out that the temple has always been since the time of the tabernacle. It was established where the Lord could put His name, and when it was established sacrifices were no longer done at 7 or 8 other places. This continued on down until the temple was destroyed. Then it was rebuilt under Zerubbabel. After that temple was partially destroyed, Herod expanded it and made it a big temple. This temple vanished in 70 A. D.

Further, it was pointed out that the Lord shall suddenly come to His temple, not temples. Reference was made next to Micah 4:1-2 and Ezekiel 40-43 concerning what will be done in the temple. He will teach us His ways.

Some say that this scripture (Malachi 3) means the body of the church or individuals. The church is the bride of Christ, not the Temple of the Lord. Malachi is not talking about an individual or a body of people known as the church. He is talking about a literal place.

In Ezekiel 37:21-28 there are indications of more than one temple, for the sanctuary and tabernacle are also to be in Jerusalem.

In Isaiah 2 and Micah 4, what could the house spoken of here be, but the temple? The word of the Lord is to come from Jerusalem. From where will that come but from the temple at Jerusalem?

Haggai 2:6-9 tells us that the thousand year millennial reign of peace will begin with the establishment of that house in that greater glory than that which was had with the former house.

In Isaiah 66:1-8 we find reference to a voice from the city, a voice from the temple. The manchild is the Zion condition. The church will be delivered before her pain comes. The church will be tried to purify her but she will not have to suffer the travail which will come upon the world.

Concerning the size of Zion, reference was made to 3 Nephi 10 & 11 and Ether 6:1-4. The thought here expressed was that it should include the whole continent. Finally reference to Daniel 2:35 showed that it will eventually fill the whole earth.

The point was made that since Malachi 3:1 concerning the temple was quoted in 3 Nephi, it was meant for future generations.

The question was asked whether the temple would be built before or after Christ comes. Thoughts were expressed that Christ will make several appearances. His first appearance could very well be before the temple is built. Another thought was that the temple will be built first (Ether 6). References were cited next to the effect that Christ will make more than one appearance. In one place it says He will come as lightning from the east to the west. In 3 Nephi 10:4 it says Christ will be in their midst, and this after the building of the city as described in verses 2 and 3 which will be built around the temple. The Lord whom ye seek shall suddenly come to His people and will be in their midst, and the world will begin to know and come up to learn of His ways. Then shall the work of the Father commence. The gathering appears to be the transition between what we now have and the millenium. Then when it is complete Christ will manifest himself to the world and the millenium will be upon us in its fulness.

As to when the temple will be built, references to Isaiah 4:3 and Matthew 25 concerning the ten virgins were made. The five virgins with the oil in their lamps are what is spoken of in Isaiah 4:3 in that he that is left in Zion shall be called holy. When Zion's redemption is completed then will the temple begin to be built. Book of Mormon, page 664, verse 4 was cited in this regard. The power of heaven will come down among them (like pentecost); then they will be able to sit in judgment and Zion will be redeemed, and the temple built. Then the Lord will suddenly come to His temple.

Comment was made that we are living at the close of the dispensation of time. The Zion condition must enter in sometime within the next 29 years or sooner, else the very elect will be lost.

The question of how the building of the temple was to be financed was raised. Answer was that the gold, silver, etc., were the Lord's and that the nations (Isaiah 66) would bring in their contributions. The Book of Mormon, page 659, verse 57 tells us that the Lord will consecrate their gain to himself.

In regard to the time in which we are living, mentioned above, it was brought out that the 1260 years of Daniel came to a close in 1830, the 1290 days to 1860 and the 1335 days to 1905. But nothing happened then. Then it was pointed out that the Hebrew character for 3 and 4 are identical except for the placement of a mark. In a faded manuscript it would be impossible to determine which was meant. Changing the 3 to a 4 gives us 1435 years which brings us down to 2005. In the chronology of the Bible, Adam was created in 3999 B. C. 6000 years added to that brings us down to 2002 A. D. since there is no year zero. The three year period from 2002 to 2005 is the investigative judgment to find out whether we will be alive during the millenium. Blessed is he who survives this judgment. This places the building of the temple prior

to that time — somewhere between 1972 and 2002. And except those days be shortened no flesh will be saved. Those days will have to be shortened, so it is somewhere less than 2002.

In regard to the work of John the Baptist as described in Malachi 3:1, it was pointed out that he was to prepare His ways (plural) (Luke 1:76). He was the Elias IF they would receive him but they did not receive him. He brought the priesthood and said it would never be taken from the earth again.

A concluding thought was that the New Jerusalem is 12,000 furlongs on each side, or a 1500 mile cube. No wonder it is a city made without hands.

The final subject was now entered upon — that is — what part will the various divisions of the Restoration play in the final work?

Reference was made to Sr. Tisler's dream of how the factions were scattered by the hand of the Lord and will be gathered by His hand.

Reference was next made to Doctrine & Covenants 98 and a brief run down of Church history was given showing how the Church was scattered in 1833. They were driven out of Jackson County to Clay County, etc., and later were completely driven out of the state of Missouri into Illinois where they built the city of Nauvoo. From there they were driven to Winter Quarters in Omaha at which place the Church divided into something like 17 different factions. Now the Lord said He would gather them. The elders of the Church of Christ were in constant communications with these other branches of the Restoration trying to find some kind of agreement. They appointed a conference about Christmas of 1859 for that purpose, and as a result Granville Hedrick and David Judy were appointed on a committee to meet with a similar committee of the R. L. D. S. But when the question of lineal priesthood and the presidency arose our people would not accept of it. Our people then gathered together in the area of Bloomington, Crow Creek, Eagle Creek, and Half Moon Prairie, Illinois. Under the leadership of Granville Hedrick, John E. Page, William McClellan, etc., they formed a nucleus of the Church of Christ in that area. They made it a matter of prayer as to what they should do and the Lord spoke to them. Among other things He said, if you do thus and so, I will make known unto you your duty unto your brethren. I'll open the way. They continued to fast and pray and finally in '63 they received a communication that they were to come back to Jackson County. And in 1867 they came back and purchased the temple lot property and built the little church upon the temple lot. They had hardly come here when they began to try to bring these people together.

Our brethren of the R. L. D. S. paid no attention to the revelation to return saying that such would have to come through their leader and if they did return the judgments of God would rest upon them. No reve-

lation of such nature so far as can be determined was ever given telling them to return. They went up as far as Lamoni, Iowa and settled there for years. Gradually little by little they began to filter into this place and found out that the judgments of God didn't come against them. So they kept coming in and got a foothold. They became so enamored at their projects that they decided that they were the church in succession. They wrote our ministry and told them that as they were the church in succession we should turn the temple lot property over to them. Of course, our elders said, nothing doing. It resulted in a lawsuit in the 90's and eventually it went all the way to the U. S. Supreme Court. As a result they were told that they did not have any equitable right in the property under consideration.

Hardly had this lawsuit been settled when our elders sent out a request to all divisions of the Restoration which they could contact. Only the Reorganized Church responded. The result was that we finally reached a number of points of agreement. We exchanged priesthood. We preached in the different churches, etc. Well, we know what happened in 1925. Nevertheless, there are honest in heart in every division of the Restoration, and in time they will be gathered in.

It was brought out that the word "other" in Daniel 2:44 means one who believes differently, as, other belief. It will not be left to other people. Ezekiel 13:1-11 was read concerning the standard books of the Restoration. It is not always the Lord who speaks. Mention was further made that among the other divisions there has been no preparation made for the time when the Lord is going to redeem His Zion.

It is the people whom the Lord is going to gather together rather than an amalgamation of organizations. Joel 2:32 speaks of the remnant (singular) and Isaiah 1, tells us what would have happened to the Restoration group of churches if it had not been for that remnant. The remnant is the one that is going to gather together the Lord's people. We have to be friends with them if we are going to gather them in. We have to show them that we know something about it.

What is the reward for finding wisdom? "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the Lord" (Proverbs 8:34-35).

What may be our hope in the day of desolation to come? "Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the Lord shall be thy confidence, and shall keep thy foot from being taken" (Proverbs 3:25-26).

The General Bishopric
The Ministers' Conference
Church of Christ (Temple Lot)
Independence, Missouri

At the request of your auditing committee, Mr. Richard Wheaton, Mr. Frank Fann and Mr. Larry Beem, I have examined the books and records of the Church of Christ (Temple Lot), Independence, Missouri for the year ended February 29, 1972 and have prepared therefrom the accompanying Exhibits and Schedules:

Exhibit "A" Summary of Cash Receipts and Disbursements and Cash Balances For the Year ended February 29, 1972.

Exhibit "B" Statement of Fund Balances for the year ended February 29, 1972.

Exhibit "C" Statement of General Fund Disbursements for the year ended February 29, 1972.

Schedule "I" Schedule of Family Allowances and Elders' Expense for the year ended February 29, 1972.

Schedule "2" Schedule of General Church and Office Expense for the year ended February 29, 1972.

These Exhibits and Schedules are subject to the following comments:

Cash Receipts and Disbursements

The verification of cash receipts was limited to comparing the data on the copies of the cash receipts issued by the Business Manager with the books or original entry comparison of the total therein with the total deposits in the various fund bank accounts.

All disbursements were made by check which contained notations as to the nature of the disbursements. Thus, each check, when endorsed by the payee, constituted a receipt for the purpose indicated thereon. The checks were signed jointly by the Business Manager and the Secretary of the Bishopric. Verification consisted of examining the checks paid by the bank and comparing them with the books of original entry. Cash balances in banks and savings institutions were verified by direct confirmation.

In addition to the cash balances shown in Exhibit "A", the only other assets recorded on the books are real estate and equipment at nominal values.

The books are kept on a cash basis. We were informed by the Business Manager that there were no unpaid bills at the close of the fiscal year.

General

Fire and extended coverage insurance is carried in the amount of \$20,000.00 on the church building and \$5,000.00 on the contents. The policy contains a 90% co-insurance clause. A fidelity bond in the amount of \$5,000.00 is carried on the Business Manager.

In my opinion, subject to the foregoing comments,

the accompanying Exhibits and Schedules present fairly the financial position of the Church of Christ (Temple Lot), Independence, Missouri at February 29, 1972 and the results of its recorded cash transactions for the the year then ended in conformity with generally accepted accounting principles.

Respectfully submitted

V. A. Julian, Jr.

Certified Public Accountant

Independence, Missouri

April 5, 1972

CHURCH OF CHRIST (Temple Lot)

Exhibit "A"

Summary of Cash Receipts and Disbursements

For the Year ended February 29, 1972

RECEIPTS	\$42,568.24
Tithing	
Offerings	
Regular	1,268.80
Special	6,104.08
Advocate subscription	157.00
Books and Tracts	2,979.95
Interest Income	2,572.36
Property rental	580.00
Sale of equipment	150.00
Elders' expense refund	77.75
Office supplies refund	4.86
Photocopies	8.70
Cash over	76.88
Transfer to Books and Tracts Fund	4,980.00
Total receipts	\$61,528.62

DISBURSEMENTS

General Fund — Exhibit "C"	\$43,548.43
Books and Tracts Fund	4,997.25
Parking Lot Fund	6.00
Yucatan Aid and Building Fund	920.45
Indian Mission Fund	137.83
Miriam Mason Fund	273.60
Dining Hall Committee Fund	50.00
Transfer from General Fund	4,980.00
	54,913.56

EXCESS OF RECEIPTS OVER

DISBURSEMENTS	6,615.06
FUND BALANCES — March 1, 1971	63,932.60
FUND BALANCES — February 29, 1972	\$70,547.66

NEW BUILDING FUND

Farm and Home Savings Association	6,264.12
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TEMPLE FUND

Blue Valley Federal Savings and Loan Association	13,606.34
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OTHER FUNDS

First National Bank	\$15,410.13
Farm and Home Savings Association	35,267.07
	50,677.20

\$70,547.66

**CHURCH OF CHRIST (Temple Lot)
STATEMENT OF FUND BALANCES
For the Year ended February 29, 1972**

Exhibit "B"

FUND TITLE	Balance Mar. 1, 1971	Receipts	Disburse- ments	Balance Feb. 28, 1972
General Fund	\$38,826.21	\$46,559.21	\$48,528.43	\$36,856.99
Home for the Aged Fund	869.15	336.05		1,205.20
Books and Tracts Fund	2,195.48	7,959.95	4,997.25	5,158.18
New Building Fund	4,834.81	1,430.31		6,265.12
Temple Fund	9,928.81	3,690.53		13,619.34
Historical Marker Fund	13.50	563.35		576.85
Parking Lot Fund	1,386.50		6.00	1,380.50
Yucatan Aid and Building Fund	366.14	165.00	920.45	(389.31)
Indian Mission Fund	5,512.00	150.20	137.83	5,524.37
Miriam Mason Fund		580.00	273.60	306.40
Dining Hall Committee Fund		94.02	50.00	44.02
	\$63,932.60	\$61,528.62	\$54,913.56	\$70,547.66

CHURCH OF CHRIST (Temple Lot)

For the year ended February 29, 1972

**Exhibit "C"
STATEMENT OF GENERAL FUND DISBURSEMENTS
For the Year ended February 29, 1972**

FAMILY ALLOWANCES

AID	
C. L. Wheaton, Sr.	\$596.95
Elwood Brockup	194.00
Mrs. Penlton & Son	20.00
W. F. Anderson	282.80
Mrs. C. Campbell	100.00
Mrs. Harry Atherton	410.00
Wm. A. Shelton	65.00
J. F. Smith	50.00
Orlea Premo	213.85
Mrs. E. Greenfield	50.00
D. W. Houseknecht	100.00
Mrs. A. N. Veatch	300.00
James Johnson	25.00
Mrs. W. D. Perdue	40.00
Mrs. Pearl Skeen	220.00
	\$ 2,667.60
ADVOCATE	
Printing, postage, etc.	\$ 3,442.04
GENERAL CHURCH & OFFICE EXPENSE	
Schedule "2"	13,102.95
FAMILY ALLOWANCES & ELDERS' EXPENSE	
Schedule "1"	24,051.24
MAINTENANCE	
Miriam Mason	284.60
TRANSFERS	
Books and Tracts Fund	4,980.00
TOTAL GENERAL FUND DISBURSEMENTS	\$48,528.43

Mrs. W. A. Sheldon	\$2,400.00	
Mrs. A. F. Bell	1,800.00	
Mrs. C. L. Wheaton, Sr.	1,800.00	
Mrs. W. F. Anderson	1,800.00	
Mrs. J. M. Case	1,800.00	
Mrs. D. W. Houseknecht	1,680.00	
Mrs. A. M. Smith	960.00	
Mrs. E. L. Yates	960.00	
Mrs. B. C. Flint	960.00	
Leon A. Gould	640.00	
Mrs. M. Ely	600.00	
Mrs. H. E. Yates, Jr.	525.00	
Mrs. R. R. Robertson	300.00	\$16,225.00

ELDERS' EXPENSE - (note *)

Yucatan		
E. L. Yates	\$ 860.00	
H. E. Yates, Jr.	400.00	
C. Alfaro	650.00	
V. Poot	290.00	
P. Yam	290.00	
M. Fzec	290.00	
C. Ek	290.00	
D. McIndoo	400.00	3,470.00
General		
W. F. Anderson	40.00	
A. F. Bell	640.00	
C. L. Wheaton, Sr.	601.74	
D. W. Houseknecht	835.00	
W. A. Sheldon *	1,234.50	
E. L. Yates *	955.00	
Joe Kidd	50.00	4,356.24
		7,826.24

CHURCH OF CHRIST (Temple Lot)

**TOTAL FAMILY ALLOWANCES AND
ELDERS' EXPENSE - To Exhibit "C" \$24,051.24**

**Schedule "1"
SCHEDULE OF FAMILY ALLOWANCES AND
ELDERS' EXPENSE**

(Note *) Refunds of Elders' Expense from W. A. Sheldon and E. L. Yates in the amounts of \$50.00 and \$27.75, respectively, are shown on Exhibit "A".

CHURCH OF CHRIST (Temple Lot)

Schedule "2"

SCHEDULE OF GENERAL CHURCH AND OFFICE EXPENSE

For the Year ended February 29, 1972

GENERAL CHURCH EXPENSE

Temple Lot - Maintenance	\$ 817.25		
Building			
Church			
Improvements	\$4,755.13		
Maintenance	286.80	5,041.93	5,859.18
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Referendum - printing and postage			145.40
General Church forms			136.50
Library subscriptions			7.00
Conference expense			40.00
Safe deposit box			15.00
Post office box rent			14.00
Flowers			43.74
Audit			175.00
Fidelity bond			13.00
Bishops chairs			140.00
<hr/>			
Total General Church expense			6,589.22

GENERAL OFFICE EXPENSE

Secretary	\$2,649.39		
Supplies	1,019.14		
Postage	115.78		
Telephone	373.85		
Money order fees	23.80		
Equipment Rental	165.00		
Equipment maintenance	53.91		
Office equipment	2,112.86	6,513.73	

TOTAL GENERAL CHURCH AND

OFFICE EXPENSE - To Exhibit "C" \$13,102.95

Do you want to walk safely through this life and not stumble? Would you like to go to bed at night and be at peace? "... keep sound wisdom and discretion;" and "let not them depart from thine eyes;" "So shall they be life unto thy soul, and grace to thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet" (Proverbs 3:21-24).

Do you want to avoid mischief? "He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him" (Proverbs 11:27).

**LESSON GUIDE
STUDY OF GOD'S COMMANDMENTS**

Section 1

Lesson Text: Matthew 11:28-30.

Could there fall upon our ears any sweeter words than those expressed here? What a comforting invitation. We do not need to fear or shrink from the yoke that He invites us to take upon us. Anything that He asks of us, He asks us to take or do with Him, never alone.

There are some interesting comparisons that can be made in the matter of the yoke. In everyday usage it carries varying meanings. A yoke is the wooden frame that harnesses a pair of oxen together as a team. Thus Jesus' yoke binds us to Him. It can be any mark or symbol that identifies the conquered; a badge of servitude. What a privilege to take upon us that which will identify us as Christ's servants. It can be a clamp, a coupling, etc., used to hold a part in place, and to guide and control it's movements. How very much the very best of us need that restraining bond. It is the crosspiece to which the steering cables are attached on a ship's rudder and the bar used in double harnessing to connect the horses collar to the tongue of the carriage. Surely we wish to take upon us that to which His directing reins are attached, and by which He can control our course, and that we be connected to that vehicle, symbolizing the task He desires of us. It is also a shoulder frame from which heavy burdens can be suspended and so carried with greater ease. That which would be too grievous for the human heart to bear can be lightened when shouldered under His yoke.

Too often those who call themselves Christians give the impression that it is a great trial and sacrifice to be a Christian; that they have to give up so much in order to follow Christ; and they are doing it for the sake of their soul's salvation rather than from love of Christ. This ought not to be and certainly raises a question as to how real a Christian they are. God was not pleased when Judah of old referred to the Lord's directions as the "burden of the Lord" as though it was unpleasant to them (Jeremiah 23:33-40).

Of course we know there is that rest for the souls of men which will come to those who are obedient, in the hereafter. But I think there is also a rest promised to those who truly "seek the Lord with all their heart, and find Him," while yet in this house of clay. It was offered to Judah but they refused to "walk therein" (Jeremiah 6:16). And we are cautioned in (Hebrews 4:1) that we be careful lest we too fail and fall short of receiving the promise of rest that He offers to us.

There is a promise of a peace that passeth understanding which can be ours, even in the time of adversity, if we are walking in the designated pathways, by which we can be a rejoicing people rather than a mournful people. (Philippians 4:4-9; Alma 17:66-70; Moroni 7:3).

The people of the latter-days were to build Zion in which they would find their promised rest. So until Zion is built we lack in having the blessings that can only come through it's establishment (Book of Commandments 37:26-31; 41:12; 48:58-67; 52:25-30; 59:1-29; 65:39-47).

Section 2

Lesson Text Matthew 13:1-9, 18-23.

Although the parables are not exactly commandments, they give an example by which we can help ascertain our "whereabouts" as obedient disciples of the Lord.

There are some observations which should be made about the four types of soil mentioned here representing the conditions of the hearts and minds of humanity into which the gospel of Christ is spoken. That which is called the wayside are peoples who do not understand it, and so soon the seed is caught away. If they do not understand, it is because they have not capacity. It remains with the Lord to do with them as His mercy dictates (Book of Commandments 29:56). But if the failure to understand is because the person does not apply themselves, they lose the most precious opportunity that life can offer them.

Then there are those whose hearts are stony. They have an enthusiasm but have never developed any depth of character in themselves. Perhaps they are among those that willingly accept the word but fail to nourish it and so it cannot grow (Alma 16:149-173). Perhaps they are like the Athenians, always anxious to find every new thing but soon lose interest and go on to the next (Acts 17:21). Or perhaps they are people that can not bear it when they find that the gospel of Christ asks them to be different than their peers. Friends turn away, they become unpopular, they are asked to exchange the tangible but very superficial values of the world for that most priceless of all possibilities, the indwelling of the Holy Spirit. But they can't perceive the benefit of the exchange enough to exercise the faith needed to do so.

Possibly, too, many of us will find ourselves among the next group. We received the word and obeyed it up to a point. We became Sunday morning christians; an hour or two Sunday in church and a bed time prayer, if we're not real tired, in which case we hastily murmur it on climbing in. Our labors are all taken up with providing better and better for daily living. The deceitfulness of those things that must be bought with money keeps us from recognizing the far greater richness of the Spiritual things we are letting slip by us. Oh, the word continues to grow in us; a dwarfed, sickly plant without a suggestion of a blossom, much less the ripening fruit. I wonder if we can scarcely visualize what that fully blossomed, fully fruitladen Christian would be.

Perhaps we have seen a few such Christians because there will be seed that falls on good ground. It will

be nourished and will mature to bear fruit, some even a hundredfold, although some will not be that productive, and will produce only thirty or sixty percent of that which they are capable.

If we see ourselves as being in a category here that makes us unhappy, I believe that as long as God grants us life, we can take stock of ourselves and move into a position of greater service and fruitage.

Section 3

Lesson Text: Matthew 13:10-17.

Even as many of the prophets wished to live and see the things which they had foreseen in the days of Christ's life on the earth, they also yearned or wished that they could live to see the things foretold for our day. And yet we shrink because of the fearful looking after those things which prophecy has said will occur; perhaps because the grievous ones are so much easier to recognize than the good ones. Perhaps the good ones are slow in showing because we, as the custodians of the gospel restored in this last time are slow to believe and obey, in which obedience the good things would come to pass.

The blessing comes when we see, and hear, and understand, and obey. Let it be noted that the people of that day failed to receive even the truth taught in parables because they had closed their own eyes. We too, can rob ourselves of the promised good at any point that we close our eyes, and block our ears, and harden our hearts against some part of the truth of the gospel.

If ever we, as some did then, complain about any requirement that it is a hard thing, who can bear it, and no longer follow after Him, we will be among those that will lose what we have already believed and received (John 6:60). It seems to me that the Inspired Version gives a little clearer rendition of the 12th verse in the 13th chapter, which reads "For whosoever receiveth, to him shall be given, and he shall have more abundance; But whosoever continueth not to receive, from him shall be taken away even that he hath." Thus we see, even though we have received of the truth, that when we come up against something that we do not want to believe is part of the Lord's will for us, and we stop receiving, we begin to lose hold of that which we have believed. We cannot stand still; either we go forward or we begin to slide back. Sometimes it seems we are like a piece of driftwood cast up by the tide. We ride a wave of Spirit into the shore, but failing to catch firmly we are dragged back out again by the receding tide.

Another thought to bring out in the matter of continuing to receive is that a full cup cannot continue to receive unless it overflows. Does this not apply very aptly to the Christian, that they cannot continue to receive of the Spirit, and of truth, unless they are overflowing with it to the good and service of others? We cannot grasp hold of the pure love of Christ shed

for and upon us, and hug it to our bosoms to bask in it's warmth for ourselves without driving it away. We can only receive by sharing. The greater abundance of His love is ours if we love others, wherein love is the fulfilling of the law and the commandments. With this kind of love no specific requirement of the law is too hard to bear. Without it we have already lost that which would enable us to receive the meat of the gospel.

Section 4

Lesson Text: Matthew 13:24-30, 27-43.

This is a parable of what the Kingdom of Heaven is likened to. It must be noted that when the scriptures speak of the Kingdom of Heaven, and the Kingdom of God, etc., that there are different meanings to the terms or applications. For instance when the Pharisees demanded of Him to know when the Kingdom of God should come He told them it was within them (Luke 17:20-21). Some interpret this to mean that in Him it had come among them, which the following scriptures might seem to imply (Matthew 12:28; Mark 1:15, 10:14; Luke 6:20, 10:9, 11:20; Book of Commandments 40:9, 13, 62:37).

However other statements make it plain that this which was considered as the Kingdom of Heaven, being here, in the persons who were of it, isn't all of that Kingdom. There is more than that even as we are told to pray for its coming in the Lord's prayer. If persons becoming members of it are all there is to the coming Kingdom we already have that and should not need to pray for it. Likewise, if all there is of the coming Kingdom were already here, Christ's statement about not partaking of the sacrament until He partook of it in His Father's kingdom would have no meaning (Luke 22:16-18). Also the following verses point out that there is a Kingdom which had not yet appeared (Matthew 16:28; Mark 14:25; Luke 9:27, 19:11, 23:42; John 18:36; Book of Commandments 5:16, 6:14:3, 15:50, 24:19).

The following quotations from the Book of Commandments refers to that work of building up the Kingdom on the earth as part of the purposes of God for the last days (chapters 28:5, 40:9, 13, 17-18; 44:46-47, 50-51; 45:9-13).

It should be noted in the explanation of the parables that the field represents the world, not the church. I believe it is a mistake to excuse the unkingdomlike conditions that are found in the church by referring to this parable, saying that we are to let the tares grow with the wheat until the end. Paul's writings are full of the admonition to labor to keep evil out of the church, but the most explicit instruction in this matter may be that which the Lord gave to Alma (Mosiah 11:110-146), and that which He gave to the early church (Book of Commandments 24:38-40, 59:21-28), which seems to indicate that we are to have a ministry of regulation which can keep iniquity out of that portion of the Kingdom we are to build here.

Otherwise, how will it ever qualify as His Kingdom where no sinful thing can dwell? (I Nephi 4:58).

What is the promise of the Lord to His people? "The Lord will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked" (Proverbs 10:3).

Who are those that love death? "But he that sinneth against me wrongeth his own soul: all they that hate me love death" (Proverbs 8:36).

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Do you desire long life and peace? "My son, forget not my law; but let thine heart keep my commandments; For length of days, and long life, and peace, shall they add to thee" (Proverbs 3:1-2).

SOME INTERESTING FACTS

In Ezekiel 38 we read of Gog, the chief prince of Meshech and Tubal. From the book entitled "The Shadow of Coming Events" by Harry Rimmer (page 106-109) we glean in brief the following information regarding the identity of Meshech and Tubal of whom Gog is the chief Prince.

Meshech was a son of Japheth. The descendants of Meshech came to be called "Mosche" from which the term "Muscovites" was derived. The country in which they settled was called Meshech, then Muscovi and finally Moscow.

Tubal was also a son of Japheth and his descendants are always mentioned in ancient times in conjunction with the people of Meshech. Josephus calls the children of Tubal the Moschoi and the Assyrian annals speak of them as the people of Tobali and Muski.