

# 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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## The Garden-Wood

O! world invisible  
we see thy wide enwrapping circumference,  
Thy green clad hills,  
thy rippling water's freshening expanse.

O! world intangible  
we touch with heart's finger-tips and feel  
The pulsing colors  
of Light-flowers, lilting bird songs that heal.

O! world we "taste"  
of wealth, deepest soul hungers are filled;  
Of Living waters, cool;  
all searchings, wanderings are now stilled.

O! taste, O! touch, O! see  
as we linger midst this beautiful garden-wood;  
Our soul's joy unto Praise  
for we know that "God is" wholly "good".

Darleen Smith

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# Zion's Advocate

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### Editorial . . .

## THE TRIAL OF OUR FAITH

A blanket of varied illnesses has fallen upon the membership of the Church of Christ during this past year. Concern has increased daily as one name after another has been added to our prayer list. This trial seems to have swept over us as a general chastisement.

Is the Lord telling us something? Is He testing our faith for some particular reason?

It is hard not to ask questions of this kind when we are tried. Our error is usually in the thought that one simple answer will give us an immediate shortcut to alleviate our problem. The lesson that we repeatedly have to learn is that the Lord does not play guessing games with us. He strives with us to gain an end result. In this case as in most, it seems obvious that He is prompting us to exercise greater faith in Him.

Is this prompting really necessary? Wouldn't He rather have us voluntarily increase our faith in Him without the promptings?

It seems that more perfect faith would render an immediate relief from the trial, but we must remember the fact that the Lord chastens those whom He loves. Also we should remember the trials of Job, considering first of all that he was a just man and deserved no punishment. His was a series of trials to prove his integrity. Although he was tempted by his friends to curse God and die, he continued to worship God throughout his long ordeal. As a result,

Job's latter end was greater than his beginning.

In reality, our more perfect faith cannot always guarantee us an escape from the endurance of grievous trials. Rather, our more perfect faith is our remaining true to God throughout our trials, letting sorrow do its work to the fulfillment of God's purposes. We should have faith in Him that His purpose will lead us to that goal or blessing that He has promised.

Beyond our control, we are often faced with that which causes sorrow. Sorrow is the opposite of joy. Nonetheless they are related inasmuch as sorrow borne to its fulfillment of purpose results in joy. At the time of trial we are not able to see that blue horizon of joy. Only through endurance to the end do we see it. Then it becomes so clear, and our appreciation is so full! We could never have known the fullness of joy without the trial and the sorrow.

Can we then justify the trial, saying that our suffering is good? No. Let's keep it simple. We should be true to the natural disposition to hate the pain and hope for the relief. Let the sorrowing be real in ourselves for the time of trial, but when it is over, we should lift up our hearts in praise to God. Only God can permit the trial and limit the extent of our suffering. Our prayers should always be that we do not have to endure more than we can bear.

When the trial is ended, we should let our joy in the Lord be full, putting behind us the sorrow and the remembrance of our past discomforts. Our thanksgiving should not be clouded with any lingering remorse. The Lord only delights in our rejoicing in Him.

As we consider the present trials of our brothers and sisters through the impairment of their health, we should share an equal responsibility by offering our most sincere prayers in their behalf. Their trials should be felt in us the same as if the trials were our own. When the blessings come and their sorrowing has ended, we can rejoice with them the same as if the blessings were our own.

Sometimes the lessons taught to us in such experiences are too simple for us to accept. The complicated world that we live in has compounded error into such vast proportions that the simple truth is usually distorted and sometimes totally lost from view. To try to solve any problem by the standard of reasoning generally accepted by the world is bound to lead us into circles of confusion.

The devil never misses an opportunity to increase this confusion. His disposition is to cause us to think that the Lord is punishing us. Also he would cause us to want to punish ourselves. In some cases he would cause us to inflict pain upon our own bodies and minds. The attitude to hurt ourselves seems somehow justifiable when we have done wrong and realized the awfulness of the wrong. The devil profits by our guilt complex when we haven't enough faith in God to repent and ask forgiveness for our sins. Our repentance is the only true means of relieving the guilt

feeling and gaining forgiveness.

Once the sin is forgiven we should also forgive ourselves by not letting the devil haunt us with the memory of it. We should put it behind us and seek to fill any void with good actions and habits.

Sometimes we are given to recount our trials over and over milking from them every possible lesson that we can gain. Also we sometimes seek sympathy from others as if that would help heal the wounds of memory. Although the lessons gained through our trials are valuable to us, the trial itself is best forgotten. For our own good we should put behind us the memory of the pain and discomfort lest we are overcome with self-pity.

Our best view in any trial is to focus on the hope of God's power to relieve and bless us. This hope parallels the hope of paradise. We are told that paradise is not only a place but a state of being. It is a state of peace where we can find rest from all our troubles, care and sorrow.

Our hope for such a state of being aligns us with all the positive attributes of the gospel of Christ. The full scope of Christ's promises gives us the assurance that He shares with us all our sorrows and our joys. Our sorrow is his sorrow and our joy his joy. How great will be the rejoicing when our endurance of sorrow has ended and we have reached that peaceful shore of paradise!

Even now, Christ's outstretched hands marked with his own trial of endurance, reaches to us in our darkest moments of life. Reach out in hope and you can't miss his divine touch of peace.

RLS

## WE BELIEVE IN THE BOOK OF MORMON

A Sermon by Apostle Joseph Kidd

August 15, 1976 at East Independence Local

As ministers of the gospel of Christ, it is not only our duty to first plant our own feet on higher ground but in some way we must say things that will help others to do the same thing. I believe each of us desire to do this. I just have an idea that there's not a single individual here this morning that would not like to walk on a higher plane of life, to experience God in his life, to really feel and to really believe there is a God in heaven and to communicate with Him. If you strive in your way to serve Him you will benefit by walking, and enjoying that walk on a higher plane. The world cannot afford to us any real joy or happiness in the low areas of life. I know this to be true. I care not what the activities that we are engaged in, there is only one real and satisfying joy that will last, that will endure, that will be abiding; that is when

you know the joy of association with God and with His Son Jesus Christ.

I hope today to not only direct my remarks to you who have taken the name of Christ, but I hope to share with you who have not embraced this gospel of Christ some of the things that will create a desire within you to walk on a higher plane. I am mindful of the fact that there is something that you will have to do if you are to walk on a higher plane.

I want to rehearse in our minds some of the reasons why we believe this restored gospel of Jesus Christ. We have something called the Book of Mormon, and not long ago, my son-in-law who has only been my son-in-law for about two years, asked me the question, "Why do you people believe the Book of Mormon?" And I thought, well now, that's a good question. Here

is a fellow that's joined our family; he has really never been exposed to the Book of Mormon; he's been strictly Bible oriented and that's a natural question. If we want to learn and if we want to try to plant our feet upon higher ground, we should ask the question, "Why do we believe this or that?" If it's asked in the right attitude, I believe that's just the thing to do. Because if we cannot give answer for the hope that lies within us, we better start searching for that answer. Now that's just the way it is.

I invite all to challenge us who are members of this Church of Christ that claim that God has restored the gospel to the earth. Why do we believe it? It's a good question, and let's get busy and try to determine if we could answer that question should someone ask us.

I want to begin now with the thought of trying to present why we believe certain things. I begin by the use of the eighth chapter of Isaiah, the nineteenth verse, but I wish to emphasize the twentieth: "And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God?"

Now we have today those that are claiming to know truth. Some people will say, "Listen to me, I have the truth," and others will say, "Listen to brother so-and-so of this church." Even Joe Kidd might say to you, "I think I understand truth." But what is truth and where do we find it? I refer you to the following verse: "To the law and to the testimony; if they . . ." Who are they? That's anyone that says I know the truth, and I have the truth and here's where you can find it. "If they speak not according to this word, it is because there is no light in them." We have two things by which we can measure truth. If this is an inspired record, it says we must check with the law and with the testimony and if they speak not according to these things it's because there's no light in them.

I want to refer to the forty-ninth chapter of Genesis, the eighth verse; here's the blessing given to Judah: "Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion: who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

It was given unto Judah to hold that baton or emblem of authority of truth. It was through Judah that the law came; the lawgiver came through his seed. Christ was of the house of Judah and we discover here what the law is.

The eighth chapter of Isaiah speaks of the testimony. Now what is the testimony? Remember, we're not speaking of just a testimony; some brother might

give a testimony, but here there's something known in the scripture as the testimony. I know of no other record or authoritative scripture that claims that it is witnessing or testifying to the truthfulness of the record of Judah unless it be the Book of Mormon. The Book of Mormon is indeed a testimony to that truthfulness. And we find right here in this Book of Mormon, beginning real early in the forepart of the book (if you haven't read the Book of Mormon, I invite you to do so) that Lehi and Nephi saw visions of the future. They saw that one day the Gentiles, who were over in the old country, were separated from the seed of their brethren and that there would be a man inspired of God that would come to this land. People would come with him and they would have in their hands a book. The scripture says that that book would be of great worth unto the Gentile nations, and it further tells us that this book proceeded forth from the mouth of a Jew. We believe that Jew was Christ and that man was Columbus and those pilgrims that came over here did indeed have this record — this law. So we have no problem identifying what the testimony is.

We believe, by the way, that this land in which we live, according to the words written in the Book of Mormon, is Joseph's land. We believe that the blessings identified in the scripture identifies this land; it tells us why we believe this is Joseph's land and what was to happen in Joseph's land.

Going back to the forty-ninth chapter of Genesis and beginning with the twenty-second verse, we find this: "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall." What is the wall? We're not talking about just any wall, are we?

In the old country the people had to build walls around their places of residence and their cities because they were constantly being attacked by marauding armies. As a side light, the scriptures refer to a place of unwallled villages; we believe that to be this land. But over there the order of the day was to build walls.

Joseph is a fruitful bough whose branches run over the wall. In the book of Nahum we find what the wall might be. It's talking about the city of Nineveh. You remember Nineveh to be the place where Jonah was sent to preach and it speaks of Nineveh as laid waste. "Who will bemoan her? whence shall I seek comforters for thee? Art thou better than populace No, that was situate among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea?"

The sea was the wall; it was the wall that was very difficult to cross. Joseph's seed came over this wall, this ocean. All we have to do is just pick up this Book of Mormon and it tells us that's what happened.

Going on in the forty-ninth chapter of Genesis verse 24): "But his bow abode in strength, and the arms of his hands were made strong by the hands of

the mighty God of Jacob." I believe that's true in terms of this land. God has made this nation strong. He has made Joseph's seed strong not only in this land but in the land across the pond.

"Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with the blessings of heaven above . . ." What do we claim that God has blessed Joseph's seed with in terms of coming down from heaven above? Why we believe the gospel was restored right here on this continent, do we not? We believe that an angel appeared on this continent; we believe that God and His Son Jesus Christ appeared to Joseph Smith and so identified these things to us. If that is true, is not that blessings from above?

"The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills." What does utmost mean? It's a place situated at the farthest point. Joseph's blessing was to extend to the farthest or most distant point. From what point? We have to have a point of reference. Why the point or location where he resided at that time. Take a globe of the world and put your finger where he was standing along about that time and go around the globe to the farthest or most distant point of the everlasting hills and see what the other finger's pointing to and it will be pointing to the land of America. Joseph's blessing extended beyond the land of Palestine; it was unto the utmost bound of the everlasting hills.

"They shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." Joseph, we know, was separated from his brethren in Egypt. I'm inclined to believe that all these things that happened there are types and shadows of which was to come. And I'm inclined to believe that Joseph at that time was separated from his brethren because that's the way it is now in terms of being separated from his brethren in the old country, all the way over here.

That was the blessing given by Jacob to his son Joseph but later on Moses had something to say in terms of blessings to these same boys; let us compare what Moses said in the light of what Jacob said. Deuteronomy 33:13 "And of Joseph he said, Blessed of the Lord be his land." Joseph was to have a land that was to be blessed; the portion assigned to Joseph's sons in the land of Palestine was no better than any other assignment given to any of the other of the children of Israel. We must search for the land of Joseph that is a better land, and there are some descriptions here of Joseph's land. We must determine if that land in addition to the assignment over there can be a land over here known as the United States of America.

"Blessed of the Lord be his land for the precious things of heaven . . ." Here come the precious things of heaven again, and there cannot be any more prec-

ious things of heaven than what this land has already received: revelation from God, the Restoration of the Gospel of Christ, Christ has been here, God Himself has visited here and identified His Son, Jesus Christ, and said, "Hear Him." And it's up to us today to hear these things, because He has inspired this law and this testimony.

" . . . for the precious things of heaven, for the dew and for the deep that coucheth beneath . . ." For the dew and for the deep that coucheth beneath is the moisture content that helps a land to have great abundance of agricultural products. In the old land, the folks had to search to find a good well; they would dig and dig. We have it in the scriptures where Jacob had a pretty good well and people all around came to get water out of that well. But you know it hasn't been that difficult here in Joseph's land. The farmers of this land dug wells all over this continent and found good water and this land has been wonderfully blessed beyond any land. You try to find the same type of water in these other countries as you have here in Joseph's land and you will not find it so.

"And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon." We're talking about agriculture; this nation has been blessed economically, primarily, because of our tremendous powers of agriculture. The great nation of Russia still tries to buy wheat from us. As this nation has transgressed, these things began to fade away.

"And for the chief things of the ancient mountains . . ." This nation was blessed also because of the chief things of the ancient mountains such as coal and some other mineral wealths. " . . . and for the precious things of the lasting hills." What the precious things of the lasting hills that we're talking about? It's gold and silver. I remember reading a book recorded many years ago called "The Facts of the Times." It said that total Europe at the discovery of America had produced sixty millions of dollars of gold. California and the surrounding territories produced one hundred thousand million dollars of gold in twenty years, and in one years time it produced ninety million dollars of gold. Australia produced a great amount of gold, but the most it ever produced was sixty-one million in one year.

"And for the precious things of the earth and the fullness thereof, and for the good will of him that dwelt in the bush . . ." Who dwelled in the bush? We know that Moses went up to the burning bush and talked with somebody who dwelled in it. It was God and He gave His good will to this land, and we know that He gave His good will to the people that came over to this land. We have the information in this Book of Mormon telling us that when the pilgrims came over here that they humbled themselves. But it wasn't long until their mother Gentiles made war with them and the Book of Mormon says that God was

with them to win the battle. Anybody that knows anything about war and the stragety of war is amazed that that group of people was able to survive the war because of the powers of Europe that came against them.

You think we don't have information or evidence or reason why we believe these things? Are they not worthy of our investigation?

There's something else in the thirty-third chapter of Deuteronomy in terms of the blessing as given through Moses: "His glory," that's Jacob's glory, "is like the firstlings of his bullock and his horns like the horns of the unicorns, with them he shall push the peoples together to the ends of the earth . . ."

Now identify what people we're talking about; take a look at history; who's done this? I don't know whether any of you have seen a unicorn or not. I haven't. I've seen pictures of what some people say they look like. It had one large horn coming out of the forehead. I really believe that's a pretty good portrayal of the truth of the matter because I do believe that Joseph through the years has been united in terms of war power. I believe that is what the horn symbolizes. A horn symbolizes the power to fight or to make war if that beast or that animal is of a mind to do so. Some of the other beasts that are identified in the scripture have more than one horn, but they also had more than one kind. The Roman empire that was broken up into ten kingdoms had ten horns and so they had ten little separate powers to make war. But here Joseph has a mighty military power and that horn was just long enough and strong enough to push the people together to the ends of the earth.

England at one time reached out and was pushing people to the far corners of the earth and we were lending a hand. But, of course, transgression has befallen us and this sort of thing is subsiding. That helps to give an answer as to why we believe these things.

I want to skip over now to Isaiah the twenty-ninth chapter: "Woe to Ariel to Ariel the city where David dwelt! add ye year to year; let them kill sacrifices." The city where David dwelt is Jerusalem, and God is saying, I'm going to distress that place. "Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel. I will camp against thee round about, and I will lay siege against thee with a mount, and I will raise forts against thee. And thou shalt be brought down . . ."

You're going to be brought down, Jerusalem, I'm going to lay siege against you, I'm going to do all of these things, and then here comes some peculiar language; here's what's going to happen after that happens: ". . . Thou shalt speak out of the ground . . ." Isn't that strange? How in the world can a large city speak out of the ground after God has done these things? We believe we have the answer. I give it for your consideration as we continue on.

"Thy speech shall be low out of the dust, and thy voice shall be, as one that hath a familiar spirit . . ." Yes, we believe that Lehi was a man that lived in that city we're talking about right here. We believe that God appeared to him and told him just what he is threatening to do here in the twenty-ninth chapter of Isaiah, and says to him, now you leave here, take your family with you, I'm going to direct you to a better place. They came over here to this continent. They crossed that wall of which we spoke a little earlier.

Now we're trying to find out how they can speak out of the ground. I'm going to tell you first how, and then we're going to read some more. We believe that this people who came over here had a record. They told about what had happened over there, the destruction that was to take place, and they told of a lot of other things in terms of history. When they were destroyed, their record was here in the earth and finally it came forth when God restored this gospel of Christ to this earth. It came to us as the word of that people speaking out of the ground for that's where it was buried for so many years.

"Moreover (verses 5 & 6) the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly. Thou shalt be visited of the Lord of hosts with thunder and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire."

God says that He is going to do all this to Jerusalem. Skipping down to the eleventh verse, He says: "The vision of all . . ." The vision of all what? The vision of all we've been talking about. ". . . the vision of all is become unto you as the words of a book . . ." Now remember he doesn't say as the book, but just the words of a book, and that point is significant as we will find out. ". . . that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed."

In our church history, Martin Harris took not the book, but just some words of that book, to Professor Anthon, and after some exchange of thoughts, the professor gave him a certificate indicating that they were a valid translation. The professor asked him where the rest of it was and how he got it. After Martin Harris explained how he got it and that the rest of the book was sealed, Professor Anthon said that he didn't believe in angels and he asked to see the receipt. He tore it up and said, "I can't read a sealed book." It was direct fulfillment of this scripture.

"And the book is delivered to him that is not learned, saying Read this, I pray thee: and he saith, I am not learned." This is not the words of the book but the book that is delivered to him that is not learned. Who in history received the book to interpret it? We believe there is a historical figure that had the name of Joseph Smith; he made the claim and we believe it. We have the book, we have researched that



book, we've had others to research that book. We've had people to take critical looks at that book in trying to kill everything that's in there in terms of what their research has been and they've been unable to do it. This book was given by the inspiration of God and we see the fulfillment. And I say, if Joseph Smith didn't fulfill this prophecy, you find me the man and give me the name, the place and circumstances that will fulfill this.

We have the responsibility to check these things out. It's our responsibility to find out what truth is if we want to know the truth. You have to do your part in the checking.

"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men:" Do you remember what precepts were taught at the time when this book came forward in terms of the fear of God? That's when the hell-fire and damnation preachers were just really pouring it on.

"Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." The scriptures tell us when this was going to happen. It's going to be a little while until Lebanon shall be turned into a fruitful field and the fruitfield shall be esteemed as a forest (verse 17).

What is Lebanon? It's Palestine. When did this record come to us? About 1830. When did Lebanon become a fruitful field? Approximately twenty-two years later. The former and latter rains were there in 1853. I've read some accounts where either the former or the latter was there as early as 1851. I'm not sure of that, but here's the point: for hundreds of years that land received no rain. Now God told us about what He was going to do there. We're not at a loss to wonder why, because the people transgressed. God said, I'm going to scatter you and I'm going to make your land unworthy of habitation," these are my words. History tells us that He did that. We find some accounts of where the natives were just simply astonished when that rain began to return.

Chapter 37 of Ezekiel: "The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass them round about: and behold, there were many in the open valley; and, lo, they were very dry."

We're given to understand that the Spirit of God is likened unto water that nourishes the heart. These bones are very dry and they're in a low land. All these bones are symbolic of the house of Israel. They transgressed God's laws, they dried up, they're down in a low valley and God is showing Ezekiel just what

is happening here to the house of Israel. God is drawing a graphic picture to him showing him just how spiritually dry they are and what kind of an elevation that they're walking on.

"And he said unto me, son of man, can these bones live?" That's a good question. After they died, can these bones live?

"... And I answered, O Lord God, thou knowest." Well, if He had asked me that question, I think I'd just put the question right back to Him as Ezekiel did. Why you know the answer to that; you know that I don't really know.

"He said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord."

We're talking about the whole house of Israel; all of this isn't fulfilled yet. "So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone."

We're talking about a gathering. Now notice as we get a little further on that as those bones were gathered and set in place they still didn't have any life. I believe that's the way it's going to be in the gathering of the total house of Israel; when they're first gathered there's really no spiritual life there. That's the way it is over in Palestine today. There's a lot of gathering over there but they don't have any spiritual life in them. But some of the bones are beginning to come together there.

He says He will put sinews and flesh upon them and that He is going to cause breath to come into them and they will live. That part is yet to be fulfilled. We see evidence of bones coming together yet all the bones are not in place.

Remember that the total Christian community is likened unto a body. We understand that to be one of the precepts of the gospel of Christ, so it's not unusual that this graphic picture painted here by God to Ezekiel is in terms of material that makes up a body: bones, flesh, sinews, and all these things. He scattered them, they're dry, they're in a valley but He's going to cause them to come together and they're going to live.

Then He said unto me, Prophecy unto the wind ... " and he caused breath to enter into them. I'm going to skip down to the 11th verse: "Then he said unto me, Son of man, these bones are the whole house of Israel;" So don't take my word for it; that's exactly what those bones represent: the whole house of Israel.

Now keep in mind the background because we've

painted here a picture that's on a parallel with what Isaiah said: I'm going to distress you, I'm going to cause all these things to happen to you, you're going to be brought down and you're going to speak out of the dust. That's the way these bones are and that's the way the whole house of Israel was in terms of spiritual life.

Verse 16: "Moreover thou son of man, take thee one stick, and write upon it . . ." God is going to institute something that's going to help to restore and to cause these bones to come together and life to come into them. Now you take a stick and you write upon it for Judah, He says, "and for the children of Israel, his companions: then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions:" We have two sticks here. Briefly, we know that the old stick of the law was actually on pieces of wood made in what we might call sticks, yet shaped to hold that scroll; as you would unroll one and roll the other you could read it. These were sticks of the law. That's before we had books, printing presses, covers and so forth; their books were not books as we know them now but they were sticks. So He says to make one stick and write upon it for Judah, and you make the other one for Joseph.

We already talked about the law and the testimony and what we believe to be the law and the testimony. We believe that this verifies the fact that Joseph's record or stick is here. If it isn't here, where is it? If this (the Book of Mormon) isn't Joseph's stick, where is it? You see, we have reason to believe these things.

"And join them one to another into one stick; and they shall become one in thine hand." I ask you to show me the great things that God has caused to be written unto Ephraim, not Judah. When you get done searching come back and maybe we'll agree this is it right here, because I believe that all the evidence we have so proclaim it.

Hosea 8:12: "I have written to him the great things of my law, but they were counted as a strange thing." What was accounted as a strange thing? This, the Book of Mormon, was counted as a strange thing. I can really understand why, because I've had people say to me, "How did you get this book, Joe?" I would tell them about Joseph Smith and his experiences. "Well, where are the plates now?" "An angel came to pick them up." And they would say, "That sounds very strange." I would say, "It might not be too strange in terms of how God has worked in the past."

There is a man, now a member of this Church of

Christ, that decided to prove to his wife that there wasn't a thing to this Book of Mormon. He thought all he had to do was to investigate it, check out everything it had to say, try to relate it in terms of history and point by point prove to his wife that God hadn't visited Joseph Smith. He spent thirty years trying to prove this to his wife and at the end of thirty years he did exactly the opposite thing he'd set out to do; he proved to himself that the Book of Mormon was true.

There have been many men in our day and age that have tried to pick it apart. I want to point out this one thing that's so very meaningful to me. You remember the story where Lehi and his party went out into the wilderness. The people relied upon Nephi to hunt food with his steel bow. One day while hunting, he broke his bow and it wasn't too long before the people began to get hungry and to complain. Nephi made it a matter of prayer. Finally he was directed to go out into the wilderness and search out a piece of wood he made himself a bow. Then he used that bow to go to hunt with and the people were fed again.

Here's the point: it just so happens that that particular geographical location is one of the few places on this eight thousand mile diameter ball on which we live called the earth that has suitable wood for making a bow. Now isn't that strange? You can take the evidence, search it out and try to pick it apart. If you search it, and if you ask God, you're going to prove to yourself that it is true.

I pray God that you who have not yet embraced the fulness of the gospel of Christ will get busy and dig for that treasure. There is treasure to be had and when you find it, it's going to change your life. If you're a golfer you're not going to like to play golf quite so much as you used to because there's going to be some other things that you're going to enjoy more. And by the way, that's very strange because there was a time in my life when I didn't think I'd enjoy anything more than participating in some kind of sport. Isn't it strange that Joe Kidd today would rather sit in a church, would rather travel many miles to a little reunion, to a dozen people, hear a few testimonies, hear a sermon or something, and enjoys that more than some of these other things? That is strange, but that is the rebirth that makes new creatures of us. And that's a personal testimony to me that not only are these records true but God is true, and that He changes the desires and the hearts and the minds of people. Oh, I still enjoy some of these other things but nothing so much as going up to the house of the Lord. May God bless us.

True merit is like a river, the deeper it is the less noise it makes.  
—Halifax.

We know what we are, but not what we may be.  
—Shakespeare.



## THE RESURRECTION

by Winona (Adams) Onstott

Wait here, my friends, while I yonder pray,  
Tarry for me awhile and watch.  
Will ye postpone the pleasure of sleep?  
Share in my sorrow, just 'till tomorrow,  
Tarry for me while and watch.

Beware the wolves that ravage the sheep  
Watch though the press of fatigue bids you sleep  
I am alone lest you vigil keep  
See how the shadows around grow deep  
See the fulfillment of portents sweep  
There in the city the plotters creep  
Hark my betrayal and with me weep  
The sickle is thrust and blood it will reap  
My cup is full and I must drink deep.

Bitter the dregs I must drain today.  
Cannot your hearts on my sorrow stay?  
Do human burdens and cares make you numb?  
The plotters, the soldiers, their vengeance hum.  
Hear not the cadence their footsteps drum?  
Friends, will ye doze as they onward come,  
While I, like a sheep to the slaughter, am dumb?

Sleep on my friends, for my wake is kept  
You are my own, though from weakness slept  
While closer and nigh, the betrayer crept  
Strong the deceiver who made him adept  
At keeping the "bag," and the silver accept  
How great his loss at this gain. He ill-stepped  
When blood for blood on his sword he has leapt.  
How bitter the fruit when to greed one is swept  
In sorrow for him how oft have I wept.

Sleep on my friends, for ONE deeps my pall  
The Father still watches the sparrows fall  
From my death springs life everlasting for all  
Your Shepherd still; I can answer your call  
For death is o'ercome; it can no more enthrall  
On rough tree with spikes, they'll my body install  
For thirst will they give me the bitterest gall  
Cast lots for my garments; yea, bid for my shawl.

Sleep on my friends, for the strength you will need  
Tho' dumb through my trial, your tongues shall be freed  
Tho' soon from my side you'll depart with all speed  
Through fear of the mobs, and the sentence decreed  
On the Master and all who would follow His lead  
You'll yet wear the bonds that have caused me to bleed  
When after my death, I appear a bruised reed  
But yet am unbroken, as the prophets agreed.

Awake my friends, they are now at the gate  
The priests goad the captains on with their hate  
From now will the spilling of blood not abate  
To swallow up good, is evil insatiate  
Put up your swords and do not berate  
This cup cannot pass from me lest I negate  
The promise that all men in me might await  
The great Resurrection, and heaven's estate.

Grieve not that from fear, you have fled overawed  
For not palms, but with darts, is my pathway not strawed  
And Israel, Beloved,, my death will applaud  
Hark! the peace of the night is with armory flawed  
So early their mission, the cock has not cawed  
Not once, and not twice, and not trice has he cawed  
Tho' I soon be taken, scourged, spat on and pawed  
By faith you will know me when the grave I defraud  
Soon, you friends, my cause will carry abroad  
In courts, synagogues, palaces, hovels — outlawed  
Suffer and flee and accused by fraud  
Amphitheatres, catacombs, from those who maraude  
While the saints are tortured and asunder sawed  
That they not deny Him, whom their souls laud.

My Banner you'll carry, the Standard unfurled  
Though every weapon of Satan against you be hurled  
In temptations, traditions and weakness enswirled  
Heat, cold, hunger, death — yet in love you're encurled  
My word you will carry, each precept empearled  
And "Lo I am with you to the end of the world."

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudence, little foibles, little indulgences of self and of the flesh, little lies and other aberrations from high integrity, little touches of shabbiness and meanness . . . little indifferences to the feelings and wishes of others: the avoidance of such little things as these goes far toward making up at least the negative beauty of a holy life. And then

attention to the little duties of the day and hours, in public transactions or private dealings or family dealings; to little words and looks and tones; little forbearances, little tendernesses, little plans of self-forgetfulness and quiet kindness to others: these are the active developments of a holy life, the rich divine mosaics of which such a life is composed.

Author Unknown

## HOUSTON, MISSOURI LOCAL NEWS

At the February, 1979 Church of Christ business meeting, I was asked to serve a stint as reporter for the local here at Houston.

On Sunday, February 11, Brother Roland Sarratt of Independence was our guest speaker. Some of the thoughts he brought to us was: We cannot measure the love of God, who gives His love to us without asking and in great abundance. A free choice is ours. If we say no, we lose much. Why is this so hard for man to accept? Is our human need for independence stronger than our spiritual need and quest for God's love and the inner-peace it brings? We must study to have a knowledge of God's character and His plan. Christ said, "I go to prepare a place for you." This is our reward for faithfulness to the end. Let us fulfill this plan the Lord has for us, that we might obtain life eternal.

God wants to give us the best. Don't settle for second best. We must do our best to receive His best. He gave His life for us. Do we say, "No, we don't want to be obligated?" We need to humble ourselves and say, "Yes Lord, Love us." We need to be responsive to the beautiful spirit given us through baptism and the laying on of hands for the reception of the Holy Ghost. Respond with gladness.

We must have faith and trust to do as He wants us to do, and do it. The Lord wants something of us — a special product — a giving of ourselves with a broken heart and contrite spirit. We need to follow Him. Be true to His example. Obey the Father's will and we will receive a great blessing to live by. Closing song: "How Gentle God's Commands." How fitting to follow these words.

Dinner followed in the church basement with our guests, June and Roland, catching us up on news of the Independence folks.

David Keeney and Dee Anna Medders were home for the weekend; they go to college at Springfield and Bolivar, Mo.

A special prayer service was held for Apostle Archie Bell that evening instead of our usual Book of Mormon study. Beautiful and heartfelt prayers were offered by all present in our brother's behalf and also for Brother Kenneth Smith and James Addie who had asked for administration that evening.

In the last two weeks of February, Brother John Jones gave us many good thoughts to feed the inner man: The world waits without much hope — for what? It longs for something important — what? One thing we know: the teachings of Jesus Christ applied to our lives give us direction and that inner peace. We can feel a keen desire for enlightenment, knowledge of the happenings of the world. The Book of Mormon tells us to come forth to the land of promise which

God preserved for us, a land choice above all others. We will be free from bondage and captivity if we serve God. We need to be concerned with and know God's plan for our land. It takes more than talk to steer a nation like this; there's a need for spiritual understanding. We need to please God, not man. We should be aware of the time — the last days. We need to know what God expects of us. Today each of us has the opportunity to become more Christlike, in unconditional surrender (through baptism) to His will. Turn away from sin and iniquity to a life given to Christ, following His example. Jesus said in the Americas, "What manner of man should you be?" And He answered it in almost the same breath, "Even as I am." Search the scriptures — know this. Every man is free to choose what he will be. God will never force a man to heaven; the choice is ours.

What are you most grateful for in this life? Your family? Friends? The Gospel? Money? Health? Many put money first, and what you can you buy with it. What are you slaving for?

Are you grateful for the Gospel? for the peace and love and joy it puts in your hearts? May the good Lord help us that we don't waste our time and talents in the fleeting things of this world, ignoring the worthwhile life, the one dedicated to serving Christ.

We should pray for love, in the home, in the land, for husband or wife, for children, for parents, for our brothers and sisters in this Gospel, for our neighbors, those we come in contact with daily in other places. Pray with sincerity. Look for the things of Christ, not to the world and its materialism. We must live in Christ's example or we are living a sham. How are you praying? In what frame of mind? Where? When? Frequently? About what? Are you humble? Here is a definition of prayer in the title of a song: "Prayer, The Soul's Sincere Desire Expressed In Words."

The Sunday School business meeting was held February 21, 1979. Officers are: Superintendent, Virgil Addie; Assistant Superintendent, Ike Medders; Adult Class Teacher, John Jones; Assistant Anna Keeney; Young People's Class, Ike Medders, Virgil Addie assisting; Secondary Class, Margaret Keeney; Primary Class, Mary Jane Medders; Pre-School Class, Verna Jones; Chorister, Dorothy Wilson; Pianist, Lois Helseth; Secretary-Treasurer, Dorothy Wilson.

### MARCH

John Jones tells us "How To Walk In The Light." We need to talk about salvation, have faith in the treasures of heaven and have a clean conscience through clean living. We need to know the teachings of God in the Bible.

Something is wrong with our world today; the Bible calls it sin, a disease of the mind, body and heart.

Only God can deliver us from this ailment. John 3:16 states that "God so loved the world that He gave His only Begotten Son, that whosoever believeth on Him should not perish; but have everlasting life."

Money can't buy salvation — salvation is a gift from God. Jesus paid the price on the cross. There are certain things that we must do to receive it: be born again (baptized), believe Jesus is our savior, the divine Son of God. He promises us eternal life if we believe and are faithful to the end. Without faith it is impossible to please God. God deals every believing person a measure of faith and it may and should grow. Faith comes by hearing, reading and studying God's word. Absorb it, feel it, think it, practice it. Faith in God and Christ brings victory over evil habits. We can overcome the worldly values and sinful habits. True faith is a working faith, not to exclude deeds. Jesus Christ is the greatest example of faith to us. He believed the Father, obeyed Him and lived to finish as commanded, God's plans.

Thoughts given during the sacrament service: Don't worry — trust God for all. Another said, I've been blessed by the Lord. Several years ago when doctors found an unexplained shadow between my heart and lung on a routine X-ray, they became concerned and did many tests to determine what this was. One possibility was Hodgkins disease, a form of cancer. I was administered to before an actual biopsy was done and was calm and relaxed about it all. The doctors seemed quite concerned at my lack of concern and repeatedly inquired of me if I understood the situation. I assured them I did and was relying on the Lord's healing power. To shorten the story, the biopsy showed another more unknown problem which has since disappeared on subsequent X-rays and is causing no distress. Yes, thank You Lord, for a no Hodgkins diagnosis.

Sister Verna Jones testified of her son, David, having received answer to prayer. David's small son had chicken pox and was very ill. He and his wife, Kathy, were worn out between working their regular jobs and being up caring for him, when Verna and Aunt Dorothy came to relieve them, in answer to their prayer for help.

Brother Ern Keeney took sick at the close of Sunday School one Sunday. The ambulance was called

and while waiting, Brother Keeney was administered to and prayers were offered up for him. He spent two days in the hospital and was back with us the following Sunday, proving to us how God blesses us constantly.

Brother and Sister Bell were here that morning for the services, one month after his severe heart attack, looking so well it was hard to believe he had been so sick. More proof of God's miraculous healing powers!

Brother Marvin Case gave us many good thoughts. Among them was the parable of the sheep and the shepherd and that we need to enter in the sheepfold. We need to pray for one another, support each other in prayer and deed. We need to know that we have allies in each other. Do not condemn.

Communication with God is a two-way street. We can get answers in thought from God through the Holy Spirit. Be honest with God and each other. Bring forth good works (things we do), not bad.

Our obligation to the Lord is to help our fellow man. The ministry is appointed to help us. Example: to administer healing, lead us in prayer and in deed. We need to pray for our ministry so healing and blessings might be present for our good and the church's good. We can all be like Jesus Christ in our conduct.

Have we felt inadequate to have our prayers heard? Ask for guidance in what we need to pray for that we might together be mutual partakers of the Heavenly Spirit. The church needs our prayers for its ministry so they can speak to our individual needs and so they will have the Holy Ghost with them, and in us so we might be receptive to the words of truth. A blessing will be received in praying for each other.

Many visitors were here through the month. Some were Alsada Massey, Florence Kommers, Joan and Steve Hawkins and infant son, Eric, Doris Hutchison, Jane Anne and Kim Stancil, Jeanette Rogers and daughter Sabrina, Walter Addie, the Marvin Cases, Archie and Martha Bell, the Tony Grzincics, David Keeney, Dee Anna Medders. Forgive me if I missed anyone.

God's richest blessing to all is my prayer.

Mary Addie, reporter

### THINK ABOUT IT

Diedrich Bonhoffer, a christian Jew martyred by Hitler, said, "Only those who believe obey, and only those who obey believe".

Jesus said, "If ye love me, keep my commandments," and "He that hath my commandments, and keepeth

them, he it is that loveth me; . . . "

God did not ask Adam and Eve if they didn't love him; but if they had disobeyed him.

The shortest definition of the whole duty of man is obedience.

## BOOK OF MORMON TELLS NON-BELIEVING WORLD THAT THE BIBLE IS AUTHENTIC

Elder G. A. Housknecht

(Based, in part on Robert J. Matthews', "The Book of Mormon A Witness For The Bible," **Book of Mormon Charts** Deseret Book Company, Salt Lake City, pp. 9-10. **Book of Mormon Charts** compiled by M. Ross Richards and Marie Curtis Richards.)

What is the purpose of the Book of Mormon? According to latter day revelation (BC 2:6), the Book of Mormon is to be used to bring the American Indian (Lamanites) to a knowledge of their forefathers, but Mormon (Words of Mormon 1:10-12), fourteen-hundred years earlier, stated it was for purposes of salvation. Fortunately, the Lamanites do not have a corner on salvation! rather, salvation is for all who meet its prerequisites. Therefore, if we are not presently using the Book of Mormon to teach our Lamanite brethren about their heritage, what can we use it for? Obviously, we should use it to preach repentance and the doctrine of salvation to the non-believers of every nation, kindred, race and creed.

Now, if that non-believing segment of the world includes a general populous being taught that "Mormonism" is a cult and that the Book of Mormon is of the Devil, we won't get far in our attempt using **only** the Book of Mormon!

Is our purpose as Christ's Church to convert the world to a belief in the Book of Mormon? No. We have heard that the Book of Mormon is an "added witness," but to what? It is an added witness to Jesus Christ, the Son of God. But, it is also an added witness to the Bible. Perhaps this is where we have missed the boat.

We seem to be preoccupied with the task of convincing a Bible-believing world that the Book of Mormon is divine. This is evident by the volume of literature available showing Biblical evidences of the Book of Mormon and the lack of it in the reverse. We pay strict attention to archeological evidences pointing to the Book of Mormon but, many of us rarely lift an eye to new archeological discoveries supporting the Bible. For instance, how many of us knew that in 1974-75 an ancient city named Ebla was discovered which had a library of stone tablets containing up to 18,000 inventorial pieces? But especially significant is that they have found, through translation, that these Ebla inhabitants worshipped a god named Dagon. Read Judges 16:23 to see that the Philistines worshipped a god named Dagon at least as late as about 1400 B. C. Interestingly, scientist have agreed that Ebla dates back to approximately 2250-2500 B. C. The city is located just North of Damascus.

Perhaps we should be more concerned about internal and external proofs to the Bible. The Book of

Mormon just happens to be the world's best external evidence of the Bible and if we used it in the vein, we might find ourselves successful in reaching Bible skeptics and non-believers. Let us leave those that believe in Christ and have "their Bible" and turn our efforts to those who don't have either.

We can do that by learning how the Book of Mormon really does witness the Bible's authenticity. I will attempt to treat this matter without touching on doctrine.

What follows is a compilation of some of the instances wherein the Book of Mormon actually gives an account of events that have transpired in old Jerusalem, or the Bible; also of people and places. Many are of an ordinary enough nature, while others can be labeled miraculous. There is one thing we must constantly keep in mind as we read through this list: We will have the tendency to say to ourselves, "so what," because we have always believed in the Bible and what is contained in it, but to the Bible skeptic or a person having never heard of the Bible, the fact that there is another book written in the land half-way around the world at the same era as the Bible itself that tells of the same and similar stories, it is at least thought provoking and hopefully doubly-convincing.

Event	Bible	B of M
Event	Bible	B of M
Event	Bible	B of M
Man created in the image of God	Gen 1:26-27	Mos 5:44-45 Alm 12:112; 13:44 Ether 1:79-80
Adam & Eve (Note: 2 Ne 1:94-106 also tells of Lucifer being ejected from Heaven - Rev. 12:7-9)	Gen 3	1 Ne 1:159-163 2 Ne 1:94-106 Alma 12:114 Alma 19:82
Adam & Eve's fall	Gen 3	Mos 1:128 Alma 9:38-39
Cain killed Abel	Gen 4:8	Hel 2:150-152 Ether 1:3-5;3:89
Noah & the flood & rainbow covenant	Gen 6-7	Alma 8:31-32 Hel 2:153-154 3 Ne 10:17 Ether 3:8
Tower of Babel	Gen 11	Omni 39 Mos 12:22-23 Hel 2:153 Ether 1:3, 5, 7
Abraham's tithe	Gen 14:18-20	Alma 10:8

God's covenant with Abraham	Gen 17:1-10	1 Ne 4:28-29 2 Ne 12:74 Mrm 2:49 Ether 6:12
Abraham offered up Isaac as sacrifice	Gen 22:1-14	Jac 3:6
Abraham saw Christ's day	John 8:56	Hel 3:50
Jacob's son Joseph carried captive to Egypt & God's covenant with Joseph	Gen 37:25-28, 36	1 Ne 1:164-165 2 Ne 2:5-6 Ether 6:6-7
Manasseh, son of Joseph	Gen 41:51	Alma 8:3
Moses: As an author of five books; Prophesied beforehand (1689 B.C. - Moses lived c. 1571-1451) Described Parted Red Sea & led Israel out of Egypt	Gen - Deut Exo 12:31, 37 Exo 14:13-31 Num 20:8-11	1 Ne 1:159-163 2 Ne 2:15, 16, 31 2 Ne 2:32-35 1 Ne 1:100 1 Ne 5:107-117 2 Ne 11:38 Mos 5:23-29 Hel 3:44
Joshua takes over conquest from Moses	Josh 1-11	1 Ne 5:117
Law of Moses & the Ten Commandments	Exo 19-35	Mos 7:95-97, 111-124
Moses prophesied about Christ	Deut 18:15-19	Hel 3:44-49 3 Ne 9:60-62
Solomon's Temple	I Ki 6-8	2 Ne 4:22-25
Isaiah saw the Lord	Isa 6:1	2 Ne 8:2-3
King Zedekiah led captive to Babylon before Jerusalem destroyed/ sons of Zedekiah/ Jerusalem destroyed	2 Ki 24:17-20 2 Ki 25:1-7	1 Ne 1:3 Omn 26 Hel 2:129; 3:55-57
Prophets mocked by Jews	Jer 44:4-6 2 Chr 36:15-16	1 Ne 1:18-23
Jeremiah cast into prison	Jer 37:15	1 Ne 2:20-22
Jeremiah prophesied Jerusalem destroyed	Jer 21:1-10 Jer 22:1-9	Hel 3:54-55
Jews captive in Babylon (& their return)	Jer 25:1-11 2 Chr 36:15-16 Isa 44:28 Ezra & Neh	1 Ne 1:12 1 Ne 3:2-3 2 Ne 11:18-20
Prophecy about Elijah	Mal 4	3 Ne 11:26
Malachi	Mal	3 Ne 11:2-27
John the Baptist / Jesus baptized	Mt 3; Jn 1	1 Ne 3:7-12; 71-74 2 Ne 13:6
Jesus: Visits "other sheep" Fulfilled Law of Moses Old Testament God of Israel Sermon on the Mount Crucified Resurrected Sweat Blood Ascended to Heaven	Four Gospels Jn 10:16 Mt 5:17-18 Isa 48:12-17 Isa 49:26 1 Cor 10:4 Mt 5-7 Mt 27 Mt 28 Lk 22:44 Acts 1:9-11	1 Ne 3:4 2 Ne 7:5-6 3 Ne 7:20 3 Ne 7:9 & many others 1 Ne 5:233-245 3 Ne 7:5-6 2 Ne 7:5-7 2 Ne 11:22 Mos 1:100-101 3 Ne 4:74
Twelve Apostles	Mt 10; Acts 1	1 Ne 3:71-88, 115, 165, 167, 191, 195
Performed miracles	Acts 2-4	Mrm 4:80

Mary, the Mother of Jesus	Mt 1; Lk 1	1 Ne 3:53-62 Mos 1:102 Alma 5:19
John the Revelator & book Revelations	Revelations	1 Ne 3:238-251
No biblical account of John's death	Jn 21:20-24	3 Ne 13:17
Jerusalem to be destroyed again (Actually happened 70 A. D.)	Mt 24:2	2 Ne 11:24
Prophecy of the Bible itself		1 Ne 3:157-175, 195-196, 244

The following is a comparison of unusual events found both in the Bible and the Book of Mormon. These are not two sources for a single event, but two separate, but very similar events:

Event	Bible	B of M
God's finger writes on a wall	Dan 5:24-31	Alma 8:1-2
Fiery furnace & den of wild beasts	Dan 3 & 6	3 Ne 13:33-34
Food provided miraculously	Mk 6:32-44	3 Ne 9:43
Saints arise from dead and appear unto many	Mt 27:50-53	Hel 5:80; 3 Ne 10:35-41
People raised from the dead	many	3 Ne 3:60-61
Daylight lengthened	Josh 10:12-13	Hel 4:62; 3 Ne 1:16-21
Abinadi's face shone like Moses'	Exo 34:29	Mos 7:106
Mountain moved by faith	Mt 17:20	Ether 5:30
Devils cast out of people	Mk 5:13; 16:9	3 Ne 3:60

In another comparison, Isaiah is quoted extensively (ch. 2-14 primarily) throughout 2 Ne 8-10, 11:126ff. Throughout your Bible you will find many words in italics (slightly slanted print) - these are words that were added by the 37 theologians when they translated the Bible from Latin to English for King James in 1611. They were added to make certain passages seem clearer. If you will take time to make a close comparison, you will find, almost without exception, that where the italicized words are in Isaiah, the quote in Second Nephi does not have them. Why? The Book of Mormon was translated by direct inspiration from God - no words were inserted by Joseph Smith, Oliver Cowdery or Martin Harris. When Lehi and the family left Jerusalem they had Isaiah's writings as he originally wrote them.

Finally, there are two scripture quotations in the Bible that were translated incorrectly somewhere along the line of the several translations that were made up to and including the Authorized Version of 1611. There are no original writings of even a single portion of the Bible to use as a basis of comparison - only some very old manuscript copies that someone has made of the original writings. However, sometime in the not too distant past, an error was found in the translations made from these manuscripts. Matthew

5:22 reads, "But I say unto you that whosoever is angry with his brother without a cause shall be in danger of judgment." If you compare this with 3 Ne 5:70 when Christ was speaking in person to the people in America, you will find that Jesus did not say "without a cause," which, as the Bible reads, leaves one with the idea that if you have a good cause against your brother you have the right to be angry - which in fact is incorrect. We should not be angry with our brother for any reason, good or bad. If either the Bible or the Book of Mormon were not authentic and divine, the Book of Mormon version of this scripture would read as the Bible does - but it doesn't.

This last scripture is one I encountered quite by accident and I am sure that were there any documents to compare with, a similar predicament as described above would be found. Furthermore, I am sure others would be found if one had the time to make such an extensive comparison. Isaiah 2:9 reads, "And the mean man boweth down, and the great man humbleth himself; therefore, forgive them not." Compare 2 Ne 8:25 which reads, "And the mean man boweth NOT down, and the great man humbleth himself NOT: therefore forgive him not." (Emphasis mine) It is obvious which is the correct translation.

## SOME THOUGHTS TO PONDER

by

Harvey E. Seibel

In Luke 21:34-36 the Lord admonishes us with these words, "... take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and care of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

The Lord is here warning us of a terrible day which is to soon come, and pointing out a way whereby we may escape these things. Failure to give heed to this admonition can result in disaster for us, as we are now facing the greatest catastrophe the world has ever known. In Hebrews 12:25-26 we are again warned, "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven."

Concerning this great shaking we read, "For thus saith the Lord of hosts! Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts" (Haggai 2:6-7).

When the day comes "... they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth" (Isaiah 2:19). This will be the time when they shall begin to cry for the rocks and mountains to fall on them to hide them from the face of Him that sitteth on the throne. (See Revelation 6:12-17.)

This shaking of the heavens and the earth is not only associated with the day of the Lord but constitutes a part of that day. "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible. . . . Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger" (Isaiah 13:9-11 & 13). As a result "... the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again" (Isaiah 24:1, 20).

Associated with the day of the Lord is the heavenly signs; indeed according to Joel these signs immediately precede the day of the Lord. It is then that the sun and moon are darkened, and may be one reason why the day of the Lord is often referred to as a dark and cloudy day, a day of thick darkness. And yes, it is also a dark day from the standpoint of the terrible agony and misery which shall come upon this world's inhabitants. "Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?" (Amos 5:18-20).



Nevertheless the darkening of the sun and moon ushers in the day of the Lord and then when His wrath is finally consummated, the earth is made ready for the Lord's reign. Whether the sun and moon will then be necessary for light we leave up to the reader to decide. Isaiah 24:23 says, "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." Whether this means a permanent darkening of those heavenly bodies is unclear. However Isaiah 60:19-22 would tend to support that possibility. "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."

If this is indeed the case then either the sun and moon are permanently darkened or else they resume their shining even though we may no longer have need of them. If the former be the case, then that which is recorded in Isaiah 30:26 must immediately precede the darkening of those bodies and occur during the latter end of the great tribulation. The scripture in Isaiah 30:26 is as follows: "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound."

If such is the case then it would appear to fulfill the prophecy in Zechariah 14:6-7. "And it shall come to pass in that day, that the light shall not be clear, nor dark. But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light." For with the moon as bright as the sun, the night would be as light as day.

However we run into what appears to be a snag. The great heat that surely must be generated from such increased brilliance would certainly cause men and earth to be scorched. And indeed such is prophesized to happen in Revelation 16:8-9. The question is wheth-

er this occurs prior to or following the heavenly signs that is — of the darkening? For the seven last plagues seem to be equivalent to the seven trumpet judgments of God of the seventh seal. If they are, then they occur following the heavenly signs, and the tremendously increased brilliance of the sun and moon cannot then come to pass prior to the darkening of the heavenly bodies, especially if that darkening is permanent. Moreover, if the sun and moon are permanently darkened as it would superficially appear, then how is the day shortened by one third and the night likewise in Revelation 8:12, which event follows the heavenly signs of Revelation 6:12-17? As to the scripture in Isaiah which precedes the event of the brightening of the sun and moon, we are told that in the day of the great slaughter, the towers shall fall. Presumably this will occur when the earth shall be terribly shaken by the Lord, when it shall reel to and fro. Whether that event refers to that greatest of all earthquakes as we find recorded in Revelation 16:18 in which the cities of the nations fall, we are uncertain, and for the same reason as above.

We know from the scriptures that the darkening of the heavenly bodies occurs after the great tribulation (See Matthew 24) but prior to the day of wrath or the day of the Lord (See Joel 2:31 and Revelation 6:12-17.) The wrath which follows these signs is described in detail in Revelation 8 through 11 being embodied in the 7th Seal composing the seven trumpet judgments which terminate with the kingdoms of this world becoming the kingdoms of the Lord and His Christ. It would appear that the seven last plagues of Revelation 16 are equivalent to the seven trumpet judgments which if this be the case would appear to put the events of Isaiah 30 after the darkening of the sun and moon following the return of Christ. If this is the case the great heat and the great earthquake would appear to be in their proper order, providing the darkening of the heavenly bodies was not permanent.

Whatever the order of things ahead we can be assured of one thing, they are nearly upon us, and as dreadful as those things may be, deliverance is promised and a way of escape. Wrath is not upon the righteous. The righteous need not fear but it is the wicked who need fear.

"Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary" (Isaiah 8:13-14).

#### HOUSTON, MISSOURI RALLY

A rally will be held at the Houston, Mo. Local over the Memorial Day weekend, May 26 & 27. Everyone is invited to attend. You may contact Elder John H. Jones, 1103 West Hwy. 17 or Margaret Keeney, 213 Bryan St., Houston, Mo. 65483 for housing accommodations. There will be ample facilities for campers.

#### MICHIGAN REUNION

The Michigan Reunion will be held at Maple City, Michigan on June 16 & 17, 1979.

#### MISSOURI REUNION

The Missouri Reunion will be held at the Temple Lot Local, Independence, Mo., June 22, 23 & 24, 1979. For more information write Lawrence D. Beem, 4400 Blue Ridge Blvd., Kansas City, Mo. 64133.

**COLORADO REUNION**

The Colorado Reunion will be held June 8, 9 & 10, 1979 at Grand Junction, Colo. If you plan to attend, please contact the Reunion Committee at the following addresses and phone numbers:

Apostle Marvin Ely, 236 32nd Rd., Grand Junction, Colo. 81501, phone 303-242-2993.

Ron Church, P. O. Box 2774, Grand Junction, Colo. 81501, phone 303-434-5846.

John Bell, 572 34 Rd., Clifton, Colo. 81520, phone 303-434-7100.

If you want knowledge you must toil for it; if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil and not be self-indulgence and indolence. When one gets to love work, his life is a happy one. —Ruskin

—0—

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