

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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Springtime Renewal

By A. Janicke

The snow is disappearing,
The grass is showing through.
So all the cares of living,
Will vanish for you too.
If through the day's long trials
You offer grateful praise,
To God Who in turn will give you
Peace for all your days.

For through His gentle kindness
A Saviour for you was born.
To sanctify your cares in full
In this sad world, war-torn.
So give to Him your heart today
And in return receive
Sufficient Grace for all your needs
And His Power to believe!

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Headquarters on the Temple Lot, 200 S. River Blvd.
Independence, Missouri 64051-0472
Phone: (816) 833-3995 - 833-3914

EDITOR

Roland Sarratt, 15910 E. 36th Terr., Independence, Missouri 64055
Phone 373-6605

ASSOCIATE EDITORS

Doris Ratterree, 926 S. Logan, Independence, Mo. 64050, 461-3779
Amy Schrader, 5625 Logan Rd., Kansas City, Mo. 64136, 356-6159

BUSINESS MANAGER OF THE ADVOCATE

C. LeRoy Wheaton, P. O. Box 472, Independence, Mo. 64051-0472

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Church of Christ (Temple Lot)
200 S. River Blvd.
P. O. Box 472

Independence, Missouri 64051-0472

Att.: C. LeRoy Wheaton, Business Manager, General Church
Secretary, Council of Apostles, William A. Sheldon, 1011 S. Cottage, Independence, Missouri 64050.

Secretary, Council of Bishops, Nicholas F. Denham, 4116 South Cottage, Independence, Missouri 64055.

General Church Representative in the Office, James M. Case, 1186 E. Gudgell, Independence, Missouri 64055.

General Church Secretary, Robert W. Oldham, 5709 Logan Rd., Kansas City, Missouri 64136.

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Editorial . . .

WHAT DO WE KNOW ABOUT LIFE AFTER DEATH?

"If in this life only we have hope in Christ, we are of all men most miserable." (I Cor. 15:19)

When Paul explained the principle of the resurrection of the dead to the Corinthians in his letter, he inserted this well-known verse, indicating that our hope in Christ is not in vain either in this life or in the life hereafter. Our hope in Christ is first in the power of his resurrection and second in the power of his atonement. He is our Savior; he stands between us and eternal life. Our hope is in his love for us.

The hope expressed by Paul to the many saints that he wrote to was actually an echo of the various prophets who went before him. The knowledge that the writers of old had was an individual or personal knowledge which seemed to be more sure than any common knowledge that we have today. It seemed to be more than just a mental knowledge; it seemed to be a thing that motivated their very lives.

We can grasp the sureness of such a knowledge in the words of Job: "Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in

my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." (Job 19:23-27)

It is rather certain that Job's glimpse into life after death was not common knowledge among his friends who were trying to advise him. Whether or not he knew all the details pertaining to the resurrection didn't seem to be important at that time. What he knew gave him a confidence and a hope for life after death which caused him to want to declare it to every generation from that time until the end. And so his testimony stands among the greatest to this day.

David was quoted by Peter in saying, "I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance." (Acts 2:25-28, Psalms 16:8-11)

The confidence that David showed in the Lord was in the thought that his soul would not be left in hell, that he would be saved. He connects with this thought another great truth which is actually the

means of his salvation: ". . . neither wilt thou suffer thine Holy One to see corruption." Christ did not see corruption either physically or spiritually; his body, though dead for three days, was resurrected with the scars of the crucifixion as a proof still remaining on it. He did not sin, which made him an acceptable and worthy sacrifice to the Father for the sins of the world.

The prophets of the Book of Mormon gave many specific truths that were plain to the understanding of all that heard them. Lehi being the first to declare these things to his family and followers, made this statement: "Wherefore, how great the importance to make these things known unto the inhabitants of the earth, that they may know that there is no flesh that can dwell in the presence of God, save it be through the merits, and mercy, and grace of the holy Messiah, who layeth down his life according to the flesh, and taketh it again by the power of the Spirit, that he may bring to pass the resurrection of the dead, being the first that should rise." (2 Nephi 1:73-75)

Although this was somewhere around 570 years before the coming of Christ, Lehi spoke with great assurance and anticipation impressing upon his people the importance of this knowledge to be conveyed unto the children of men. He made plain to our understanding that which should humble us all when he said that we cannot return into the presence of God except it be through the merits and mercy, and grace of Christ. Lehi revealed to his people a prophecy which we know now to have been fulfilled when he said that Christ should bring to pass the resurrection of the dead, being the first that should rise.

Lehi went on to say, "Wherefore, he is the first fruits unto God, inasmuch as he shall make intercession for all the children of men; and they that believe in him, shall be saved." (verses 76 & 77)

Although this is only a small part of Lehi's final exhortation to his people, it is sufficient to reveal the strength of his knowledge. The death and resurrection of the holy Messiah was a great reality in the mind and heart of that prophet of old. His words whisper to us out of the dust. Are we listening?

Lehi's son, Nephi, was also a prophet who saw the coming of Christ in a vision. He speaks of the "Only Begotten of the Father" thus: "Behold, they will crucify him and after he is laid in a sepulcher for the space of three days, he shall rise from the dead, with healing in his wings, and all those who shall believe on his name, shall be saved in the kingdom of God; wherefore, my soul delighteth to prophesy concerning him, for I have seen his day, and my heart doth magnify his holy name." (2 Nephi 11:22, 23)

Jacob, another son of Lehi, continued the work of his father and elder brother. While admonishing the people he made this statement: "Wherefore, beloved

brethren, be reconciled unto him, through the atonement of Christ, his only begotten Son, that ye may obtain a resurrection, according to the power of the resurrection which is in Christ, and be presented as the first fruits of Christ, unto God, having faith, and obtained a good hope of glory in him before he manifesteth himself in the flesh." (Jacob 3:16, 17)

Lehi revealed to us that Christ was the "first fruits unto God," and now Jacob extends the great hope unto his brethren of being the "first fruits of Christ, unto God." Such great inspiration, such great hope! Could a people turn away after having this hope planted in their hearts?

After several generations many did dwindle in unbelief, but a righteous king by the name of Benjamin was caused to begin teaching his people concerning the coming of Christ, admonishing them to repent. He rehearsed to them the birth of Christ and his crucifixion, and continued by saying, "And he shall rise the third day from the dead; and behold, he standeth to judge the world. And behold, all these things are done, that a righteous judgment might come upon the children of men." (Mosiah 1:105, 106) Christ fulfilled the will of the Father, and through that fulfillment he makes possible a righteous judgment to come upon mankind. How great should be our joy, for through Christ we have hope of being judged in righteousness! We have reason to trust in the judgments of God!

At still a later time, another man by the name of Alma who heeded the words of a prophet, was directed of God to lead a group of people to safety, and he taught them many things pertaining to their souls' salvation. In an effort to probe their consciences, he asked them several questions, one of which I find appropriate to repeat to us: "Do you look forward with an eye of faith, and view this mortal body raised in immortality, and this corruption raised in incorruption, to stand before God, to be judged according to the deeds which have been done in the mortal body?" (Alma 3:31)

If we look with dread to that time, we might very well have reason to reexamine ourselves and the desires of our hearts. Is the hope of salvation alive within us, or are we dulled by the carnal and factual reasoning of man? Does the words of the prophets move us with anticipation and desire, or have we let the debates of certain aspects of these subjects become a stigma to us, clouding our fuller appreciation?

Alma, the son of Alma, made this statement: "And I know that he will raise me up at the last day, to dwell with him in glory; yea, and I will praise him for ever . . ." (Alma 17:26) He goes on to recount the many blessings of the Nephite people, but the positiveness of his statement and the assurance that he had of being raised up is a testimony to us today. Do we have reason to have less of a testimony than Alma?

We not only have his testimony but many others have given expression for the hope that lies within them, which has been recorded and preserved to our time.

In the third generation of this family, there was a son by the name of Corianton who was somewhat wayward. Alma's strict words of admonition to him were recorded for our profit and learning. He explains how repentance determines whether we are claimed by mercy or justice: "But there is a law given and a punishment affixed, and repentance granted; which repentance, mercy claimeth: otherwise, justice claimeth the creature, and executeth the law, and the law inflicteth the punishment; if not so, the works of justice would be destroyed, and God would cease to be God. But God ceaseth not to be God, and mercy claimeth the penitent, and mercy cometh because of the atonement; and the atonement bringeth to pass the resurrection of the dead: and the resurrection of the dead bringeth back men into the presence of God; and thus they are restored into his presence; to be judged according to their works; according to the law and justice; for behold, justice exerciseth all his demands, and also mercy claimeth all which is her own; and thus, none but the truly penitent are saved." (Alma 19:104-106)

Paul enumerates the six principles of the gospel thus: "... repentance from dead works, and faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." (Hebrews 6:1, 2) Our hope in the last two, resurrection of the dead and eternal judgment, is dependent upon our fulfillment of the first four, but we cannot separate them in our minds. The reality of being resurrected from the dead and of standing before our God and our Savior, Jesus Christ, must have a continual effect upon our thoughts and actions.

Paul spoke of his relationship with Christ in a personal way when he said, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." (Philippians 3:10, 11)

Jesus confirms the thought of making our relation-

ship with him close and personal by giving this invitation: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." (John 11:25, 26) He also made an invitation to the people on this land: "Behold, ye have heard the things which I have taught before I ascended to my Father therefore whoso remembereth these sayings of mine, and doeth them, him will I raise up at the last day." (3 Nephi 7:1, 2)

The writers of old knew that Jesus Christ was given power to raise man from the dead, and that by being reconciled to God, they might be saved through the power of his atonement. Jacob explains it thus: Wherefore, my beloved brethren, reconcile yourselves to the will of God, and not to the will of the devil and the flesh; and remember after ye are reconciled unto God, that it is only in and through the grace of God that ye are saved. Wherefore may God raise you from death, by the power of the resurrection, and also from everlasting death, by the power of the atonement, that ye may be received into the eternal kingdom of God, that ye may praise him through grace divine." (2 Nephi 7:41-44)

A full reconciliation unto God gives an assurance which, apparently, is not commonly experienced among all of us, but the prophets and writers of old seemed to have had this assurance. We can only marvel at the words of Moroni as he bids us farewell: "I soon go to rest in the paradise of God, until my spirit and body shall again reunite, and I am brought forth triumphant through the air, to meet you before the pleasing bar of the great Jehovah, the eternal Judge of both quick and dead. Amen." (Moroni 10:31)

It seems vitally important to me that we be refreshed in the testimonies of those who went before us and that we do not strive to level off our knowledge to an equal acceptance. The Lord delights in proving to us our inability to know and understand these things in the strength of our own wisdom and reasoning. Therefore, let us individually humble ourselves before God that we might have a more sure testimony of our salvation.

RLS

SEVEN INDISPENSIBLE THINGS

1. Without shedding of blood is no remission. (Heb. 9:22)
2. Without faith it is impossible to please God. (Heb. 11:6)
3. Without works faith is dead. (James 2:26)
4. Without holiness no man shall see God. (Heb 12:14)-2-14)
5. Without love I am nothing. (I Cor. 12:2)
6. Without chastisement ye are not sons. (Heb. 12:8)
7. Without Me ye can do nothing. (John 15:15)

Quiet Hour Echoes

THE CHOICE SEER AGAIN

By William A. Sheldon

Part One

We may presume that ever since the Book of Mormon was first published in 1830, there has been many from time to time who have undertaken an analysis of 2 Nephi, chapter two, especially regarding the "choice seer," as therein referred. The most recent effort is found in the December, 1981 issue of the Advocate, in an article entitled, "The Holy Order of The Son." In the conclusion is advanced the thought that one is yet to be raised up among the seed of Joseph, who was a son of Lehi, which descendant will do a mighty work in the convincing of his brethren of the Lamanites to bring about their restoration to favor with God. It is further advanced that this future servant of the Lord is indeed the "choice seer" spoken of in vs. 10, 11, etc.

That such an one is to appear, and will indeed be a choice instrument in the hands of God, we have no disposition to question. He may indeed be a choice seer, for certainly someone will obtain the plates from which the Book of Mormon was translated, including the sealed portion which Joseph Smith was not permitted to translate; he may receive the same interpreters therewith, and being commanded of God, will translate that sealed record of the manifestations of God, to thrill the souls of all those who will have come to that faith as was had by the brother of Jared, in which the Lord cannot withhold His marvelous goodness and power (see Ether 1:98-101). Yes, the one who is yet to appear will probably be converted and united to this Church of Christ, and will probably be a choice seer; but he will not be that choice seer referred to in the first part of 2 Nephi, chapter two. That choice seer, I am firmly convinced, was Joseph Smith, which I hope to develop herein, and in which I beg the doubters patient consideration.

It appears certain that the mission and life of Joseph Smith does not answer to all which is revealed in this remarkable scripture, especially as pertaining to the work among the Lamanites. By the same token, neither can the mission of a future seer satisfy that which is revealed concerning the "choice seer". The only way in which all revealed conditions may be satisfied is in the acknowledgement that more than one seer is involved; that there are two.

In this revelation, we find Lehi testifying to his son Joseph that they were descended from Joseph, the son of Jacob, and that a righteous branch would be raised of God through that genealogical line (vs. 7 and 45). Notwithstanding the fact that the main thrust of Lehi's prediction was concerning the seed of his son, Joseph, and of the great blessing forthcoming to them

in the latter days, yet Lehi referred back to the Lord's promise to Joseph of old, in which that Joseph prophesied: "A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins" (v. 10).

Question: Who was the fruit of the loins of Joseph, the son of Jacob? It is well understood that he had two sons, Ephraim and Manasseh; and the greatest blessing was to be upon the line through Ephraim (see Gen. 48:8-20). Therefore, in our consideration of this subject, it is important to bear in mind that when reference is made to the seed of Jacob's son Joseph, it may apply to either or both of Ephraim and Manasseh.

With this in mind, we read in v. 11: A choice seer will I raise up out of the fruit of thy (Joseph's) loins; and he shall be esteemed highly among the fruit of thy loins." (Let me say again, parenthetically: I am persuaded that Joseph Smith was the choice seer referred to in vs. 10 through 30).

Is it not a fact that Joseph Smith has been highly esteemed among those of the Gentiles in these latter days? We also understand (without here going into a lengthy analysis of scripture) that Ephraim was to be mixed among the Gentile nations, and was in fact to be a "multitude of nations" (Gen. 48:19). Ephraim among the Gentiles, came to America, and many of them have received the restored gospel with all their hearts, and have chersheid (esteemed highly) that man whom God saw fit to honor as a seer in bringing forth the Book of Mormon, Joseph Smith.

"And to him will I give commandment, that he shall do a work for the fruit of thy (Jacob's son Joseph) loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers." (v. 12).

Will any faithful member (being, most probably, of the blood of Ephraim) of this Church of Christ deny that the work of Joseph Smith in producing the Book of Mormon has been of great worth to him in bringing to light the covenant made with the fathers? Does he not further look forward to the same blessing being given to his brethren of the Lamanites (or of Lehi's son Joseph), who are descended from Manasseh, when they shall believe the Book of Mormon and are convicted by the ministry of a mighty one among them?

"And to him will I give commandment, that he shall do none other work save the work which I shall command him" (v. 13). Is this not substantially as the language found in Bk. of Com. 4:2: ". . . and he has a gift to translate the book, and I have commanded

him that he shall pretend to no other gift, for I will grant him no other gift." David Whitmer declared that this language referred only to the gift of translation; that Joseph Smith was only given power to translate the Book of Mormon, and no other work of translation.

"And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people. O house of Israel."

Who of us will not acknowledge that we have been delivered from the bondage of sin into the glorious light of the fullness of the Gospel of Christ through the knowledge of the Book of Mormon, and by our obedience to that gospel as restored through the initiatory work performed by Joseph Smith?

Of all the Church bodies which had their genesis in the 1830 Church of Christ (Restored), this Church, claiming to be a remnant of the original, has perhaps placed less emphasis upon the man Joseph Smith, than the others have done; yet we must acknowledge and respect him for what he did in righteousness; and this is the main purpose of this present writing.

Verses 17 through 23 tell us that this seer is not only to bring forth God's word, "but to the convincing them of my word which shall have already gone forth among them" (the Bible). This correlates nicely with the purpose of the Book of Mormon becoming one with the Bible, as shown in 1 Nephi 3:184-196, and in accord with Ezek. 37:19. Some have said that Joseph Smith never did convince but few, if any, of the Lamanites concerning the Bible and Book of Mormon. This is true; but his ministry **did** convince many of Ephraim (among the Gentiles) of the word of God as found in both these Scriptures! He **did** bring forth the Book of Mormon to them! It may be said that his ministry did not confound false doctrines and lay down contentions and establish peace among the fruit of the loins of Jacob's son Joseph. Be that as it may, vs. 19-22 does not say that Joseph Smith, or this choice seer would do so: it there tells us that the fruit of the loins of Jacob's son Joseph would write, and the fruit of the loins of Judah would write, and that these (Bible and Book of Mormon) "shall **grow** together, unto the confounding of false doctrine," etc.

It is sadly true that, despite the wonderful provision God has made with His Word, false doctrine has not yet been put down, nor has contention ceased, nor has peace been established. But these records shall yet **grow together** and accomplish these grand purposes of God:

"And out of weakness he shall be made strong in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel" (v. 24). Joseph Smith was weak - we do not deny it; but he was strengthened and preserved until God's

purposes in him were fulfilled; and his ministry signalled the opening of the great latter day work of God to recover His people of Israel; this is what the Restoration is all about!

"And they that seek to destroy him shall be confounded" (v. 26). From the outset of his claims to the world of his connection with Divinity, he was harassed, his life in constant jeopardy; and yet, despite numerous citations to civil courts, he was not once convicted; rather, his enemies were confounded. Dire threats to his life, with every prospect of fulfillment, were all brought to nought, until at the last, after he had consummated the publication of the Book of Mormon, organized the Church by divine command, and otherwise given divine counsel for its well being. This is not to say he did not err, for he did so, and grievously; and the Church suffered as a result. He did lose his life, and perhaps, this too, in similitude of God's rebuke to Moses, when, because of pride, he was not permitted to enter the promised land. However, I repeat: his enemies were certainly confounded in fulfillment of this text.

"And his name shall be called after me (Jacob's son Joseph); and it shall be after the name of his father." We need only comment that Joseph Smith's father was also named Joseph.

"And he shall be like unto me; for the thing which the Lord shall bring forth by his hand, by the power of the Lord, shall bring my people unto salvation" (v. 30). This choice seer, named Joseph, was to be like Joseph of old. By the power of God, and in the thing (Book of Mormon) which should come forth by his hand, the people of God would be brought to salvation. The ancient Joseph saved his brethren by bringing them, at God's direction, into the land of Egypt, where he might nourish them. In similar manner, the ministry of Joseph Smith has brought thousands into the Kingdom of God, to be nourished by the Word and by the Holy Spirit.

(All parenthetical statements are mine, W. A. S.)

(To be continued)

I have not seen, I may not see,
My hopes for man take form in fact,
But God will give the victory
In due time: in that faith I act.
And he who sees the future sure,
The baffling present may endure,
And bless, meanwhile, the unseen Hand that leads
The heart's desires beyond the halting step of
deeds.

Whittier

TO SCATTERED MEMBERS AND FRIENDS

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." (2 Timothy 3:16-17)

There never has been an age when so much knowledge has been available to so many people of the earth. We live in an age that is saturated with technological sciences that provide worldwide instantaneous communication. Even the language barriers are shrinking as people avail themselves of educational opportunities offered in every major nation on every continent. Many nations are emerging, demanding statehood recognition and self-government for their peoples.

I believe that of all the influences brought to bear on mankind, the Gospel of Jesus Christ has brought a deep burning desire for knowledge and freedom from ignorance and oppressive government. Surely the Spirit of God has moved nations and history has not been unmindful of the impact of Hebrew-Christian ideology through the testimony of the Bible.

There is a struggle today in our educational field for a recognition of creation theory (more correctly the biblical narrative expounding the fact that God created the universe) to be taught in the public schools with equal emphasis as the theory of evolution.

Evolution is just a theory, unsupported by any measureable scientific evidence, anti-God in its philosophy and morally decadent. "Study to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings; for they will increase unto more unrighteousness." (2 Timothy 2:15, 16)

The Bible is based on the revelations of God, the existence of absolutes, of which God the Father, the Creator, Eternal and Everlasting God as the beginning point; not the idea and theory of the mind of man. It is the basic code of law, absolute and unchangeable, that gives to mankind a foundation for self evaluation and a social structure for relating to others.

Without such an ethical code to guide the heart of man we are no better than beasts, with uncontrolled lusts and selfish motivations, unable to build acceptable social environments and live in peace with each other.

Never before has a knowledge of the Bible, and its companion the Book of Mormon, been more needed to offset the evils and deceptions that are corrupting the minds of mankind. We cannot over emphasize this need especially within the hearts of the people of the Church of Christ, and of all those who view the need for the truths of God and the mission of our Lord, Jesus Christ.

to save us from our sins. "Search the scriptures, for in them ye think ye have eternal life; and they are they which testify of me." (Christ. AGS.) (St. John 5:30)

These scriptures become ever more precious and important to our souls salvation. I find that I have so much more to learn, even after years of study, that I'm humbled by my own lack of understanding at times. No doubt you have prayed as I have, "Lord, give me some light of the truth on this matter." Knowledge of the scriptures is good, but understanding of the truth is far more essential. Wisdom makes knowledge useful and meaningful. I might learn to cause a fire to burn, but without a degree of wisdom it will not serve me for a good purpose, it could destroy me. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5)

The Book of Mormon, that remarkable testimony of God, the record of the people of the American continents, is no less than the Bible a record to teach doctrine, for reproof, for correction, for instruction in righteousness. The inspired and devoted men carefully worked to write and preserve the records of their people so that we of this latter day might not be ignorant or unlearned in the Gospel of Jesus Christ.

They were commanded to write and keep the record of this people, their triumphs in righteousness and their defeats in sin. Again, the absolute laws of God were taught, expounded; truth was the desire of their hearts and the wisdom of God was the blessing bestowed upon them. Knowledge of the people in the land about old Jerusalem was given them. They were admonished to study the writings of Isaiah. "Ye remember that I spake unto you, and said that when the words of Isaiah should be fulfilled, behold they are written, ye have them before you; therefore search them." (Christ. AGS) (3 Nephi 9:47). Again he said to them, "And now behold, I say unto you, that ye had ought to search these things. Yes, a commandment I give unto you that ye search these things diligently; for great are the words of Isaiah." (3 Nephi 10:26, 27)

They were also given the prophecy of Malachi which was not in their records. It was important that they had this included in their records, too. Chapter 11 of 3 Nephi would be a good reading. This will all be accepted some day among the people of God and will be valuable to the establishment of the hearts of men in the truth and the grace of God.

"Be ye not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace . . ." (Hebrews 13:9)

Elder Arthur G. Smith

Those who hope for no other life are dead even for this.

Goethe

JEW'S HAVE A BIBLICAL RIGHT TO LAND OF ISRAEL

By Howard Leighton-Floyd

(This article appeared in "The Joplin Globe," Sunday, January 10, 1982)

Bible believers understand from the written word that God gave certain and specific lands to Abraham and his posterity by covenant.

Because of sins, Israel was taken into captivity and later the Jews were dispersed throughout the nations. Yet over and over God had it recorded in the Bible that the time would come when a remnant would return and rebuild the waste places. In fact, it is recorded that God said, "I will gather them into the midst of Jerusalem." The whole world is witness today of the fulfillment of God's prophetic words, spoken over 2,500 years ago.

My great-grandparents believed God's word, specifically Ezekiel 36. They, with a group totaling 153, chartered a sailing bark and sailed from Jonesport, Maine, in 1866, establishing the first colony in modern times at Jaffa when Palestine was still under Turkey.

My family lived in the Holy Land when it was under the Ottoman Empire until it was liberated in World War I by the renowned British Gen. Allenby with English, Australian and New Zealand troops. They freed Jerusalem and the Near East of the Turks. The Arabs, however, continued to occupy the land.

We lived in Jerusalem under the British Mandate, which they received from the League of Nations after World War I. It seemed evident to us that British welcomed and covertly promoted animosity and strife between Moslem, Jew and Christian in order that their presence would appear to the world to be indispensable. Our people experienced many Arab riots and bloodshed in Jerusalem against the returning people.

To appease the Arabs the British cut immigration and went so far in trying to stop the returning refugees from Hitler's onslaught that they refused permission to land and even sank a refugee ship, again to appease the Arab nations.

In short, the British betrayed the Jewish people. Then in 1947-48, when the Arab nations were preparing their armies to overrun the Jews, they pulled their armies out of Palestine fully expecting the Jews would cry to the world to have the British forces come back to them. God and His people had other plans. The Jews fought back and won the war for independence and liberated part of the land in 1948.

We should never lose sight of this lesson. The British had a trust. They betrayed their trust and the Jewish people. This was the great empire on which the sun never set, and of which Mr. Churchill said, "I was

not appointed prime minister to preside over the dissolution of the British Empire." Yet, in spite of him, that is what came to pass. The Jews didn't do this, but rather God permitted this to happen. He said, "I will bless them that bless you and curse those who curse you."

Bible believers of America, call upon the president. Don't let America follow the tragedy of Britain. They played the harlot with Arabs and Jews and lost. The people of the "return" have not returned to Israel as occupiers but rather they have liberated the home land. It is God's word; it is God's will.

We ask that the president not take adverse actions against Israel for the sake of oil, lest we be found fighting against the word of God. We support Mr. Begin and Israel in annexing the Golan Heights. The Golan is indispensable. We do not favor an independent Arab state on the West Bank.

This, too, is liberated land, not occupied. God's word says, "The stranger shall be numbered with you." If the Arabs wish to remain and live in peace and prosperity in Israel, they are welcome. If not, they could sell and live in any of the surrounding Arab nations, enjoying the oil wealth that God has provided them.

America must stop trying to hold Israel captive and dictating to her; that is futile.

Another thing we should realize is that no Arab nation, with perhaps the exception of Egypt, can in the final analysis be counted on to stand with America, and this because of their hatred of Israel and America. Israel is the only free democratic nation in the Middle East that can be relied on to stand the fight for freedom. Let's not throw our weight around. The bottom line is , we need them as much as they need us!

When grandmother died in Jerusalem in 1934, the Jerusalem Post eulogized her as "a true Christian Zionist." The natives called her "Mother of Colonies."

"Mr. Leighton-Floyd, a resident of Anderson, Mo., lived in Jerusalem as a young man and has closely followed the growth and development of Israel."

A MOMENT WITH HIM

We mutter and sputter,
We fume and we spurt,
We mumble and grumble
Our feelings get hurt.

We don't understand things,
Our vision grows dim;
When all that we need
Is a moment with Him.

Anonymous

AN ADMONITION

I have been Spiritually involved in memory of counsels of the Lord in the past and I have been reminded of some of them through the testimonies that were born this morning, both in song and otherwise, and when the Spirit moved upon me it came at the singing of the song, "Living for Jesus," and the words, - "I own no other Master, my heart shall be Thy throne."

I was moved deeply by that thought and it was impressed upon me that that is so great a statement, and strangely with it came remembrance of a Scripture that has been difficult to understand by many. It is said in the twenty-eighth chapter of Isaiah that, "The bed is shorter than a man can stretch himself on it, and the covering is narrow that he can not wrap himself in it." I believe that it would be well for us to consider what that means. I feel impressed to speak of it.

We have, as a people, been concerned about our approach toward a Zion condition and have at times taken steps in the right direction but too often the steps have been in the reverse of that which would advance us to that cause, and therefore the Spirit has admonished that as the result, that that bed which we have stretched ourselves upon is too short and we do not receive the full measure of comfort and restoring strength needed to more fully understand and apply ourselves to the cause of Zion. We endeavor to cover ourselves with the memory of accomplishments of past works which we feel is good and God has evidently seen that it was good, but then through self-satisfaction, we eased off in our labor and sought to lay upon the bed that we have made. But it is too short and the covering is too narrow, and we arise not fully renewed in strength, because the covering was so narrow that it left us exposed to the element of a 'not continuing' spirit and the blessings received are not of the degree that would keep us alert in works toward Zion and when we sing of the great ambition of our hearts, hoping that God would accept our hearts as a throne, we sing not with the fullest understanding, for we are not yet capable of letting God occupy our hearts as fully as we would like because there are too many other things there of the world and God could not reside therein along side the worldly things that perhaps we feel are not harmful.

Therefore it would be wisdom for us in the times we desire to sacrifice (if it is properly a sacrifice) or give up as things of the world, to measure the enjoyment of the worldly things we have or are indulging in and see in effect if they have been strengthening to our souls' hope of salvation. We know the answer! Therefore, it would be well for us to examine our talk with the Lord wherein we say that we want Him to make our hearts a part of His throne, that we be careful in saying that without understanding what it means,

for He desires to find residence within us to guide us and direct us and move upon His servants to speak wisely and admonish us all, in good works.

It is wise that the mothers, fathers, grandparents and Elders of the Church, the teachers of the Word of God, to admonish the youths who are still in their time of gaining an education, that they should endeavor to gain knowledge of the trades or vocations that will not alone help them to find gainful employment and eventually establish a home of their own, but to gain a vocation that can be an advantage to the Church in the eventual gathering into Zion that we hope for and hope to be a part of. Therefore it is well that we bring back to remembrance, if not known, to know now, that the Lord has spoken in time past and advised we who are Elders of the Church, the fathers, mothers and grandparents, that we try to impress upon our children the importance of their talents being useful to the Church and to help guide them into channels of education and work and labor to that end, so that when the time comes when that great gathering is known, that many things necessary for the well-being and sustenance of all may be dependent upon the vocations that our young people are enlisted in, such as the working of leather, textiles, the arts of physicians, nursing, veterinary, dentistry, husbandry, smithing, to the extent that our people may be sufficient unto themselves when that need is evident.

Become industrious in establishing now, local and central storehouses. Learn more fully the preservation of food against the time of being isolated by opposing forces. Furthermore, establish your own personal storehouses and from such give a tithe for use of the local and central storehouses. Your Heavenly Father will give you further counsel and wisdom as you express to Him your desires to understand.

If you accept this counsel and practice your part in the setting in order the House of God and Kingdom on earth, you will be prepared to answer the call to Zion, which in a short time will surely come to pass.

Learn to depend upon the Lord in your counseling together; stumble not over the opinions of your brothers, but be patient with each other and your Heavenly Father will unite your thoughts. By your faith you will receive further counsel as you prove all things whether they be of your Heavenly Father or the power that opposes good.

Remember the word of the prophets of old and of Jesus Christ as they spoke against serving two masters, One or the other, . . . the world or your Father in Heaven, but not both, . . . the "mark of the beast" or the mark of Christ's suffering written on the fleshly table of your hearts.

Can you understand and confidently say, . . . "I own no other master, my heart shall be thy throne, my

life I give, henceforth to live, O Christ, for thee alone."???

Apostle Don W. Housknecht
January 1, 1978

THE SISTERS OF THE PROPHET JOSEPH SMITH

Part 1

By Robert A. Brown

Probably few Latter Day Saints are aware that the Prophet Joseph Smith has three sisters who lived, remained behind in Illinois after 1846 and are buried in the Nauvoo area. The sisters are Sophronia, Catherine and Lucy. The writer recently locted and photographed their grave sites while on a trip to Nauvoo. This article is the result of the writer's research and should be of interest. A brief biography follows the end of the article.

SOPHRONIA SMITH McCLEARY

Less is known about Sophronia Smith who was the third child and eldest daughter of Joseph and Lucy Mack Smith than any of the children. According to the biography, "JOSEPH SMITH AND HIS PROGENITORS" by Lucy Mack Smith, Sophronia was born at Tunbridge, Vermont, May 18, 1803. Sophronia was thirteen when the family moved to Palmyra, New York. On December 2, 1827., Sophronia married Calvin Stoddard at Palmyra. This was the same year that Joseph Smith and Emma Hale were married.

Calvin Stoddard was a Bible student, believed in Joseph Smith's visions and revelations and seemed to believe in the restored Gospel and church. Both Calvin and Sophronia lived in Palmyra until the Smith family moved to Ohio. Calvin Stoddard was not an outstanding member and leader. However, he is mentioned on occasion in the early church records. Calvin Stoddard is named as assisting with the building of the Kirtland Temple. However, his faith was not always strong and he was excommunicated from the church twice.

Sophronia and Calvin Stoddard had two daughters. Eunice born March 22, 1830 and who died in infancy and Marie, born April 12, 1832, who married a prosperous farmer, Barnett Wolley. Calvin Stoddard died September 7, 1836.

Sophronia later married William McCleary. In 1938 Sophronia and William moved to Missouri. In 1839 they returned to Illinois. They were living in Hancock county when Joseph and Hyrum were murdered in Carthage jail.

No children were born to Sophronia and William McCleary. Sophronia's daughter Maria and Barnett Wooley had one child Flora who later married Samuel

Parks. Flora together with her baby died in childbirth. Sophronia has no living descendants.

Following the death of William McCleary, Sophronia made her home with her daughter and son-in-law in Colchester, Illinois. Sophronia died on August 28, 1871 (one account gives 1876) and is buried in the Mount Auburn cemetery in Colchester. See photograph.

SOPHRONIA SMITH McCLEARY



Sophronia Smith McCleary is buried in the Colchester Cemetery (Mount Auburn) which is locted about one halfmile north of Colchester, Illinois. This cemetery is very well maintained and the grave is located in the approximate center of the cemetery. The inscription on the stone reads as follows: Note the mis-spelling on the name of the stone.

SAPHRONIA McClARRY

Born May 18, 1803

Died August 28, 1871

(continued next month)

WAIT!

"Rejoicing in hope; patient in tribulation (Romans 12:12).

God's delays are not denials;
He has heard your prayer;
He knows all about your trials,
Knows your every care.
God's delays are not denials;
Help is on the way;
He is watching o'er life's dials,
Bringing forth the day.
God's delays are not denials;
You will find Him true,
Working through the hardest trials
What is best for you!

MINI-LIGHTINGS

Heard in a recent sermon, that light cannot be seen except as it reflects on or from something. Brought to mind by that observation is the account of the silversmith in India with his bit of silver in his pan, refining it over the bed of red-hot coals of his fire, skimming from it the dross as it was separated from the molten metal. Asked how he told when the silver was pure he replied, "When it reflects my face." Christ said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Is not Jesus our light? Is his image (face) reflected on our countenances? (Alma 3:27) Perhaps we feel silver too precious a metal to consider ourselves as, but even tin, kept shining clean can reflect the light of the sun (Son?).

Does the Lord have you in some purification? Seek not to be released until He seeing his likeness in you to his satisfaction says, "It is finished."

February 2, 1982

NOTICE TO ZION'S ADVOCATE

CONFERENCE TO CONVENE April 4, 1982

Following instructions of the 1966 Referendum, the annual conference of the Church of Christ (Temple Lot), will begin on the Sunday of the week in which the 6th of April occurs, which, this year, will be April 4th.

Business Sessions, however, will start at 9:00 a. m., Monday, April 5th.

As per Bill #1, 1972 Referendum, "all committees and boards etc. of the Church empowered to expend general Church funds or collect the same shall be required to submit an annual report of their activities to include a financial statement of funds received and disbursed and submit to the Joint Council of Twelve and Bishopric at least one week prior to the opening of Conference a proposed budget for the ensuing year."

Officers and committees, as noted in the directory, should see that their reports are filed with the conference secretary as early as possible. Persons needing a place to stay should contact the Conference Coordinator. Those wishing to donate food or money to the conference, should contact the Dining Hall Committee.

We are looking forward with eager anticipation to greeting each one of you and pray that the Lord's Will will be done in all things.

R. W. Oldham
General Church Secretary

OBITUARY

GLADYS LUELLE KNAPP

Born to this life, August 27, 1898 in LaCrosse, Wisconsin and passed from this life December 24, 1981 at Riverside, California, being 83 years, 3 months and 27 days of this life.

She was married to Frank Knapp, December 20th, 1916 and the 65th anniversary of that union was had four days prior to her passing.

Gladys leaves to mourn her passing, her husband Frank, one son, Kenneth, four grandchildren and one great grandchild, besides several cousins and innumerable number of friends acquired through the years. All who knew her loved her dearly.

She was a member of the Church of Christ, of the restored gospel for fifty-four years. Apostle D. E. McIndoo was the officiating minister at the funeral service. Her final resting place is in Olivewood Cemetery, Riverside, California.

HOUSTON, MO. LOCAL REPORT

Our pastor, John Jones, asked us if we liked to read, and what did we read - adventure stories, mysteries, romances, love stories? We can find all these various types of reading in the Bible. Then he pointed out Biblical clues to the mystery of Christ, his birth of a virgin, his life here and death upon the cross and resurrection, and the promises he made us, the revelation of God's plan for our salvation.

Our Sunday School business meeting was held this month with most retaining the same offices as formerly held: Virgil Addie, Superintendent; Ike Medders, Assistant Superintendent; Lois Helseth, Pianist; Dianne Taylor, Assistant Pianist; Margaret Keeney, Mary Jane Medders, Ike Medders and John Jones, teachers.

The church officers were elected as follows: John Jones, Pastor; Virgil Addie, Asst. Pastor; Margaret Keeney, Secretary-Treasurer; Mary Addie, Asst. Secretary-Treasurer; Lois Helseth, Pianist; Dianne Taylor, Asst. Pianist; Dorothy Wilson, Chorister; Janeen Addie, Asst. Chorister; Mary Jane Medders, Margaret Keeney, Mary Addie, Social Committee; Janeen Addie, Librarian; Lois Helseth, Historian; Mary Addie, Correspondent to Advocate; Janeen Addie, Assist. Correspondent; Virgil Addie, Ireatess Keeney, Ikey Medders, Trusteese.

Our Brother, August Schwegler of Vienna, Mo. was guest speaker on Sunday this month, giving us words from Psalms 107. He reminded us to give thanks to the Lord and that He will deliver us from our troubles if we let Him. We must turn to Him in prayer always. Christ came to free us from the sins of the world. He came to John the Baptist to be baptized, for thus was

he to do, pleasing the Father in Heaven, who spoke to those present in an audible voice saying, "This is my beloved Son, in whom I am well pleased." (Matt. 3:17)

Snow and severe cold prevented me from attending a couple of services. This next is from my able assistant: Ikey Medders spoke to us on words to warm the heart and soul, words that the Savior looks on us with joy. Sometimes our religion seems to make us miserable; it seems a sin to laugh out loud. A sense of humor is a great blessing when we can laugh at ourselves.

A patient who watches funny movies seems to heal more quickly, from the benefit of laughter. When we're busy laughing we can forget our sorrows. Learn to laugh at yourself; joy is an emotional excitement for expectation of good. Joy and gladness are reflected in the Bible, in the life of Israel and in the covenant. Happiness is the most prized and most misunderstood state of mind; it depends on maturity. A person isn't born to be happy; that's an achievement. Some seek happiness in drugs and such. The happiest person is one who thinks happy thoughts. The simple things in life make joy more possible.

A pain in the body can be healed; pains in the mind are not so easily healed. God only can heal pain of the mind through faith. To know God is to know happiness.

God bless you all, your Houston reporters, Mary and Janeen Addie.

P. S.: Janeen is my sweet daughter-in-law. M. L. A.

EAST INDEPENDENCE LOCAL NEWS

Greetings, to all my Brothers and Sisters,

Well, a whole month of the new year is already past, and with it the realization that all of last year slipped by just as quickly. I think back now about the good intentions I had, and all the good deeds I left undone and wonder where the time went. My resolution for this year is to double my efforts and attain my goals for last year along with this years, to stop making excuses, and to serve my Heavenly Father in any way He directs.

We were so pleased to have the members of the Temple Lot Local meet with us. They were unable to have services due to the remodeling being done on the Temple Lot. I know it was inconvenient for them, but certainly a pleasure for us. We had larger Sunday School classes which made for more discussion, and at service time the sanctuary was full as we heard a beautiful special sung by Gary and Neva Housknecht. We then listened to the council of Brother Jack Martin.

It was a lovely Sunday shared with our Brothers and Sisters who we don't get to see often enough.

We have a new little member in our group. On January 19, Bradley Allen joined the Fisher family. He was born at 3:00 a. m. weighing 7 lbs., 8 ozs. His parents, Pat and Michele, are very happy with the arrival of their second son, but not nearly as tickled as grandma and grandpa, Glady and Bill Nast. This is their fourteenth grandchild.

We're so thankful both mother and baby are well and healthy.

This concludes the beautiful, but cold month of January. I hope the Lord looks over each of you, and I hope each of us never forget to remember Him.

Melissa McGhee
Love to all,

CHURCH OF CHRIST at Ava

Our pastor, Brother Arthur Smith, was in charge of the Sacrament service on the first Sunday in December. He took a scripture reading from John, 6th chapter, "I am the bread of life . . . he that eateth of this bread shall live forever."

Brother Arthur was the preacher the second Sunday of the month and brought a real pre-Christmas sermon - the prophecies of the coming of Christ. (Gen. 22) Of the seed of Abraham, (ch. 49) Shiloh from Judah, (Isa. 7) of the house of David, a virgin to bear a son, Immanuel, (Micah 5) a ruler out of Bethlehem, (Jer. 23) a King, (1st Nep. 3) a Prophet, a Savior, a Messiah, (Hel. 5) the son of God, the Father of heaven and earth, the Creator.

On the third Sunday we had our usual Christmas program, a sharing of songs and readings. Art read the Christmas story from the Bible and Book of Mormon. Dorothy Burgin read one of her poems. Others sang in family duets and trios.

Brother Art Smith was the speaker again the fourth Sunday. His first reading was from the second chapter of 1st Peter, "Ye also, as lively stones, are built up a spiritual house . . . that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." He spoke of perseverance and faithfulness, with an admonition to hold on to the rod of iron.

We had very few visitors in December. Cathy Jones Jeremy and Matthew were down for Christmas and New Years. Roger and Peggy Engle visited their families near Christmas time. Georgia Tate brought her mother, Sr. Mnnie Smith, home from Phoenix. Diana Smith and her friend visited her parents during a break from college. One young fellow came to stay awhile: Jared Grant Burgin was born to Steve and

Joyce Burgin on December 28th. Another grandson for Lester and Barbara Burgin, and the third great-grandchild this year for Dorothy Burgin.

Ella Engle, reporter

CHURCH OF CHRIST AT AVA

For years the Ava congregation has survived in a scattered state. Half of the group lived within 60 miles of Ava and could attend services. Half of them lived farther away. Many of these scattered ones were isolated - an individual or a family beyond traveling distance of any other church group. This condition has made it so that, as a group, we have tried to preserve and strengthen the ties of brotherhood. We have hoped that these frail contacts across the miles might bring us all closer together. This was a human effort and often fell short of what we intended.

Now, in several ways the balance has shifted. More than half our members are scattered. Things other than distance are keeping members from services. This probably happens in every congregation, but in a small one it hurts worse. And now we have sicknesses that make us realize again what we already knew: brotherhood is not enough. We need our Father.

On January 17th, Alex Smith went into the hospital. During the week we all learned that he has cancer.

Once before Alex had cancer, and as a result he has more "blood brothers" than anyone else in the community around Ava. The doctors said he had some severe form of leukemia. Alex had always used the poem, "The House By the Side of the Road" as his motto, and at that time neighbors, friends, and acquaintances returned the favors. They came in from all around to give of their blood so that Alex might live a little longer. But these gifts of blood and brotherhood were not enough. His red blood cells were "exploding" faster than they could be replaced until Alex was too weak to walk. We prayed to the Father and He took charge. Alex was administered to, and the Lord gave him life.

Marvin and Edith Case visited at Ava the third Sunday and Brother Marvin was the speaker. He took his text from Ezekiel 9:9 and Isaiah 53. What is the mission of the Church of Christ? To present the Lord Jesus Christ . . . His atonement . . . opportunity after repentance . . . "If you love me, keep my commandments . . . Love the Lord with all your might, mind, and strength . . . If ye keep my commandments, ye shall abide in my love . . . the servant is not greater than his Lord." Though we think our number is few; though we think we have weaknesses, if we draw near to God, He will make our weaknesses strength.

There were no services on the second and fifth Sundays because of the weather.

Brother Art Smith was the preacher the fourth Sunday of January. His sermon was taken from 2nd John 2:9-11, "He that abideth in the doctrine of Christ, he hath both the Father and the Son." ". . . Sin not. And if any man sin, we have an Advocate with the Father . . ." He came. He conquered. He paid the price. We have to avail ourselves of it. The Gospel is the good news. Maybe we haven't subscribed.

Ella Engle, reporter

DIRECTORY OF OFFICERS AND COMMITTEES OF THE CHURCH OF CHRIST (TEMPLE LOT)

Apostle E. Leon Yates to be in charge of Missouri; in joint charge with Apostle William A. Sheldon of Tennessee, Kentucky, Virginia, West Virginia, Maryland, Delaware, Pennsylvania, New Jersey, New York, Connecticut, Rhode Island, Massachusetts, Vermont, New Hampshire, Maine, Arkansas, Mississippi, Alabama, Georgia, Florida, North Carolina, the Maritime Provinces, and the European Field; in joint charge with Apostle Don E. McIndoo of Mexico.

Rt. No. 1, Box 101, Mack's Creek, Missouri 65786

Apostle Don W. Housknecht to be appointed in charge of Illinois, Indiana and Ohio; the provinces of Manitoba, Ontario and Quebec, Canada, east to the St. Lawrence River,

1909 East Grover's Avenue, Space 15, Phoenix, Arizona 85022

Apostle Robert H. Jensen to be appointed in charge of Montana, North Dakota, South Dakota, Minnesota, Wisconsin, Michigan, Nebraska and Iowa.

2230 Clay, Bellevue, Nebraska 68005

Apostle Marvin E. Ely to be appointed in charge of Washington, Oregon, Idaho, Wyoming, Utah, Colorado, Kansas, Oklahoma, Alaska, and Western Canada, west of a line between Saskatchewan and Manitoba.

236 - 32 Road, Grand Junction, Colorado 81503

Apostle William A. Sheldon to be appointed in joint charge with Apostle E. Leon Yates of Tennessee, Kentucky, Virginia, West Virginia, Maryland, Delaware, Pennsylvania, New Jersey, New York, Connecticut, Rhode Island, Massachusetts, Vermont, New Hampshire, Maine, Arkansas, Mississippi, Alabama, Georgia, Florida, North Carolina, South Carolina, the Maritime Provinces, and the European Field.

1011 South Cottage, Independence, Missouri 64050

Apostle Don E. McIndoo to be appointed in charge of California, Nevada, Arizona, New Mexico, Texas and Louisiana; in joint charge with Apostle E. Leon Yates of Mexico.

18830 N. 30th Street, Phoenix, Arizona 85024

OTHER MISSIONARY APPOINTMENTS:

Evangelist James M. Case to be appointed full time under the direction of the Council of Apostles, to be available upon request in any field, and to serve as the General Church Representative in the office.

1106 E. Gudgell, Independence, Missouri 64055

Evangelist Vicente Poot to be appointed to labor full time under the supervision of Apostle E. Leon Yates and Don E. McIndoo in the Republic of Mexico.

Quintana Roo, Mexico

Evangelist Placido Koyoc Yam to be appointed to labor full time under the supervision of Apostles E. Leon Yates and Don E. McIndoo in the Republic of Mexico.

Yucatan, Mexico

COUNCIL OF BISHOPS:

Leslie P. Case: 8312 Lee's Summit Road, Kansas City, Missouri 64139

Oren A. Caviness: Assistant to the General Church Business Manager.

Rt. No. 1, Box 67, Preston, Missouri 65732

Nicholas F. Denham: Secretary, 4116 S. Cottage, Independence, Missouri 64055

Frank Fann: 1111 North 9th Street, Midlothian, Texas 76065

Alvin Harris: 3405 S. Leslie, Independence, Missouri 64055

Edward H. Podhola: 3201 Chandler, Lincoln Park, Michigan 43146

C. LeRoy Wheaton, Jr.: General Church Business Manager, 412 S. Hocker, Independence, Missouri 64050

OFFICERS AND COMMITTEES:

Numbers in Parentheses () indicates the number of years to serve from the 1981 conference.

General Church Representative: Elder James M. Case, 1106 E. Gudgell, Independence, Missouri 64055

General Church Secretary: Robert W. Oldham, 5709 Logan Rd., Kansas City, Missouri 64136

General Church Recorder: James M. Case, 1106 Gudgell, Independence, Missouri 64055

General Church Chorister: Manon Lawrence, 608 E. Gregory, Kansas City, Missouri 64131

Editor of Zion's Advocate: Roland E. Sarratt, 15910 E. 36th Terr., Independence, Missouri 64055

Associate Editors: Amy Schrader, 5625 Logan, Kansas City, Missouri 64136

Doris Ratterree, 926 S. Logan, Independence, Missouri 64050

Dining Hall Committee: Belinda Smith (3) 5701 Logan Road, Kansas City Missouri 64136

Cheri Pennington (2), 10704 E. 84th Terr., Raytown, Missouri 64138

Amy Schrader (1), 5625 Logan, Kansas City, Missouri 64136

Auditing Committee: Jim Pennington (3), 10704 E. 84th Terr., Raytown, Missouri 64138

Smith N. Brickhouse (2), 5713 Logan Road, Kansas City, Missouri 64136

Larry Beem (1), 4400 Blue Ridge Blvd., Kansas City, Missouri 64133

Referendum Committee: Leslie Case (3), 8312 Lee's Summit Road, Kansas City, Missouri 64139

Isaac Brockman, Jr. (2), 417 N. Crysler, Independence, Missouri 64050

Ray Hunholz (1), 12919 E. 50th Terr., Independence, Missouri 64055

Relatoin's Committee: E. Leon Yates (3), Rt. No. 1, Box 101B, Mack's Creek, Missouri 65786

Robert H. Jensen (2), 2230 Clay, Bellevue, Nebraska 68005

Don E. McIndoo (1), 18830 N. 30th Street, Phoenix, Arizona 85024

General Church Historian: Robert H. Jensen (2), 2230 Clay, Bellevue, Nebraska 68005

Associate Historian: James M. Case (2), 1106 E. Gudgell, Independence, Missouri 64055

Harvey E. Seibel (2), 9800 E. 32nd Street, Independence, Missouri 64052

Library Board: Harvey E. Seibel (3), 9800 E. 32nd Street, Independence, Missouri 64052

Velma Wheaton (2), 704 S. Elizabeth Road, Independence, Missouri 64056

Ron Temple (3), 20602 E. Truman Road, Independence, Missouri 64056

Board of Publication: Oren A. Caviness (3), Rt. No. 1, Box 67, Preston, Missouri 65732 BISHOP

William A. Sheldon (3), 1011 S. Cottage, Independence, Missouri 64050 APOSTLE

Larry Beem (2), 4400 Blue Ridge Blvd., Kansas City, Missouri 64133

Marvin Case (2), 409 N. W. Woods Chapel Road, Lee's Summit, Missouri 64063

Ray Hunholz (1), 12919 E. 50th Terr., Independence, Missouri 64055

Committee On Indian Missions: Don E. McIndoo (3), Apostle, 18830 N. 30th Street, Phoenix, Arizona 85024

Marvin E. Ely (2), Apostle, Rt. No. 4, 236 32nd Road, Grand Junction, Colorado 81503

Nicholas F. Denham (1), Bishop, 4116 S. Cottage, Independence, Missouri 64055

Audio, Video, Visual Aid and Archeological Committee:
Don E. McIndoo (3), 18830 N. 30th Street, Phoenix, Arizona 85024

Ron Temple, 5621 Logan Road, Kansas City, Missouri 64136

Kenneth Oar (2), P. O. Box 530, Queen Creek, Arizona 85242

Gary Housknecht (2), 1404 S. Spring, Independence, Missouri 64055

Harold Gill, (1), 18848 N. 30th Street, Phoenix, Arizona 85024

Ray Hunholz (1), 12919 E. 50th Terr., Independence, Missouri 64055

Correspondence Committee: Donna Moser (3), For the Western States), Rt. No. 1, Box 20 V, Queens Creek, Arizona 85242

Marlene Cobb (2), (For the Central States) Rt. No. 1, Box 134, Louisburg, Missouri 65685

Vida Filley (1) (For the Eastern States) 859 Second Street, Lapeer, Michigan 48446

Committee For Compiling Referendum Measures: Harvey E. Seibel, 9800 E. 32nd Street, Independence, Missouri 64052

Committee To Translate Spanish Hymnal: Gary Housknecht, 1404 S. Spring, Independence, Missouri 64055
Don E. McIndoo 18830 N. 30th Street, Phoenix, Arizona 85024

Annie Spargo, Rt. No. 5, Bemidji, Minnesota 56601
Nannette Wheaton, 704 S. Elizabeth Road, Independence, Missouri 64056

Bob Fann, 4117 S. River Blvd., Independence, Missouri 64055

Conference Coordinator: Larry Beem (3), 4400 Blue Ridge Blvd., Kansas City, Missouri 64133

Smith N. Brickhouse (2), 7632 Sterling, Raytown, Missouri 64128

Marvin M. Case, (1), 409 N. W. Woods Chapel Road, Lee's Summit, Missouri 64063

Conference Reporter: Joyce Harris, 3405 S. Leslie, Independence, Missouri 64055

REGIONAL YOUTH ACTIVITIES COORDINATOR:

Missionary Field of E. Leon Yates

Coordinator: Randy Sheldon, P. O. Box 63, Grain Valley, Missouri 64029

Assistant Coordinator: Allan Kauffman, Rt. No. 1, Collins, Missouri 64738

Missionary Field of Apostle Marvin E. Ely

Coordinator: John E. Bell, 572 34 Road, Rt. 1, Clifton, Colorado 81520

Assistant Coordinator: Robert E. Ely, Rt. No. 4, 3201

B½ Road, Grand Junction, Colorado 81503

Missionary Field of Apostle Robert H. Jensen

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The 1982 Ministers' Conference (priesthood membership) of the Church of Christ (Temple Lot) will be held Wednesday, Thursday and Friday, August 18th, 19th and 20th at Independence, Missouri.

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