

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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HOPE

Once the world was waiting,
And now it waits again
For the coming of a Savior,
The one great hope of man.

Be glad, the Lord has come
To purchase your salvation,
That soon He will return
To govern every nation.

Then in His bright Kingdom,
All sin and war shall cease.
All men shall live as brothers
In righteousness and peace.

Vida Filley

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ORIGINAL ARTICLES

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Guest Editorial . . .

If They Will But Serve The God Of The Land

The United States of America has officially declared that the birth dates of George Washington and Abraham Lincoln, our first and sixteenth presidents, be observed as national holidays, both of which occur in the month of February. Giving recognition to these men or any man in this way may be questioned inasmuch as we should honor God above all men. We would want to think that the original purpose of these observances were motivated not to praise man but to praise God for the spiritual direction that these men had received from God while serving in the leadership of this nation. Therefore we feel that the greatness of these men cannot be attributed to their own natural abilities or human strengths, but rather to their humility before God. Their integrity was built upon a high moral standard which is a major part of our national heritage today if we will but look to it.

Apostle
Roland L. Sarratt



Although their times of service were over sixty years apart, their individual terms of office came at very critical times in the history of this nation. Having served as Commander-in-Chief in the Revolutionary War and having already known the sacrifice of giving himself for the well-being of the people on

this land, George Washington reluctantly accepted the office of President in April, 1789, becoming the first President of the United States and the "Father of His Country." He served two terms (eight years) during which time the thirteen colonies tried their wings as a fledgling nation bonded together under a constitution which gave its citizens greater rights of liberty than did any nation existent at that time.

This new nation, a republic, became a leader of nations in promoting personal and individual rights, among those rights being freedom of religion. It is quite evident that our forefathers did not intend for this right to be a freedom from religion or the right to do wrong by promoting godlessness as some seem to interpret it today, but rather they intended to give each person the right to worship God according to their own consciences using the Word of God as their guide.

While still a very young nation, the United States underwent a great crisis in the 1800's putting to test the very metal of its constitution and the high ideal of personal rights of liberty. Was slavery morally and constitutionally right? Could it continue to be practiced by a God-fearing people? Each state had to make its decision, and consequently the nation became divided between the North, the Union, and the South, the Confederacy. Although slavery was not voiced as being the only issue at the beginning of the civil war, a stand against it became a strong, moral motivation among many people of the Union.

In 1861 Abraham Lincoln became President of the United States and in only a short time war broke out between the states. At a critical point in the war, Lincoln issued the Emancipation Proclamation which more certainly committed this nation to oppose slavery. It was not until after the end of the war, however, that the 13th Amendment of the Constitution, which abolished slavery, was passed.

Lincoln had only begun his second term of office in 1865 when the war between the states came to an end. He began a program which would bring the broken nation together again, but unfortunately for a people who desperately needed his kindly ways, he was taken out of service by an assassin's bullet. This was a great setback for this people for they had looked to Lincoln to lead them through this trying time, but eventually the nation healed its wound of division and became stronger for it.

Abraham Lincoln had lived during the time of religious excitement that Joseph Smith, Jr. had experienced, being only three years younger than Joseph in age. Lincoln had become politically active in Illinois and practiced law "riding the circuit" during the time that the Saints had been driven out of Missouri into Illinois. Whether or not Lincoln had heard the restored gospel taught or preached is not known to this writer, but there is reason to believe

that he was aware of the persecutions that that people suffered and was somewhat sympathetic to their cause.

History has many complexities, but a strain of truth can be seen in our national and church history if we will but give pause for a moment to look. God's favor upon the people of this land in these latter days was foreordained of God to be. Raising up a republic and maintaining that nation under a time of great civil strife was planned by God through the leadership of men who put their trust in His divine hand. But a time of consequence had come when the fullness of the gospel of Christ was brought forth. This fullness was destined to raise this nation to even greater heights of God's favor if it was accepted by this people.

We all know too well the continuation of this story. Rejection leading to persecution was on hand while the errors of man paved the way to various roads of apostasy on the other. The plain and precious truths that God had miraculously brought forth were hidden from the eyes of the world by false doctrines leaving only a few believers, although somewhat overwhelmed by the tragic results of man's blunders, to struggle in an effort to correct the wrongs.

The story does not get better as we look at today's results. As an evil, invisible hand grips this nation through secret conspiracies, this people is led into new lows of immorality continually. Predominately, the doctrine of evolution is taught in the classrooms while humanism is preached from many of the church pulpits. All forms of crime and sin are increasing at alarming rates with sexual promiscuity and perversion leading the way to undermining the foundation of the American home.

Illegal drug sales and pornography in the forms of magazines, movies and video tapes have become multi-million dollar businesses defiantly using our currency which is marked, "In God We Trust." The great holocaust of legally killing preborn babies by abortion number in the millions for the convenience of women and young girls in this country, and homosexuality moves closer to becoming accepted nationwide as an "alternate life style" in spite of the unalterable truths of the scriptures. Meanwhile this people are becoming more and more blindly tolerant of these unquestionable wrongs. A pleasure-seeking and lustful people have unwittingly yet willingly become deceived by a conspiracy adverse to this nation and all free nations.

You might ask, "What is the answer?" As a nation our answer is found in our heritage. By retracing our steps and taking a good long look at the principles upon which this nation was founded, we can see that a belief in God and the obedience to His commandments as given through His only begotten Son,

Jesus Christ, is our true heritage.

Harking back to our forefathers, we find George Washington's profound words at his inaugural address to Congress, which positively committed this nation to an acceptance and respect to God's intervening hand of guidance: "No people can be bound to acknowledge and adore the invisible hand which conducts the affairs of men more than the people of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency. . . . We ought to be no less persuaded that the propitious smiles of heaven cannot be expected on a nation that disregards the eternal rules of order and right, which heaven itself has ordained."

Abraham Lincoln, in a proclamation for a National Day of Fasting and Prayer on April 30, 1863, gave this warning: "We have been the recipients of the choicest bounties of heaven. We have been preserved, these many years, in peace and prosperity. We have grown in numbers, wealth and power, as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us! It

behooves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness."

Finally, from the word of God that would have saved this nation from the dilemma that it now faces had it not rejected it, we quote an ancient prophet: "And now we can behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it, shall serve God, or they shall be swept off when the fullness of his wrath shall come upon them. . . . And this cometh unto you, O ye Gentiles, that ye may know the decrees of God, that ye may repent, and not continue in your iniquities until the fullness come, that ye may not bring down the fullness of the wrath of God upon you, as the inhabitants of the land have hitherto done. Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the Land, who is Jesus Christ who hath been manifested by the things which we have written." (Ether 1:31,34,35)

As a church and as the believers of the fullness of the gospel of Christ, this Church of Christ has the great commission to declare this message of truth to the Gentiles as well as to the ancient covenant peoples. Let us quickly prepare ourselves for this task by applying the principles of God's word to ourselves individually and as a church that our words and works might reflect His truth.

The Lord's Holy Day

By Elder Samuel S. Gould

In my missionary work in Cherokee, NC, I have come across a number of individuals proclaiming that Saturday is the true Lord's day and also within the Church of Christ a lack of understanding of why we worship on Sunday and proclaim it as the Lord's Day. I felt that the background work

I did for my mission field would be of benefit to others within and outside the church of Christ.



Modern Sabbath Observances

In the hustle and bustle of today's rapid paced society it seems to be very easy to forget the importance of the day which belongeth to the Lord which God has blessed and hallowed for the joyous rest of mankind. There are also those outside of the doctrine of Christ who would have you believe that the Lord's day (Sunday) is viewed no differently in the eyes of God than any of the other six days belonging to mankind or that another day (Saturday) is set aside for the offering up of our sacraments to Almighty God. Since these views strongly persist in worldly circles, I felt it important to put forth some of the evidences in support of the only true sabbath in existence upon the face of the whole earth. To accomplish this task I will appeal to the holy scriptures and the development of the Hebrew calendar and sabbath histories as critiqued in the notes at the end of this article.

"Verily I say, that inasmuch as ye do this the fulness of the earth is yours" (BoFC 60:25)

It is very vital for the Saints to fully understand that God has set aside a certain day for us to worship him and partake of His holy sacraments and that the Lord's day must not be neglected. "One man esteemeth one day above another: another esteemeth every day alike" (Rom. 14:5). Is this condition to abound among the Saints of God or those outside of the body of Christ? No, the saints are to be convinced of the importance of the Lord's day and keep it inviolate before God. "Let every man be fully persuaded in his own mind" (Rom. 14:5). Others can explain to you the importance of keeping the Lord's day wholly unto the Lord but if you are not convicted, how will it benefit you? It must be an understanding that you personally arrive at through the guiding power of God. "He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it" (Rom. 14:6). There are those who infer that there is no real difference between days of the week, its just how you, personally, choose to view them, saying that you certainly wouldn't do anything on Tuesday that you wouldn't do on Sunday and vice-versa, entering into a morass of circular reasoning. This type of thinking is very destructive to the saints as it erodes away at their faith in the promised sabbath blessings and tends to stunt their spiritual growth within the body of Christ as they yield to temptation and doubt.

The very word of God places a difference between the Lord's day and the days for the labor of mankind. "And he commanded them that they should observe the Sabbath day, and keep it holy, and also every day they should give thanks to the Lord their God" (Mos. 9:56). Thus it is that God has set forth a distinction between the sabbath rest and the labor week. God has sanctified and hallowed this day that we might look forward to it with joy and steadfast faith in the assurance of blessing at the hand of Almighty God. "And he that doubteth is damned . . . for whatsoever is not of faith is sin" (Rom. 14:23). Therefore let us walk forward in faith believing.

Those who have espoused a Saturday sabbath, believing it to be the true sabbath of the Lord, should study the development of the Jewish sabbath. In understanding the Hebraic sabbath history one needs to understand the two types of sabbaths they used. The first was a "fixed day of the week" sabbath (fixed in that on a certain day of the week an observance is made, just like the observance on Sunday by most Christians), the second, a "fixed day of the month" sabbath (fixed in that on a particular day of the month an observance is made, much as we recognize Halloween and Christmas on certain days of the month every year). The Jews observe a "fixed day of the week" Saturday sabbath because of the complete loss of the intricacies of the "fixed day of the month" sabbath (given to the Hebrews by Moses

because of their Golden Calf transgression) when Jerusalem was destroyed in 70 A.D. This great loss was according to prophecy. "I will also cause all her mirth to cease, her feast days, her new moons (months —SSG), and her sabbaths, and all her solemn feasts" (Hosea 2:10). Therefore, anyone trying to celebrate a Hebrew Saturday sabbath are flat out of luck. It doesn't exist anywhere upon the face of the earth! A cursory look at the Passover and Pentecost feasts at the time of Christ clearly shows that the Hebrew sabbath at the year Christ was crucified was Saturday and that there was 50 days later a 48 hour Pentecost sabbath which altered the Hebrew sabbath from Saturday to Sunday (since every cessation of labor must be preceded by 6 days of labor). Thus, the Hebrews observed the seventh day Saturday sabbath and the Christians observed the eighth day Sunday sabbath up until the day of Pentecost (Pente=50, cost=day) wherein both observed the Sunday sabbath. The following year, at Pentecost, the Christians held Sunday in observance while the Hebrews held Monday as their sabbath. This gave rise to referring to the Christian sabbath as the "next" or "between" sabbath (Acts 13:44). This sequence was concluded in 70 A.D. with the loss of all Hebrew calendar records at Jerusalem wherein the Jews held to a "fixed day of the week" Saturday sabbath unto this day. In conclusion, there is absolutely no support in scripture or history for the Saturday sabbath.

The Lord's day came into being at the resurrection of Jesus Christ (see note 1). John wrote, "I was in the Spirit on the Lord's day. . ." (Rev. 1:10), referring to a particular day of the week that he entered into the rest of God, partaking of the promised blessings. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it" (Heb. 4:1). This shows the potential blessing in keeping the Lord's day holy and yet some will come short of it due to unbelief. "For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world" (Heb. 4:3). This passage more exactly shows that the Lord's day of rest in cessation from His labor is a direct type of rest we enter into on the Lord's day as we cease from our own pleasures and labors. We are told that the reason the children of God did not enter into this rest was because of unbelief. "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief" (Heb. 4:11). God has limited this day of rest to a single fixed day of the week sabbath. "Again, he limiteth a certain day. . ." (Heb. 4:7). It is the Lord's day known to all Christians as Sunday.

The promise of God is for great blessing as a

direct result of approaching the true sabbath day in the appropriate reverence instead of following your own natural desires of pleasure or labor. "If thou turn away thy foot from the sabbath, from doing thy own pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isa. 58:13-14). This indicates that, even though some of the activities we might occupy our time with on the Lord's day are not harmful in themselves, they have the tendency to rob us of the potential blessings that could be ours to more fully enjoy. Christ reminds us that man was not made for the sabbath but that the sabbath rest was a gift to man from God. (Mark 2:27-28). This in no way subtracts from the necessities of performing the labors of love or acts driven by emergency need or dire circumstance beyond your personal control. (Mat. 12:1-14). Our actions on the Lord's day also has influence on our walk before the Lord during the rest of the week, offering us a mighty hedge to keep us unspotted from the ways of the world. To help us attain that Zion condition. "And that thou mayest more fully keep thyself unspotted from the world thou shalt go to the house of prayer and offer up thy sacraments upon my holy day: For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect, or in other words, that thy joy may be full" (BofC 60:18-22). Again we have the thought expressed that the Lord's Day is a day of the week set aside, sanctified, and hallowed for the worship of Almighty God.

It was by the mighty hand of God that the sabbath rest was created from the beginning and it will faithfully serve those who will believe and keep it holy with His precious blessing even till the return of Christ and the establishment of that 1000 years of peace and righteousness. It is the day that David referred to as "the day" which the Lord made for us to "rejoice and be glad" when righteousness would reign upon the earth. "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will

rejoice and be glad in it" (Psa. 118:22-24). Let every man be fully persuaded in his own mind that the manifold blessing of God will be more fully realized on the sabbath, the Lord's day, as we look intently forward to those activities enjoined in the Zion sabbath of the earth.

Note 1: History of the Hebrew Sabbath

The first sabbath was a "fixed day of the week" covenant (Sunday—SSG) given unto the children of God in the beginning and established in Israel with their promise to keep it (Ex. 19:8) in remembrance of the rest of God following the creation where God rested from His labors. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it" (Ex. 20:11). Soon after this promise, the Golden Calf was worshipped and proclaimed as their God of worship, transgressing the covenant they had made. A "fixed day of the month" sabbath was then instituted in remembrance of the exodus. "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm: Therefore the Lord thy God commanded thee to keep the Sabbath day" (Deut. 5:15). The requirements regarding this "day of the month" sabbath were such that the calendar needed to be adjusted. During the time of the flood there were 12 regular 30-day months. The flood began in Iyar 17 (Gen. 7:11) and ended exactly 5 months later on Tishri 17 or a duration of 150 days (Gen. 7:24). The later Hebrew calendar months (fashioned after the Egyptian calendar) were alternately 30 and 29 days in length or 354 days with a 29 day month of Veadar being added between Adar and Abib (Nisan) about every 3 years (7 times in 19 years). In order to accomplish a "fixed day of the month" sabbath, Aaron was commanded to re-order the calendar. "Every sabbath he shall set in order before the Lord continually, being taken from the children of Israel by an everlasting covenant" (Lev. 24:8). A listing of this ordering with the five Jewish unnamed intercalated days would look like this:

- 1 Abib — 1, 8, 15 (Lev. 23:5-7), 22, 29
- 2 Iyar — 6, 13, 20, 27
- 3 Sivan — 4*, 5* (Pentecost Lev. 23:16,21), 12, 19, 26
- 4 Tammuz — 3, 10, 17, 24
- 5 Ab — 1, 8, 14, 22, 29
- 6 Elul — 6, 13, 20, 27 (add X1, X2, X3 unnamed days Lev. 24:8)
- 7 Tishri — 1 (Lev. 23:24), 8, 14, 22, 29
- 8 Heshran — 6, 13, 20, 27
- 9 Kisler — 4, 11, 18, 25
- 10 Tebeth — 2, 9, 16, 23, 28
- 11 Shebat — 7, 14, 21, 28
- 12 Adar — 5, 12, 19, 26 (add X4, X5 unnamed days Lev. 24:8)

*Since the Sivan 4 (a regular sabbath) and Sivan 5 (the Feast of Pentecost) constituted a 48 hour sabbath, the fixed "day of the month" sabbath alter-

nated through each day of the week throughout the years (first Saturday, then Sunday, then Monday, etc.). This fact alone sets at naught any claims to Saturday as the true sabbath of the Lord.

Note 2: History of the Christian Sabbath

In following the institution of the Lord's day or Christian sabbath, a tracing of the events leading up to the Lord's day of resurrection is in order.

The crucifixion took place the week following the Abib 8 sabbath wherein Christ instituted the sacrament ordinance of the new testament (See Matt. 26:19-20,47,57, 27:1-2,11,31) looking forward to His infinite sacrifice as the final pascal lamb. Christ, being the pascal lamb prepared by Almighty God, was crucified on Abib 14 (Friday), and died just after 3 PM and was buried just prior to the setting of the sun of this Jewish day of preparation for the Abib 15 Passover sabbath (Saturday). "And now when the even was come, because it was the preparation, that is, the day before the sabbath . . ." Mk. 15:42. Some have thought that the Hebrew sabbath began at sunset of the evening of the preparation for the next day sabbath which this text shows to be incorrect. The true sabbath began at midnight the following day. Also, the Lord passed over Israel at midnight (Ex. 12:3, 6-7, 29-34) of the first hour of Abib 15, marking the day of their deliverance out of the land of Egypt, establishing the passover sabbath, and demonstrating that the sabbath begins at midnight of a given day and not at sundown the night of the preparation.

The resurrection took place at the first watch Abib 16 (Sunday) which was the first day of the week for that particular year in the Hebrew calendar. "In the end of the sabbath (Saturday — SSG) as it began to dawn toward the first day of the week (Sunday — SSG), came Mary Magdalene and the other Mary to see the sepulchre" Matt. 28:1 (Considering the greek words to this passage we find that the words "MIA SABBATON", which literally translates to "first or chief sabbath", have been translated "first day of the week." Although "Sunday" was the "first day of the week", "SABBATON" has only one correct rendering and that is "sabbath" which refers exactly to the Christian Sunday sabbath, the Lord's day. The Christian sabbath is referred to as the "eighth day" being eight days from the Hebrew sabbath in John 20:26 and the "METRAXU SABBATON", literally, "between sabbath", translated as "next sabbath" following the Hebrew sabbath in Acts 13:42). The first day of the week christian sabbath became known as the Lord's day as attested to in the writings of the early church.

Ignatius of Antioch, a disciple of John wrote: "If therefore, these that were brought up in the ancient order of things have come to a possession of a new hope, no longer observing the sabbath (Jewish — SSG), but living in observance of the Lord's day (Chris-

tian — SSG), on which also our life has sprung up again by his death . . . how can we live without him" (Epistle to the Magnesians 9:1), and "We keep the eighth day with joyfulness, the day also which Jesus rose from the dead" (Letter to Barnabas 15).

Thus, the "fixed day of the month" Hebrew sabbath was supplanted by the "fixed day of the week" Christian sabbath commemorating the resurrection of Jesus, the Christ. The Hebrew sabbath had been instituted because of the "golden calf" transgression and was to be replaced by that original sabbath at the resurrection of Christ. "It was added because of transgressions, till the seed should come to whom the promise was made ..." Gal. 3:19. Since the resurrection of Christ we have observed the Lord's day looking forward to the 1000-year day of the Lord commencing upon His return.

Note 3: History of the Nephite Sabbath

The Nephites could not make use of the "fixed day of the month" sabbath practiced by their Jerusalem brothers since it was tied directly to the first day of harvest of crops in the Palestine area which had different times and seasons. The Nephites observed the original "fixed day of the week" sabbath which focused on the seventh day rest after creation instead of the coming out of Egypt. "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day, the Sabbath of the Lord thy God, thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within your gates: for in six days the Lord made heaven and earth, and the sea and all that in them is: wherefore the Lord blessed the Sabbath day and hallowed it" (Mos. 7:116-118).

It is interesting to note that, like the Hebrew calendar, the Nephite calendar was re-ordered. "Now the Nephites began to reckon their time from this period when the sign was given or from the coming of Christ" (3 Nephi 1:44). The solar calendar in use by the Mayans and Aztecs when the Spanish arrived is constructed with 18 months of 20 named days duration with 5 intercalated days. By this new calendar we find that Christ was crucified the fourth day and resurrected the sixth day of this first month 34 years after the re-ordering (3 Nephi 4:6, 61-62). This places the birth of Christ on Abib 11, his death Abib 14, and his resurrection Abib 16 according to the Jewish calendar. Since the Jewish calendar was lost during the destruction of Jerusalem, A.D. 70, we have no certain knowledge of the correlation of dates with respect to our present day calendar. We do have record of the Nephites meeting together to commemorate the death and resurrection of Jesus Christ, the Lord's day. ". . . And they did meet together oft to partake of bread and wine, in remembrance of the Lord Jesus" (Mi. 6:6).

Path Lights

A Testimony Of The Power of God

During the past few years there has come to our attention a number of requests for special prayer in behalf of those in great need. In several of these instances the need was urgent; therefore, immediate prayer was made in their behalf. The time to pray for those in great need is at the time the request is made and not at a more convenient day. We have been encouraged because of the times that God has reached out in answer to the earnest prayers that have been offered.

A recent evidence of this occurred during the November 1986 Church of Christ Reunion at Phoenix, Arizona. On Friday (the first day of the reunion) I received a phone call about 9:00 p.m. stating that my wife, Berniece, had been placed in the hospital because of severe chest pains. Immediately, I made this known to those who were yet at church following the evening service and asked them to have a special prayer service in her behalf. I then phoned Berniece at the hospital to ascertain more fully her condition. After this I joined others in the church who were offering special prayer for her. One prayer especially touched me as six year old, Jared Ely, prayed for Berniece. I too added my prayer. Later I learned that other smaller groups likewise added their prayers. I am very thankful for those who offered prayers and the concern they expressed for my companion.

Early in 1984 Berniece was diagnosed as having angina and ischemic heart disease. Two specialists concurred with her doctor in this decision. Since that time, she has regularly taken medication for this ailment. Then in 1986 through further tests a large hiatus hernia was verified. Because of her health problems, I carried a large burden; especially, when I was absent from her while traveling in the missionary field or attending church conferences and church functions. My concern was equally great when I learned about her recent severe chest pains. The thought went through my mind, should I return home? I was too tired to drive home that night and there were no flights to Grand Junction at this hour of the night. Therefore, I left her in the hands of the Lord that night even as I have done on other occasions.

My concern was for her throughout the night and I still pondered, should I return home? Yet in the

background of my memory I knew that the Lord had opened the way for me to be at the Phoenix Reunion and for the meeting of the apostles which was to follow the reunion. I had regularly prayed for about three months that the way would be opened for me to attend the reunion and the meeting which was to follow. Obstacles arose that were overcome; and the way was opened for me to go to Phoenix, but again, I found myself in the valley of decision. I phoned my wife early Saturday and she said that there was no reason for me to return home. She further stated that she was in good hospital care and had four physicians watching over her. Upon learning this information, I decided to stay in Phoenix and return home if her condition worsened.

I also told her about the special prayer service of the evening before and that little Jared had also prayed for her. At a later time, I learned that other little children also prayed for Berniece. The thought came to me: Oh, for the faith of a little child.

On Monday following reunion, Berniece had further tests which involved the use of a catheter. Prayers continued for her throughout this time, not only concerning the test she was to undergo, but for her peace as well. At 7:50 p.m. Monday, I phoned Berniece at the hospital. Her first words were, do you know who is visiting me? I said: Bob and Shirley (my brother and his wife). Her answer was: Yes, and she was so pleased to have them there. They had just returned from the Phoenix Reunion. My wife then said: Guess what! I don't even have a heart problem and I don't have to take medication for my heart any longer. She further indicated that her heart was in very good condition. The tests showed that her chest pains were caused by spasms of the esophagus and her hiatus hernia. I said: who knows what the Lord has done? Berniece said: yes, and especially the prayer of Jared.

I noticed a ring of joy and happiness in her voice that had not been there of late. It is difficult to explain the great relief and joy that came over me as I talked to her. That same evening and the following day, I told others so they too could share in our joy. Several said they rejoiced with me. I am so very thankful for what the power of God had done.

Apostle Marvin E. Ely

Where Is The Church of Christ?

Where is the Church of Christ? The world does not know. This was brought forcefully to our attention recently.

My daughter, Janice E. Banta, had requested to be baptized in George Brantner's farm pond near Warrensburg on Saturday, September 27, 1986.

We left Lamoni early that morning for Warrensburg, not especially concerned that we didn't know the exact location of the pond. Janey knew the general direction to go out of Warrensburg and we planned to stop and inquire at a farm house when we got in the vicinity.

We inquired at several farm houses and no one knew of George Brantner's farm. We became aware that the Church of Christ had gathered for a baptismal service in a spot so sacred to our Heavenly Father that He kept it secret from all the world.

Janey and I finally went back to Warrensburg and inquired at a real estate office. They brought out a county map, put it through their copy machine, marked the road to the Brantner farm with a colored marker and sent us on our way, and even then there used to be a road where there is no road now.

At this point Janey had gone to one more house to make inquiry, less than a mile from the spot, and while she was out of the car the three-year-old twins and I prayed. One of them prayed, "Dear God, We is lost," and the other one prayed, "Dear God, We don't know where we is."

We did finally, half an hour late for the service time, arrive at the desired spot, where about thirty loving saints had gathered and waited in anticipation of the candidate.

We later gave thanks for our delinquency because others had arrived late, but not as late as us, who would have missed out on at least part of the service had we been there on time.

Late that night as we "girl talked", we marveled at how obscure the Church of Christ is from the eyes of the world.

Janey remembered the remote spot in the mountains of Arizona where the camp for all ages gathered, and the small out-of-the-way little chapel in Colorado where the Colorado Reunion took place, and I remembered Whitewater in Minnesota. We also

thought of the opening Conference service in the 4-H building in Independence. No one would guess. The amazing thing is nothing is deliberately planned by the Church of Christ as an obscurity measure. God handles that department.

Strangers look at the little building that sits on the Temple Lot as our total story, and it is only one outward symbol. Extending from there and far beyond that little spot is a supportive network of faith-filled brothers and sisters. That supportive network has carried the Bailey family through the most difficult summer of our entire existence to this date.

Where is the Church of Christ? We might give someone a hint of where it may be found, and if they are sincerely seeking they will surely find. Many will look directly at it, and never see it there.

Shirley Rose Bailey
Lamoni, Iowa

A Warm Welcome

One year when we went to Yucatan, we had not written to let anyone know that we were coming, or when we might arrive. Usually we went to Ticul first, but upon arriving in Merida, we decided to go to Kopte first.

When we arrived in Kopte, our people there were all gathered together and were cooking a feast for us. Since we didn't know ourselves when we might arrive or where we would go, we couldn't understand how they knew that we were coming that day.

They explained to us that the small daughter of one of our members had seen us in a dream the night before, and was told that we were coming that day.

The mother explained to us that that morning she had asked the girl to go over to her grandmother's house, but the girl didn't want to go. Her mother said to her that she couldn't understand why she didn't want to go, that she was always happy to go to her grandmother's. Finally, the girl told her about the dream of seeing us, and that we were coming today.

The power of God caused us to be welcomed by our brothers and sisters with a wonderful feast and service that evening.

Yours in Christ,
Frances Yates

Mail your testimonies to:

PATHLIGHTS
c/o Melissa McGhee
2533 Glen Lane
Independence, MO 64052

Concerning Our Whereabouts

"Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." (1 John 4:7-8)

To that extent that our minds, thoughts, feelings, actions and reactions, our entire relationship with our fellowman, is motivated by the love that comes of God's spirit, to that extent we know God and are born of him. To whatever extent we lack of this love we are still of the natural man which is at enmity with the nature of God (Mosiah 1:119), and to that extent we sin against that which He is.

The word of God is as a mirror, looking into which one may see not only the manner of person which is one, but also the manner of being, like unto Christ, that one is to become. (James 1:22-25) Jesus is the line drawn by which we are to measure ourselves. He is the pattern given by which we are to build, if we and that which we do is to be acceptable to God.

It should be impossible for a mind or heart filled with that love, which is of God, to harbor an unkind attitude toward any. For one filled with that love, it should be impossible to misjudge, to put anything but the kindest interpretation possible, on what others say and do. That love is capable of separating principle from personality; it is capable of seeing and identifying wrong, and of hating it without hating the doer of that wrong. We all know this to be true in regard to those we love the most. No matter how much we may deplore the flaws in them, the sins they commit, we continue to love the person. We know the reluctance we feel if it is ever necessary to speak of that which is and should not be, but which cannot be denied, when those we love dearer than self are in question.

God's love is not blind to wrong, he cannot look upon it with the least degree of allowance, he neither excuses it nor condones it. (Alma 21:18) Rather, that love is pained for the sake of the one who is guilty as well as for the one(s) adversely effected by that wrong. If it is possible to have to speak of the wrongs of others without grief for them, that comes of the state that can be aptly defined as "unlove" which is of the natural man, not one who knows and is born of God. The person fully born of God sees, thinks, feels and reacts as God does.

We defend our adverse feelings, our wraths, because the scriptures speak of the wrath of God. Whatever the wrath of God is, there is a danger that we impute human wrath to him, we imbue him with our antagonisms. The best definition I have ever heard for the wrath of God is, "wounded love". That

statement is so profound that only one in whom the love of God dwells richly could ever begin to plumb its depths.

It is said that "beauty is in the eye of the beholder". We know this is true. What is lovely to one is not necessarily so to another. Likewise "meaning is in the ear of the hearer" or reader. Very common words do not mean the same thing to all people. We impute the meaning of the words that reach us according to our differing understandings. I well remember how surprised I was when the thought presented itself to me that the Lord's denunciation of the scribes and pharisees may not have been made in anger but in agony. In agony, that as they were they would not escape the damnation of hell, (Matthew 23:33) for listen to his grieving, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often I would have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." (verse 37) But a ray of hope held out, "For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." (verse 39). When that shall be, we are not told, but Jesus wept over Jerusalem, (Luke 19:41). That sounds like grief rather than wrath.

We are admonished, "For as many of you as have been baptized into Christ have put on Christ." (Galatians 3:27) Can this truth be verified in us, in our experience? Have we surrendered all the contraries of our nature so that we have truly become, instead, a new creature, (Galatians 6:15) in which the mind of Christ dwells, (Philippians 2:5) likewise his love, compassion and just plain kindness; or must the love of God travail again and again until Christ be formed in us? (Galatians 4:19).

We alone can look into that mirror of the word of God and determine what manner of person is revealed there. We alone can measure ourself by that line drawn, and build by that pattern given. While it is called today, the opportunity is ours, and the responsibility, for, "... the night cometh, when no man can work." (John 9:4) While it is called today, we each need to determine, by the word of God, the "whereabouts" of our souls. Are we? Have we been born of God, or have we just gone through the motions and are deceiving our own selves?

Submitted by Vida Filley

Of What Is There To Boast?

by Amy Schrader

"But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)" Ephesians 2:4-5.

We sometimes refer to ourselves as 'the saints'. The best definition I have come across for the term saint is, "forgiven sinner." Perhaps more than anything else that is the distinction. Only the Lord knows the sum of the total of forgiven sin represented in any gathering of saints. Therefore of what is there to boast? It is God who does the forgiving. Shall one boast that they are a few steps further along the way of repentance and reconciliation to God than another with whom the Spirit is still striving? For it is just as true that only God knows the sum of the total of still unrepented sin represented in every gathering of the saints.

Almost invariably, and perhaps somewhat subconsciously, the measuring of ourselves is in some way in relation to others of our own kind. This is a false measure. "... but one pattern hath been given by which ye shall build, if I shall accept your labor; and but one line hath been given by which to measure; ..." (Revelation through Joseph Luff March 31, 1906) and that is Jesus. Measuring the self by the "... measure of the stature of the fullness of Christ:" (for which purpose all the religious observances are to lead to) there remains only one acceptable emotion about the self, and that is humility.

Humility never boasts, never claims merits, knows

all it is and has, is because of the forgiving merciful love of the One who had no sin but gave himself in atonement for ours.

Truly, as Mosiah, Alma, Helaman and Moroni say, of ourselves we are nothing; Mosiah 2:8,20; Alma 14:92; Helaman 4:57; Moroni 7:50-51. The value of the creature is the value put on it by its creator without which the creature is not. If that, or as long as that fact, is a distressing thing to the mind and heart of man; if it troubles us concerning ourselves, we are not yet freed from pride, the antithesis of humility. Humility cannot be humiliated at the thought of its own nothingness, for its whole desire is that all merit, glory and honor go to God and Christ.

Whereof then, is boasting; the self-congratulation that we are saints and others not of us are sinners? Life and the Lord are not through with them yet, and tomorrow they may surpass us in faith, love and obedience. We are admonished not to think more highly of ourself than we ought (Romans 12:3). "For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus:" (Romans 3:23,24).

NEWS

A MICHIGAN CHRISTMAS - 1986

Due to some miscalculations on our part, we were a little late in arriving at Bradley for the annual Christmas program, missed the opening song, and walked in just as Brother LaVern Lussenden was offering opening prayer. We did make it in time,

however, for the second song, "He Lives."

We were reminded that when the Lord left He said He would not leave us comfortless, that he would give us the Holy Ghost, and we were urged this morning to consider our Wonderful Counsellor, our

mighty God, our everlasting Father, our Prince of Peace, our Lord of Lords, our King of Kings — Jesus Christ.

Brother Lussenden then introduced Elder Conley Addington, who chose for his scripture reading, John 21:3-19. He also referred to Matthew 18:18-20.

We were reminded of the promise we made when we went down into the waters of baptism. We were also reminded that he tells us to agree together and work out our differences and that we should love one another.

Brother Addington spoke about the discouragements that he and other members of the ministry face at times, almost to the point of "throwing in the towel," and how, because somebody prayed for them, they were able to go on. So, brothers and sisters, let us remember to always ask a special blessing for our ministry.

Brother Addington closed with the thought that we can have the same blessings as we had at the state reunion because we are here in the name of the Lord and he said, "where two or three are gathered together in my name, there am I in the midst of them." If we unite our prayers on anything and agree touching anything, Christ will answer these prayers. We were reminded before partaking of the sacrament to search our souls and remember what we are partaking of today — something precious.

Following serving of the emblems, we engaged in a season of prayer, the beautiful ordinance of blessing of baby Charles Allen Cole, and a wonderful prayer and testimony service. Brother Lussenden then read from the 2nd Chapter of Luke, which tells the story of the birth of our Savior. He also referred to the book of Ephesians, which says in part, "till we all come to the measure of the stature of the fulness of Christ unto a perfect man . . ." we are to strive to become like Jesus Christ. Especially at this Christmas-time, which is a time of sharing, a time of giving, a time of acknowledging our savior, Jesus Christ, we are urged to not sit in judgement on one another and pray that this gospel will not only go to the Church of Christ people, but to all the world.

After enjoying a delicious potluck dinner, we again returned to the chapel for our annual Christmas program. Following the singing of "Tell Me the Story of Jesus" and prayer by brother Lussenden, we enjoyed the following program: The children and young people's Sunday School class, under the direction of Sister Joyce Lussenden, presented a lovely card program, with the congregation joining in the singing of Christmas carols; Ken and Judy Haines sang "The Wonderful Jesus." Mary Lee and Laura Ritsema entertained on the piano and organ with a medley of "Silent Night," "Joy to the World," and "Christ Arose." Al Bergey, Evelyn Lee, and Ali-

cia Lee sang "There's Honey in the Rock," accompanied by Alicia's mother, Mary Lee, on the piano and Al on the guitar. Brother LaVern Lussenden gave a lovely, slower rendition of "Jesus Loves Me." Mary Lee performed a piano solo — "O Holy Night." LaVern and Rick Lussenden sang the beautiful "He Touched Me." The Lussenden Quartet sang "Take My Hand," and "Come Quickly, Lord Jesus."

With all the commercialization of Christmas now days, it was really a wonderful feeling to get together with our brothers and sisters and remember what the real meaning of Christmas is all about — the birth of our Savior. A big thanks to the Bradley folks for inviting us.

Reported by June Haines

RAVENNA (MICHIGAN) NEWS

Hello again from the Ravenna Local! Hope you and yours are enjoying Gods abundant blessings and that you had the pleasure of being with family as we did during this holiday season. We were blessed to be able to plan a special sacrament service for December 28th and invited the area church locals as well as many scattered members. We welcomed Elder Charles and sister Jeanne Brantner, Elder Andrew and sister Carol Brantner and their two children from the Warrensburg, Missouri, Local. We also enjoyed seeing brother Ed and Sandy Cunningham.

Elder Gale Brantner gave us the story of the birth of Christ and the prophecies of it.

Elder Andrew Brantner gave us words of encouragement and enlightenment along with tickling us with a sence of humor as he spoke on the falsehoods of man.

There was one administration, many prayers, and many testimonies, after which we all enjoyed a beautiful, bountiful pot luck dinner, so we were all well fed physically as well as spiritually that day. Thank you brother Aaron and sister Sue Heath for inviting us into your home for this special service.

Our local also has been putting together a local church paper called *The Prayer Line* which will be sent out to scattered members and area locals, and anyone else who would like one. We want to extend our hand in fellowship to help us all hold steadfast and true in our faith. Requests can be sent to:

The Church of Christ
C/O Lois Heath
12376 Adams St.
Ravenna, Michigan 49451

May God be with you,
Your sister in Christ,
Debbie Brantner Vogel

THANKSGIVING TIME REUNION

Phoenix, Arizona, November 28-30, 1986

Those of you who have enjoyed reunions in your own locals and others throughout the Church will know what I mean when I say, "How can I adequately report this beautiful event? How can I describe on paper the quiet satisfaction and the inner joy we felt during those three days when every time we lifted our eyes we looked upon someone we loved! Someone with whom we shared our greatest possession: The Restored Gospel, and a close relationship with our Lord!"

The activities actually began on Thanksgiving Night when quite a few reunion guests had already arrived, and joined us at the church to enjoy a combination slide and music presentation of the beauties of God's wonderful world.

Apostle Donald E. McIndoo narrated his slides, depicting the beauties of Nature in spring, summer, autumn and winter, together with some portraits of several familiar individuals illustrating some aspect of Gospel life and sacred belief. The well-prepared music of the Phoenix Local Women's Choir added to the beauty of that Thanksgiving night program.

The reunion, itself, began Friday morning at 9:00 A.M., with a Prayer Service. If I were asked what part of the reunion was best, I would be hard pressed for a definite answer. But the combination of humble prayers, testimonies and hymns at the daily prayer services, the five inspired sermons, afternoons and evenings, the special musical programs, the wholesome meals twice each day and the warm fellowship, all combined to make the occasion one to hug to our hearts and to carry in memory for a long time to come!

The first sermon of the reunion, "The Cause of Zion," by apostle Donald E. McIndoo, on the afternoon of the opening day established an unmistakable theme carried through by two of the following speakers, though neither of them could have known what the others had planned to present when their turn came to occupy the pulpit. How often have we heard testimonies of this same thing happening at other reunions in other places! Is this not clear evidence of God's answer to the many prayers offered by His people as they have petitioned Him, many weeks in advance, for a special blessing when we would be gathered together in His name? I think I hear a resounding, "YES!"

Apostle William Sheldon's sermon, "The People of Zion," on Friday evening, was a beautiful example of such harmony of themes, so evidently inspired from above. Elder Sam Gould's sermon, "Steps Towards Zion," on Saturday afternoon was the third

one in the series of discourses on Zion, each one of them in accord with the other.

Apostle Roland Sarratt's fine sermon, "Our Heritage," and Apostle Marvin Ely's splendid discourse, "Be Ye Ready," both emphasized the need to purify our lives and to be watching for Christ's return to earth. How else could we qualify for Zion, that utopia of equality and peace that is to be?

The beautiful vocal and stringed instrument program given on Friday night preceding the sermon was a rare treat! Brought to us by our Missouri guests, Allen and Czerna Kauffman and Rodger and Martha Bruner, this program, with its unique syncopation and its words of worship and praise to God, brought pleasure to our ears and joy to our hearts.

Special musical numbers at the early evening song services, and preceding each preaching service included solos, duets, quartets and group singing, given by several guests and our own local singers. Even the youngsters participated — those sweet, lively, innocent and adorable children, our hope for tomorrow!

Out-of-town reunion guests who contributed their musical talents (besides the Kauffmans and the Bruners) were Roland and June Sarratt, Gary and Neva Housknecht, Sam and Linda Gould, Stephan and Judy Gould, Bill Gould, Grace Rudd, Bob Oldham and his daughter, Kim. Our local singers were Tamara Grim and Crystal Gill, Gordon McCann, Don McIndoo, Jim Sr., Hubert E. and Joel Yates, as well as the choir members, Val Kelley, Chris Moser, Betty McIndoo, Kathy Ely, Elana Kelley, Verda Malone, Wanda Yates, Karen Birquist, Patsy McCann, Debbi Brown, Doris Housknecht and their director, Michelle Yates. And one more we could never forget is Patsy Yates whose skillful touch on the piano keyboard has added its blessing in our worship services for many, many years. God bless each one who contributed his or her talent, either vocally or with mechanical instrument! Music is said to be the universal language. It not only speaks to the heart and mind; it also speaks to the soul!

Special activities, including recreation and worship, were enjoyed by the young people, separately, upon a couple of occasions. They reported enjoyable fellowship together, and spiritual uplift.

Warm, sunny weather prevailed throughout the three-day event, and a warm, sweet spirit spread its holy mantle over the estimated 125 or more people who were in attendance at one time or another, from Thursday afternoon until Sunday night. They had come for a sacred purpose. They returned to their homes with deep satisfaction and the assurance of a special blessing. And, hopefully with a new commitment to work for "the cause of Zion."

—Evalena Sills

COLLINS (MISSOURI) NEWS

1987! Here we are, looking wide-eyed into a brand new year. What decisions and choices will be given to us to make? A new year like this reminds me a little of baptism. Before you step into that water you have had to consider your past (mistakes and sins), and be willing to lay those aside and, with firmness of mind, reach out for that hand that awaits you in the waters of baptism. When you come up out of the water, there you are, all clean and new-forgiven. We have a brand new year to walk through. Reach out and take that hand that is there to steady you and guide you through 1987.

The Collins Rally was held October 26th. We opened with a quiet, thought-filled prayer service that was enjoyed by all. The two speakers for the day were Brother Arthur Smith of Ava and Brother Roland Sarratt of Independence. Brother Arthur reminded us that if we remove God from our schools, our society or our hearts, we will have a Godless society and life. Also, we have a responsibility to walk and act so as not to offend the Holy Spirit.

Brother Roland opened his sermon saying, "By the grace of God we have embraced this gospel of Jesus Christ. I am accountable for what I have received." We as a people have been commissioned to carry the gospel. The day will come when each of us will stand before God to give an accounting of how we have spread the gospel.

In November Brother Gerry Case of Independence came to speak to us. He said that sin is captivity and read the 23rd Psalm as re-written by a heroin addict. There's a choice — make a choice now, before you get wrapped up in such as this. We need to show people that they matter and not worry about possibly being humiliated (putting ourselves on the spot). Consider Jesus and all that He went through to give us salvation. Listen! Become obedient to God and then just listen! God knows what people need.

Our Brother Rodger Bruner of Independence was given opportunity to speak to us before he and Allen (Kauffman) left on their way to Phoenix for the reunion. He spoke to us about "mysteries" such as the parables Christ gave and how they were not understood. What doesn't the world understand that we understand? How can you enjoy yourself when you don't party, drink, do drugs, and such? People don't understand what we understand. The Bible, Book of Mormon, and the Holy Ghost give us a way to understand these things.

That evening the three churches in Collins gathered together and shared in a Thanksgiving program and social time at the Baptist Church. Later that week my son, Brian, and I met with Martha and Cynthia Bruner and flew to Phoenix to soak up and

enjoy all the reunion that we could.

The Sunday before Christmas was our Christmas program which we gave during the Sunday School hour and then enjoyed a sermon from our guest speaker, Brother Leslie Case of Independence. Brother Case asked if we had ever thought what it would really be like if it were not for the "cause" of Christmas? Then he told us a story about a little boy who hurried off to bed on Christmas Eve in anticipation of Christmas morning, fell asleep and dreamed there was no Christmas. No one acknowledged the birth of Christ or ever heard of Him. Work went on at the factories as usual — no celebration, no tree, no dinner. Then church bells were ringing and the little boy woke up to discover it was all a bad dream and on his knees he thanked God for the gift of Jesus. Part of the love of God was the coming of Christ, His Son, to earth.

After an over indulgence of wonderful food at lunch, we all gathered to rest and visit at Jack and Betty Martin's home. We talked our Brother Larry Shaw into playing some Christmas music for us on the piano while we waited for evening when we joined together again with our Collins friends and enjoyed a really lovely time spent celebrating the birth of our Lord, Jesus Christ. Brother Allen Kaufman was the speaker that evening. He said he wasn't going to read the Christmas story again as perhaps we had all heard it in our separate churches that morning, but wanted to talk about a gift — what we can give in return to Christ. He centered his thoughts around Romans 12:1-3 where it speaks of our "reasonable service." He closed his talk by saying, "let's not be selfish, but let's give of ourselves — that's all we have."

We're doing a little more remodeling to our Church building. We have voted to put down carpeting and replace the old theater type seats with pews. Now comes the work! Perhaps the next time you come to visit we will have everything finished. I'm excited about it!

May God bless and direct us each one in this new year of 1987.

Your reporter,
Czerna Kauffman
Rt. 1, Box 8
Collins, MO 64738

HOUSTON (MISSOURI) NEWS

Greetings from Houston, Missouri. We had a beautiful fall here in southern Missouri. Most of our local enjoyed the beautiful fall leaves as we traveled to the Ava and Collins Rallies. We all enjoyed spiritual feasts as well.

Our visiting ministry the past few months have

been Brother and Sister Marvin Case in October and Brother and Sister Leslie Case in November. December brought Gerry and Cindy Case and family as our visiting minister. Gerry gave us a good sermon, and it touched us to the point that we organized a United Workers group immediately following our dinner. Sylvia Seibel was chosen as our leader. Thank you Gerry! I hope we can apply some of the things you reminded us to do.

Ron and Dee Anna Hutcheson and family have moved to Republic, Missouri. Ron is in the Springfield Police Academy at this time.

Douglas and Vickie Keeney have moved from Columbia to Springfield, Missouri, where they both have employment.

On the 26th of July this year the Church of Christ (TL) in Houston was the setting of a wedding uniting Sandra Smith and James Addie in marriage. Parents of the couple are Audery Smith and Virgil Addie of Houston. Elder Virgil Addie, father of the groom, officiated. It was a beautiful wedding and we wish them a long and blessed married life.

Don and Rebecca Burnett were married in our little church on Saturday, November 8th. Elder Allen Kauffman from the Collins Local performed the beautiful ceremony. Brother Don accompanied himself on the piano as he sang a beautiful song to his bride. We wish the couple many years of happiness and God's guidance through their life together.

Grandmother Keeney has had surgery in a Springfield hospital. She has made a quick recovery, and we give God the Glory. At this time, she is waiting for surgery on her hands that have damaged nerves. Please remember her in your prayers. She is at home in Apartment 24, Hamrick Terrace.

Brother Cliff McGuire has had emergency surgery on his eyes. He seems to be doing fine. We thank our Heavenly Father for the blessings he has received. Brother and Sister McGuire both need your prayers.

The Bible and Book of Mormon repeatedly tell us that God loves us. When we accept and really believe this, it helps us endure any circumstance in life; and in spite of our circumstances, we will not be robbed of our happiness. It is in trials that we learn to know and experience the peace of God that passes understanding. The joy of commitment to God is a recipe that never fails. The promise and assurance of the Master's everlasting love is that we love Him, serve Him, and keep His commandments.

I see and feel God's love every day in many ways. Each day I leave my classroom enriched, thankful, hopeful, and most of all, loved.

May God bless and guide each of us in my prayer.

Your Reporter and
Sister in Christ,
Mary Jane Medders

WARRENSBURG (MISSOURI) NEWS

Greetings to all from Warrensburg!

Saturday afternoon, September 27, 1986, was the date chosen by sister Jan Banta for her baptism at the Brantner lake. It was a beautiful day for such a sacred occasion. Sister Jan was baptized by Elder Smith Brickhouse and received her confirmation through Elder Bob Oldham. Her twin sons and her mother, sister Shirley Bailey from Lamoni, Iowa, also attended the baptism, along with a goodly number from Independence, Warrensburg, and the surrounding areas. Our new sister, her sons and her mother, stayed in the local and worshipped with the Warrensburg group on Sunday.

We witnessed another baptism, also at the Brantner lake, on a cool, sunny, Sunday morning, November 9, 1986. Sister Betty Carter, of rural Warrensburg, entered the waters with and was baptized by Elder Charles Brantner. Due to the coolness of the day, sister Betty's confirmation took place immediately following during our regular morning services. Read about it a little later on in this article.

A warm welcome of fellowship was extended to both of these sisters by all in attendance. We rejoice whenever our number is increased and we rejoice with our new sisters as they begin a new life, in Christ.

As we gathered in our small building for sister Betty's confirmation and our regular services, almost every chair was occupied. The gift of the Holy Ghost by the laying on of hands was performed by Elders Elmer Jenkins and Andy Brantner. At our regular preaching service the message was brought to us by Brother Elmer. A bounteous meal was served at noon and in the afternoon we were blessed with hearing a sermon voiced by Elder Isaac Brockman, which made the day complete.

A year ago our adult Sunday School class began the study of the Book of Mormon and we continue to do so. There's so much to learn about, to study and ponder over, that we can expect it's going to take a long time to complete our study.

For a few days after Christmas, the Andy Brantner family and the Charles Brantner's plan to be in Michigan to visit relatives. While there they expect to attend the December 28th services and enjoy the love and fellowship with those at the Ravenna local.

The last few days, a song has repeatedly come to my mind:

"O, it is wonderful that He should care for me!
Enough to die for me!

Oh, it is wonderful, wonderful to me!"

And indeed it is.

Reporter,
Jeanne Brantner

CHURCH OF CHRIST CONFERENCES

The 1987 Ministers' Conference (general membership) for the Church of Christ will commence Sunday, April 5. The business sessions will start at 9:00 A.M. Monday, April 6. A Solemn Assembly will be held prior to the conference, April 3 and 4.

The 1987 Ministers' Conference (priesthood membership) of the Church of Christ (Temple Lot) will be held Wednesday, Thursday and Friday, August 19 through 21 at Independence, Missouri.

CHURCH OF CHRIST PUBLICATIONS

Send all orders to: Church of Christ (Temple Lot)
P.O. Box 472, Independence, Missouri 64051-0472

	Price Each
Zion's Advocate Subscription Rate: Non-Members	\$4.00
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NOTE: Donations accepted to cover postage and printing costs. Lot prices of tracts exclusive of postage are in packs of 6-50¢, 100-\$5.85.

SUNDAY SCHOOL MATERIALS

Send all orders to the General Sunday School Association c/o Becky Sheldon, Rt. 1, Box 315, Grain Valley, MO 64029. All materials are free of charge to members of the Church of Christ, except as indicated. Write for more information, or see Synopsis in June, 1985, Zion's Advocate.

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AUDIO VISUAL MATERIALS

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Specify program(s) wanted, anticipated dates of use, and the make of your projector. Slide projectors and tape players are not provided except in the Independence area.

Allow adequate advance time for handling and shipping, and for your own preview of the programs. For more information on these slide/tape programs, see the March 1984 issue of the Zion's Advocate, page 47.

"Mexico, Land of Contrast" (39 minutes) — Illustrates how modern archeological finds in North and Central America lend credence to the Book of Mormon and the story it tells of the continent's former inhabitants.

"Out of the Dust" (45 minutes) — Tells the story found within the Book of Mormon. Also available is a 35 minute version directed toward Indian viewers and entitled "A Lamp Unto My Feet."

"Light at Evening" (27 minutes) — Story of the bringing forth of the Book of Mormon and the restoration of the Church of Christ in the 1820's and 1830.

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