

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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No. 2

WHAT WILL YOU KNOW?

by Apostle Roland L. Sarratt

What will you know if you shall seek
Your God above, though faith be weak?
If you will stand before the door
And wonder if He will give more
Than that which you now comprehend,
If you will ask, will He not send?

What will you know if doubts arise
And fear of that you did surmise?
A greater truth you can't deny;
Revelation's powers defy
The human will to hide the sin,
Expose the soul of all within.

What will you know, that you don't know?
A truth revealed makes knowledge grow.
But truth will show a fault or two,
And man's precepts are brought to view.
Vainly covered are men's self-wills;
Hidden motives, God's truth distills.

What will you know beyond the door
If you shall knock in faith implore?
Will truth be good? Will it be fair?
Can it be trusted? Will it not scare
The sinner more than you can bear?
Can you stand all that God will share?

If faith is still, and dormant trust
Lies in its cell of human lust,
Will prayers be heard above on high,
Or will their sounds be left to die
Upon the ears of foolish men
Who's precepts fail when tests begin?

Faith must open the door above
If knowledge is to come with love.
The truth may hurt a sinner's will,
But the penitent heart God will fill.
Truth is your friend and not your foe
If you will let the good seeds grow.

What will you know when faith will grow,
To manifest a truth to show?
A knowledge sure to heart and mind,
God's Spirit sends the soul to find.
When knowledge comes faith has an end;
Its work is done as truth descends.

What you will know when you lift high
Your heart to God, on Him rely,
Will heal your soul and make you clean
Through words of truth that you have seen,
Through eyes of faith which now you know,
Beyond that doubt a truth did grow.

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THE ZION'S ADVOCATE IS . . .

To promote Jesus Christ as Saviour, and His teachings;
 To promote His church, the Church of Christ;
 To be a voice of warning to His people;
 To be Zion's advocate.

This, we believe, is an important work. Please remember the editorial staff in your prayers.

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Priesthood articles and sermons, news items, notices, etc., which are appropriate to the editorial policy stated above, are requested by the editorial staff. If possible, they should be typewritten on one side of a sheet only, double-spaced and grammatically correct. Send all material to the Editor (see address listed above). The deadline for each month is the 5th of the previous month.

ORIGINAL ARTICLES

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Editorial . . .**DOES YOUR HEART MAGNIFY?**

Nephi was chosen of God to perform tasks that were dangerous, requiring complete obedience; untried and unheard of in all the earth, divinely inspired; against cultural standards and considered foolishness by the world. He was chosen because of his simple faith:

- (1) He *believed* in the prophecies concerning his people.
He *believed* in the covenants between God and man.
- (2) He *trusted* in a Saviour to come.
He *trusted* in a sacrifice to be made for all men.
He *entrusted* his soul and an entire people to follow after Jesus Christ.
- (3) He *obeyed* the commandments and Law of Moses.
- (4) He *endured* leaving comforts and security in the old country.
He *endured* the hardships of establishing a new home.
He *endured* family divisions.
He *endured* the loneliness of a leader.

Because of his faith Nephi was shown many things of God. II Nephi 11:23 page 141 Nephi states "for I have seen his day, and my heart doth magnify his holy name." Nephi did magnify his holy name throughout his lifetime and in many ways:

- (1) *Ruler* over his people, seeking only to help others.
- (2) *Teacher* of God's plan and will and never his own.
- (3) *Prophet* worthy of receiving visions and interpretations.
- (4) *Custodian* of sacred records, not allowing them to tarnish but keeping them bright.

We, this Church of Christ and each as individuals, are not so much different than Nephi 2600 years ago! Each has been chosen of God to perform tasks in this life serving our God and our fellow man. Each upon entering the waters of baptism and experiencing the baptism of the Holy Ghost has been allowed, as was Nephi, to see and know his day.

II Nephi 11:23 "Wherefore, my soul delighteth to prophesy concerning him, for I have seen his day, and my heart doth magnify his holy name." Nephi, 600 years before Jesus Christ, was allowed to look forward in time and see his day. Allowed to see and experience his Saviour's day.

I John 1:2-3 "(For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." John and others lived with 'the life'! They were allowed to see and know Jesus Christ during his day. I believe their hearts did magnify his holy name as did Nephi. They served God and their fellow man as servants to all and disciples of Jesus Christ. They suffered persecution, disgrace, loss of fortune, loss of family, torture, humiliation and even death. In all this their hearts or life did magnify his holy name.

I Peter 1:7-9 "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls." Peter here addressed strangers scattered (vs 1) concerning the importance of their faith and the trials they might well have to endure believing in Jesus Christ. Trials of faith that could magnify his holy name! These people lived during the time of Jesus but had embraced the gospel of Christ after his death. Unlike John, Peter and others who actually knew 'the life' they like Nephi through their faith were able to look to Jesus Christ and his day. Nephi looked forward to, they looked back to his day.

As I stated before we as individuals and as a Body of Christ are no different than those who have come and gone before our time. This day (our time), because of our faith, we are able to look back to the time of Jesus Christ. To know within our hearts that he lived and died for us and provided a way back into the presence of God! Nephi stated, "...for I have seen his day, and my heart doth magnify his holy name." We, having seen his day, can we truthfully say our hearts magnify his holy name? You might ask, how can a heart magnify a name? As Nephi mirrored the image of Jesus Christ day by day as a ruler, a teacher, a prophet and a custodian of sacred records. As John and Peter mirrored the image of Jesus Christ "day by day," spreading the gospel message to all who would listen that they might hear and have the opportunity to receive also his image into their hearts. These outward examples are the magnification of his name when they come from the heart! We have the same responsibility and joy to

mirror the image of Jesus Christ. This example can be as grand as a journey to a far land to convert tens of thousands or as simple as stooping to pick up a wad of paper discarded in His Church! (Remember those converted may one day visit your local. Will trash be on your floor?) The mirrored image should be the same for all: a disciple (follower) of Jesus Christ, member of the Priesthood, an Apostle, Sunday School teacher, pastor, all those who have taken on the name of Jesus Christ. When we take on his name and receive his image we have Him in our

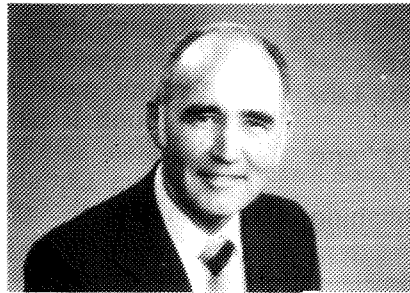
hearts! The choice is then left to us:

- (1) To remain the same - stagnant or unfruitful.
- (2) To take away from His name - rob or stain his honour and glory.
- (3) To allow our hearts (desire) to magnify his name.

May your choice be to magnify his holy name "day by day!"

—Priest Michael McGhee

TESTIFY TO THE TRUTH OF THE BOOK



by Apostle Donald McIndoo

Part Two

When Nephi began his historical record of his people he stated "...I make a record of the language of my father, which consists of the learning of the Jews and the language of the Egyptians" (1 Nephi 1:1). If, indeed, this Semitic-Egyptian language type was in common use among the Nephite and Lamanite settlers of the New World we might expect to find evidence of such language in the place names and tribal names of ancient America.

Dr. Cyrus H. Gordon is the Head of the Department of Mediterranean Studies at Brandeis University and a linguistic expert of international reputation. Dr. Gordon tells of such a Semitic-Egyptian connection in America in his book, *Before Columbus - Links Between the Old World and Ancient America*.

In the Nahuatl language of ancient America, *wa* means "and" as in Semitic. Dr. Gordon points out "For reasons of internal Egypto-Semitic linguistics, we know that an earlier form was *iwa*. Again quite independent of Nahuatl evidence, final *-n* is sometimes suffixed, so that a complete form in Egypto-Semitic would be *iwan* identical with regular Nahuatl *iwan* 'and' (often spelled in Spanish fashion

ihuan, huan or hwa - DEM)."

When we consider the abundance of ancient cities, rivers and mountains in Central and South America with names such as *Teotihuacan*, *Huautla*, *Tiahuanacu* and *Huanchaca*, the presence of this, and many other linguistic similarities, caused Dr. Gordon to write: "Sooner or later Old World philology will have to reckon with linguistic phenomena from the New World."

John P. Cohane in his book, *The Key*, writes, "The untimely death of Dr. Morris Swadesh, generally regarded as America's most distinguished etymologist, occurred in the spring of 1968. Dr. Swadesh had been engaged...in a comparative study in depth...between the Aztec and Mayan dialects and...the Hebrew language. The most recently published summary of this study indicates a relationship of approximately 20 percent between the two native dialects and Hebrew, an extraordinarily high figure in view of the geographic and time factors involved." Believers in the *Book of Mormon* find this relationship to be quite predictable.

(continued next month)

TESTIMONY OF THE AMERICAN INDIAN AND THE STICK OF JOSEPH

Compiled by Harvey E. Seibel

Part Two

The following questions will be considered in this section:

1. Did the Fair God visit these people?
2. If so, when did He make His appearance to them?
3. And what was the result of His coming to them?
4. Further, what was the purpose of His visit (His teachings and His prophecies)?
5. Lastly, what distinguishing earmarks prove Him to be the Son of God, even Jesus Christ our Saviour?

QUESTION NO. 1—Did Jesus Christ, the Fair God, visit these people?

The Testimony of Hubert Howe Bancroft

Although bearing various names and appearing in different countries, the American culture-heroes all present the same general characteristics. They are all described as white, bearded men, generally clad in long robes, appearing suddenly and mysteriously upon the scene of their labors. They at once set about improving the people by instructing them in useful and ornamental arts, giving them laws, exhorting them to practice brotherly love and other Christian virtues, and introducing a milder and better form of religion; having accomplished their mission, they disappeared as mysteriously and unexpectedly as they came; and finally they are apotheosized and held in great reverence by a grateful posterity. In such guise or on such mission did Quetzalcoatl appear in Cholula, Votan in Chiapas, Wixepcocha in Oajaca, Zamna and Cukulcan with his nineteen disciples in Yucatan, Gucumatz in Guatemala, Viracocha in Peru, Sume, and Pay-Tome in Brazil, the mysterious apostle mentioned by Rosales in Chile, and Bochica in Colombia. (*The Native Races*, vol. 5, pp. 23-24).

"One peculiar circumstance, as Humboldt remarks, is very much to be noted in the ancient records and traditions of the Indian nations. In no less than three remarkable instances has superior civilization been attributed to the sudden presence among them of persons differing from themselves in appearance and descent" (*Helps' Spanish Conquest*, vol. i., pp. 286-87, cited in *The Native Races*, vol. 3, p. 269).

The Testimony of William Hickling Prescott

"But none of these deities of the country suggested such astonishing analogies with Scripture, as Quetzalcoatl, with whom the reader has already

been made acquainted. He was the white man, wearing a long beard, who came from the East; and who, after presiding over the golden age of Anahuac, disappeared as mysteriously as he had come, on the great Atlantic Ocean. As he promised to return at some future day, his reappearance was looked for with confidence by each succeeding generation" (*The Conquest of Mexico*, p. 695).

The Testimony of Juan de Torquemada (A Catholic Priest who arrived in Mexico from Spain about the middle of the 16th Century)

This God was held in such reverence and devotion, and so revered with vows and pilgrimages in all these kingdoms, on account of his prerogatives, that even the very enemies of the City of Cholula would promise to come in pilgrimage to fulfill their covenants and devotions, and they came secure, and the lords of the other provinces or cities had their chapels, oratories, and their idols and images, and only this one, among all the gods, was called in that city 'Lord par excellence' so that when they took an oath or said, 'By our Lord,' it was understood they referred to Quetzalcoatl, and not to any other god, although there were many others who were very esteemed gods. All of this was because of the great love they had for him and continued to have for him for the reasons mentioned. Also, it is true that the Lordship of this Quetzalcoatl was gentle, and he asked of them in service but light things as distinguished from painful things and he taught them those things which were virtuous, prohibiting them those which were evil, noxious and harmful, teaching them also to hate evil things. (*Monarquia Indiana*, vol. 2, pp. 40-50, cited in Milton R. Hunter, *Christ in Ancient America*, pp. 29-33)

(Continued next month)

THE FALL OF BABYLON



by Apostle William A. Sheldon

Part Four of Seven

Image Of The Beast

The second beast to which we have referred is not the beast of Rev. 13:1: it was "another beast" (v. 11). But what is the "image of the beast"? The second beast had all the power of the first beast, "and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed" (v. 12). We have not discussed the wound nor the healing, but suffice it to say that it references the mortal blow to pagan Rome by barbarian nations, which deadly wound was healed by the arising of papal Rome, so that for practical purposes, Rome continued. This second beast (Holy Roman Empire) provided the rejuvenating power for this continuance and gave authorization or recognition to the establishment of a College of Cardinals in the eleventh century A.D.

This body of clergymen was appointed by the pope to assist the papacy as a supreme governing body in the church. The college of cardinals reflected in their edicts the will of the pope. Here was a mirror image of the pope in his over-riding supervision, and thus we have the "image of the beast". Also, at the death of the pope, his successor is selected from that body through an elective process among them. Thus the pope appoints the cardinals and they select his successor from their midst. The full complement of this "college" is seventy, which number is presumably derived from the "other seventy" (Luke 10:1) appointed by Jesus to evangelize the Jewish nation.

There is a subsidiary office to the College of Cardinals, composed of six cardinals, which is called the Holy Office. This Holy Office, in ancient times was anything but holy, for it was a body of inquisitors, whose function was to maintain the faith,

by inquiring into the statements and activities of people to determine if they were "faithful" or were heretics. Thus the notorious inquisitions of the medieval ages extending into the times of the great reformers, pronounced curses upon the "heretics" in horrid language, caused them to be tortured to obtain confession and repentance, and condemned millions to death who refused to recant. The church was judge and jury, and the civil kingdom its faithful executioner.

The second beast (Holy Roman Empire), having two horns (denoting civil and ecclesiastical power): "...had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." Rev. 13:15.

This tells us plainly what we have already stated: the empire provided the civilian and military power to effect the will of the pope and the Office of Inquisition which acted on behalf of the College of Cardinals also; and death was the result for those who would not "worship" the image of the beast; or in other words: death for those who did not submit to papal Rome through the mandates of the College of Cardinals issuing from the Holy Office.

The Banner Of Babylon

The banner of the church of the Lamb of God (which in its fullest sense is destined to be led by the Church of Christ) is no mark emblazoned upon a scarlet flag, nor upon the breastplate, etc., but is the word of God indelibly stamped upon the souls of those who love their Lord Jesus in obedience to His

commands unto death. It is revealed in their countenance, expressed in their words of kindness and love, and their affirmations of the gospel of the kingdom, and verified by their righteous conduct with men.

The church of the devil (Babylon) also has a banner, more conspicuous because it is readily seen and touched. It has been cleverly borrowed from an innocent and sincere practice which developed in the primitive church of Christ, following His death. In remembrance of His crucifixion upon a cross, that cross became a symbol of their devotion to Christ. It was never intended as an object of worship, but a sign of it in some manner of marking identified the person as a follower of Christ, and was used in their aid, one of another, to escape the persecution of those who hated that way of life.

"The Christians at first used the sign of the cross to bring to remembrance the atonement of Christ on all occasions. . . . So late as the second century, the Christians attached no particular virtue to the sign of the cross, and they paid it no adoration; . . . but afterwards powerful efficacy began to be ascribed to it." Footnote on p. 107 of Mosheim's History (Murdock-Reed edition).

For about 300 years, pagan Rome heaped persecution and death in the most cruel manners upon the suffering saints, martyrs to the cause of Christ. But this only increased their devotion and numbers, until it finally became popular to be known as a Christian, a term applied by the unbelievers.

It was in the reign of Constantine (324-337 A.D.) that the Christian faith truly became popular. In a campaign of war he claimed to have seen a miraculous vision of a luminous cross in the heavens, inscribed in Latin which meant, "By this sign conquer". Apparently this converted him to the Christian faith, and was felt to be a sign from God.

It was more appropriate as a sign from the father of lies, the devil, who may even transform himself into an angel of light (2 Thess. 11:14), and has great power to deceive all but the elect of God.

A history of the Roman Empire by Marsh, p. 198, tells us that:

"The revolution under Constantine was one from which almost everything the Christian values might be hoped. But, alas! such is the depravity of human nature, it was one in which almost everything of evangelical worth was lost. Constantine *brought the world into the church*, and the church was paralyzed. The number of *nominal* Christians was increased a thousand fold. Immense and splendid temples were erected and richly endowed, and a great priesthood was regularly organized and liberally supported. The body existed but the Spirit had fled. *Constantine set up an immense national church*, but the

humility, faith, and spirituality of the age of Polycarp had passed away."

From this time on, the sign of the cross became a most important adjunct of Christian worship, as the following will attest from "Catholic Belief", p. 172:

"This holy sign, the 'sign of the Son of Man' (St. Matthew 24:30), is made use of by the Catholic Church in all the sacraments to show that they derive all their virtue from the cross; that is, from the death and passion of our Lord Christ."

This same source, p. 173, tells us further:

"The cross is the natural emblem, and as it were, the distinguishing banner of Christians."

Here we have it as the "banner of Christians" and the "sign of the Son of Man". A very clever usurpation! No, it is not a cross which will be the "sign of the son of Man", but rather, a great manifestation of power and light (glory), for in that day:

"... the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." Isa. 30:26.

It was the cross, the "banner of Christians" of apostate faith which went before the papal armies which bathed the earth in blood; it was worn by executioners of papal decrees in the fiery deaths, the torture racks, the guillotine, etc. as they destroyed the "heretics"! It is not the sign of Christ, but of Antichrist!

The cross became an object of worship despite the denial of some today; it may or may not be so now, but we think evidence even now will sustain this statement. Note the following from the writings of Thomas Aquinas (Saint Thomas), as quoted by Montague, p. 299:

"We say that a cross is to be worshipped with the worship due to God; and for this reason we supplicate a cross, and we pray to a cross, as if Christ himself, hanging on the cross, were before us."

We have been explicit concerning the cross as it is a sign identifying Babylon in the last days, from which the Lord is calling His people to be separated as He prepares for her destruction.

Mark Of The Beast: An Overview

A great deal is said in our time regarding the mark of the beast, some conjecturing that it is the numbering systems of our credit cards; others speculate it to be our social security number, or that a new world-wide numbering system is in the offing, in which "no man might buy nor sell, save he that had the mark, or the name of the beast, or the number of his name" (Rev. 13:17). We have shown that the

cross, as Babylon's banner, eminently signifies this mark of the beast in part. There may be an element of truth in these other claims, but whatever may yet develop to reveal the whole truth of the matter, this much is certain: it IS or WILL BE that which would compromise one's integrity or steadfastness in righteousness. He shall *willingly* yield, for the sake of his need or that which satisfies his carnal desires, to unholy principles which are ultimately a denial of the faith of Christ, for we are told:

"... If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up forever and ever: and they have no rest day or night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. 14:9-11.

This is a most serious revelation from God, and its consequences result from the fall of Babylon, of which we have taken pains to explore.

A careful reading of Rev. 13:11-18 will reveal three entities or beings, yet closely connected. The "first beast" of v. 12 is the beast of vs. 1 to 3, and this is Rome - Rome as a pagan kingdom, which, through the arising of the "man of sin", became papal Rome. This "man of sin" (the papacy) is the "man" referenced in v. 18.

Secondly, we have "another beast" having two horns (vs. 11-14), which is the Holy Roman Empire, a civil/ecclesiastical combination of Frankish kings (in the early stages) and the papacy.

The third entity is the image of the (first) beast, the College of Cardinals. Our purpose in giving this summary is to determine that when we speak of a mark imposed by the beast, we are to understand that the language references the papacy. The beast is to cause all to receive a mark (his mark) in their right hand or forehead (v. 16), signifying a (written?) commitment or (mental/spiritual) obligation to obey his directions (to worship the beast); a commitment sealed by the cross.

The number of his name is given as 666 (v. 18), and is the numerical equivalent of the Latin title he has assumed: vicarius filli dei, meaning, vicegerent of the Son of God.

Make no mistake: that mark is being caused (imposed) now, though it may have a number of identifying means. Certainly it is revealed in the cross, conspicuously but innocently worn by many as a sign that they follow Christ. What a shock should they find it to be the emblem of satan, as a banner of his kingdom! However, it is unthinkable that innocent dupes, who have known nothing better, and have otherwise lived righteously, should be tormented day and night, "forever and ever" (Rev. 14:11); this would be for those who have been willing, active participants in the wickedness of a corrupt system.

In the end, we will either be marked by a satanic conspiracy to draw the nations into a pit of death, or because we have chosen to follow Christ at the sacrifice of all else, we will be marked of God. Concerning the pit, we find this interesting language in the Book of Mormon:

"And the house of Israel shall no more be confounded; and that great pit which hath been digged for them by that great and abominable church, which was founded by the devil and his children, that he might lead away the souls of men down to hell; yea, that great pit which hath been digged for the destruction of men, shall be filled by those who digged it, unto their utter destruction, saith the Lamb of God." 1 Ne. 3:205-207.

We are further told:

"For the time cometh, saith the Lamb of God, that I will work a great and a marvelous work among the children of men; a work which shall be everlasting, either on the one hand or on the other; either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds, unto their being brought down into captivity and also unto destruction, both temporally and spiritually, according to the captivity of the devil, of which I have spoken." Vs. 214-216.

I wonder if we can see the importance of not being offended by the revelations of God, especially as they begin to assume dimensions which we can understand? One may say: I believe the revelations, but these things are a private interpretation. Well, each must judge for himself, but as we judge, so are we motivated. Our offering is not intended to ridicule, but to lift a voice of warning and to save such as may be saved from the impending crash.

(Continued next month: "The Seal of God")

It is not the greatness of the help, or the intrinsic value of the gift, which gives it worth, but the evidence it is of love and thoughtfulness.

—Hugh Black

HOW SHOCK ROCK HARMS OUR KIDS

by Peggy Mann

(Reprinted, with permission, from the July 1988 *Reader's Digest*. Copyright © 1988 by the Reader's Digest Association, Inc.)

If you think today's rock music is loud but harmless, listen and learn. Our children are being bombarded by obscenity, violence and perversion.

Recently several sixth-graders at Marion Elementary School in Belle Vernon, PA., asked their music teacher about the meaning of some rock-music lyrics. One record was by the group Venom, whose message was spelled out on the album cover: "We're possessed by all that's evil; the death of you God we demand. We spit at the virgin you worship, and sit at Lord Satan's left hand." In the other album, "Hell Awaits," by the band, Slayer, the lyrics glorified "the relentless lust of rotting flesh."

The teacher, 23-year-old Michael Whaley, gently tried to explain the lyrics. The next day, a host of parents phoned the principal, incensed that a teacher was discussing Satanism and necrophilia with their children.

These irate parents had probably never listened to the records their kids were buying. Like many other adults, they didn't realize that some of today's rock music extols everything from rape, incest and homosexuality to sadomasochism and bestiality - in words too graphic to be printed here. Other lyrics glamorize drug and alcohol use, and glorify death and violent rebellion, ranging from hatred of parents and teachers to suicide - the ultimate act of violence to oneself.

Parents who are vaguely aware of the content of some lyrics tend to accept their youngster's insistence that "no one listens to the words. We just like the beat." Or they think that only a small minority of teen-agers buy such records. Both beliefs are unfounded.

Filling the Blanks. Teen Vision, Inc., a Carnegie, Pa., non-profit group that evaluates music and media, found obscene material prevalent in up to one-third of all current rock releases surveyed. Since studies show that the average teen-ager listens to rock music four hours a day, we are clearly not dealing with an inconsequential fringe phenomenon.

Teen Vision's founder and director, Bob DeMoss, a former disc jockey and rock musician, has traveled through 30 states speaking to parents, teachers and kids. From tests he distributes to grad-school students, he finds they not only know the words but

often get the message. For example, one question draws on the title of a popular Samantha Fox song, "Touch Me (I Want Your _____)." Eighty percent of fourth-graders knew the missing word was "body." They could also sing along with such lilting refrains as George Michael's "I Want Your Sex."

One of the aims of Teen Vision is to help children make ethical choices about what they will accept or reject. "This isn't easy," says DeMoss, "when the message is 'anything goes'."

Especially when such music earns huge profits. Prince's album, "Purple Rain," which won a Grammy award and has sold over 14 million copies, includes "Darling Nikki," a song that describes Prince's sexual encounter with a girl he met "in a hotel lobby, masturbating with a magazine." Another popular Prince entry was "Sister" from the Dirty Mind album, which informs listeners that "my sister never made love to anyone but me. Incest is everything it's said to be."

"Shoot Out My Brains!" Experts are understandably concerned about the impact such lyrics have on the normal sexual development of children. Dr. L. D. Tashjian, chairman of the department of psychiatry at Mt. Sinai Hospital in Philadelphia, has studied the effects of rock on youngsters, and eight-year-olds who listen to lyrics extolling sexual sadism, bondage, bestiality, and at this very impressionable age such messages can seriously warp their sexual orientation. The younger child or the potentially disturbed youth is liable to be profoundly and dangerously influenced."

Joe Stuessy, a music-theory professor at the University of Texas at San Antonio, adds, "There is a new element in the music, a meanness of spirit - outright hatred - that was not present in the early days of rock." He compares Chuck Berry's sympathetic "School Days," in which the singer seems to have his arm around the teen-ager saying, "I know how you feel, man," to W.A.S.P.'s "School Daze" -with its violent message, "Burn it down!"

The leading proponents of mean-spirited rock are the heavy-metal bands. They started two decades ago on the fringe of the record market, and are now in the mainstream. "According to our research," says DeMoss, "about 60 percent of metal lyrics rely on destructive, depressing or degrading themes." Adds psychiatrist Robert S. Demski, chief of staff at Laurel Ridge Hospital in San Antonio: "Once something is learned at an early age, it may be difficult to unlearn. By repeated exposure to cynicism, hatred and indiscriminate destruction, especially

without the balance of parental love and counsel, children become desensitized to brutality and degradation."

A theme receiving increased attention in contemporary rock is suicide. Some 600,000 teen suicide attempts are reported annually. According to experts, many of the 5,000 teen suicides each year are linked to depression fueled by rock music and lyrics that glamorize sadistic violence and drug abuse, as well as suicide itself.

There is, of course, no way to determine whether a suicide would have occurred in any case, but don't tell that to the parents of 19-year-old John McCollum from Indio, California. When he killed himself, the coroner's report stated, "Decedent committed suicide by shooting self in head with .22-caliber pistol while listening to devil music." John, who had been getting an earful of Ozzy Osbourne albums for five hours, was wearing stereo headphones at the time of his death. He was hearing such messages as, "Suicide is the only way out" from "Suicide Solution" and "Can you help me? Oh, shoot out my brains, ohhh yeah . . . I tell you to end your life," from "Paranoid."

Public Alert. Such lyrics are not relegated to out-of-the-way record or porn shops. They are readily available to youngsters of all ages in record stores throughout the nation, on radio and, occasionally, on rock-video networks.

What can be done? The first step is parental awareness. In 1985, Susan Baker, wife of Treasury Secretary, James Baker, discovered that her seven-year-old daughter's sex education "was beginning at an early age, via her bedside radio" - so this mother took action. Together with Pam Howar, Sally Nevius and Tipper Gore, wife of Sen. Albert Gore, Jr. (D., Tenn.), she started Parents' Music Resource Center (PMRC).

The publicity generated by PMRC and the National Coalition on Television Violence was instrumental in getting the Senate Commerce Committee to hold hearings on rock-music content in September 1985. Since the hearings, violence in music videos has been reduced. But, as Jennifer Norwood, executive director of PMRC, puts it, "As violence goes down, explicit and pornographic sex seems to increase, and often the violence remains."

The Senate inquiry led to an agreement with the Recording Industry Association of America (RIAA), which represents the producers of over 80 percent of recorded music. The RIAA promised that albums with "explicit material" either would have lyrics printed on the jacket or would carry a "parental advisory" label.

According to a PMRC survey of recordings released from January 1986 through December 1987, however, less than half containing explicit or violent lyrics had labels or printed lyrics on the outside of the jacket. Some printed the warning almost too tiny to read. Others made of joke of the label - "Warning:

Do not play if accompanied by an adult."

Beginning at home. Most rock music is not detrimental, and benefit performances have demonstrated that it can even be a force for social good. But we cannot continue to ignore the obscene, pornographic and violent elements in rock's growing undercurrent. There are steps parents can take.

The PMRC recommends starting at home. Susan Baker notes: "Our children are bearing the burden of adult irresponsibility. Start early and tune in to your children and their world. Instead of shouting, 'Cut down that noise' listen to the lyrics and talk about them in light of your family's values. As a parent, you have every right to decide what kind of messages you want in your house."

PMRC also suggests a media watch. Monitor your local radio and TV broadcasts and, if offensive material is aired, write down the objectionable words and scenes, name and date of the program, and its commercial sponsors. Then fire off a letter of protest to the local station manager and the program's sponsors. Send a tape to the Federal Communications Commission (FCC) and a transcript to the RIAA and your elected state and national representatives.

There is another approach: The law. In two major decisions, the U.S. Supreme Court has held that "obscene material is unprotected by the First Amendment." The federal government has strict laws against the mailing, interstate transporting and importing of obscene materials, and a broadcasting law prohibiting obscene and indecent programming.

The FCC has the authority to fine or suspend the licenses of broadcasters who violate the criminal law against obscene, profane, or indecent broadcasting. But until recently, the agency had not enforced the statute.

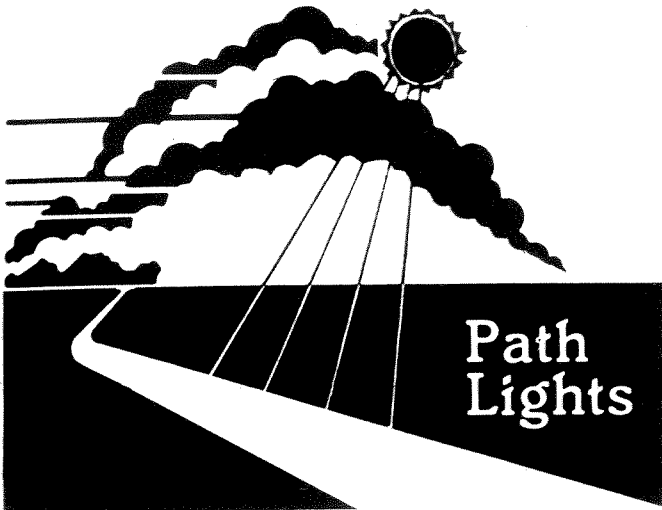
Forty-three states have laws against the sale of obscene materials, and sellers can be arrested. If your state does not have such a law, ask your legislator to propose one.

Object Lessons. Parents in San Antonio have shown just how effective community pressure can be. They were horrified to find thousands of preteens attending concerts by KISS, W.A.S.P. and other heavy-metal bands that exalted murder, sexual sadism, bestiality and drugs. So, in 1985, parents persuaded the city council to design a first-of-its-kind ordinance requiring parents or legal guardians to accompany children under 14 to concerts featuring material deemed obscene to children.

The impact of the ordinance, says Bobbie Mueller, head of Community Families in Action, has been significant. Attendance by preteens has dropped substantially and performances are more restrained.

Even the so-called '60s generation - which gave rock music its biggest push - favors more control. According to a recent poll in Rolling Stone magazine, 48 percent of that age group - most of

them now parents themselves - see today's rock music as a "bad influence" on young people. They support a rating system for records similar to the one for movies. "In many ways, what's happening in music today is very corrupting," says rock superstar Bruce Springsteen. "Let's help our children toss out the garbage." ★ ★ ★



Dear Melissa,

Perhaps you would like to share this with your Path Light readers.

Not too long ago I woke up suddenly in the night with a sense of impending discovery. Then I found my mind filled with a vivid memory. In this remembrance I had just come back from the emergency room at the hospital after falling and breaking my right shoulder and left wrist. I was settled in my bed feeling as though the sky had fallen on me. My husband was sitting beside me, speaking earnestly.

"It will be all right. We'll do it together."

(And we did.)

This brought me much comfort and renewed my courage. As, there in the night, I was warmed by this emotion and I found myself groping for a message that was close. It came, bringing a sense of complete confidence in the future. This was a wonderful example of the support that I could expect from my Lord. I felt complete assurance that I need not fear *anything* that might come about in the future. Whatever it may be: "It will be all right. We'll do it together."

Love to all,
Donna Moser
Phoenix, Arizona

EVERY MOTHER'S NIGHTMARE

I had such a startling dream the morning of October 16, 1987, that I was compelled to quickly write it down. I filed it away, for at that time it just didn't seem to tie in. But on September 22, 1988, it vividly came back to me.

The dream began with my parents, myself, and my young daughter coming into a large very dimly lit building with high open ceilings with large beams

and walls made with wooden planks. We sat down on a bench near the back of the auditorium which sloped down to a makeshift stage. My daughter fell asleep so I laid her down on the bench in front of us. We saw someone down near the front. I left her sleeping and went down to greet them. A moment later, we shockingly looked up to see her rolling sideways down the benches toward us. I let out a scream, held out my arms, and she rolled right into them! I screamed at the crowd, "DID YOU SEE HER ROLL DOWN?—DID YOU?" Some shook their heads yes, but all had sat there motionless. At that time I joined my parents down on the stage with my sleeping daughter in my arms. Following my parents example, the people began to lay flat on the floor as my Dad led us into a season of prayer, next went my Mom, then I prayed. I gave all thanks unto the Lord for the great miracle that had just happened. (Remember this dream was on October 16, 1987.)

Just as quickly as this dream came back to my mind it was impressed on me that the child was not necessarily my *daughter* and that the dream had a connection to what had happened in my family this summer.

On May 18, 1988, my second child, 11 year old Jason, was hit by a truck while on his bicycle. The truck was hurrying through a light at 55 MPH and hit Jason on his left side. Jason, who was at the wrong place at the wrong time, bounced off the truck and flew through the air. He landed first on his head and then tumbling like a rag doll, went a distance of 87 feet total, down the median. There were many cars that could have ran over him but didn't. Within a half-mile was a city police officer, an off-duty (X-Emergency Unit) sheriff's deputy, and an ambulance, so help was there immediately. My older son's friend ran home, a block away, and phoned us. We didn't know which of our boys had been hit, just that he thought our boy was still alive, as we sped those 3 miles to the intersection. I prayed over and over asking God to take care of my boys, PLEASE! It was as though traffic parted for us like the Red Sea as we ran several stop signs and a light. We arrived just in time to pull in front of the ambulance, which was just beginning to pull away, and I hopped in. Suddenly, as I looked over into the back to see three people frantically working over my Jason, it was real... every mother's nightmare! God had already been to work, but I kept on praying. He had seen to it to place all those people near at that precise time to do His will. The sheriff's deputy was a third pair of hands in the ambulance that helped, I'm sure. My husband found our older son and they, along with

our daughter, followed to the hospital, saying their prayers also.

Once at the hospital all I could think about was to quickly get hold of my uncle, who is my pastor, to administer to Jason. I felt it was urgent, extremely urgent. After contacting him, he went to phone our assistant pastor (I found out later). His line was busy. Just at that instant the phone rang on the other line. He answered it, it was our assistant pastor! Within minutes they were at the hospital administering to Jason just before he was taken for emergency surgery. The doctors removed his ruptured spleen and expecting to find a lot of other damage, investigated and found only a badly bruised heart and lung. The next concern was for his head injury. The respirator he was connected to sped up his breathing so as to increase his oxygen level and help reduce the swelling, which didn't ever reach the point where they had to open his skull. In the next few days they put him through every test imaginable. They were totally puzzled at the fact that he did not have more injuries. Each time we would have him administered to he would make a leap in progress, once again amazing the doctors with his rapid recovery. My Dad asked the special intensive care nurse, who had been with the case right from the first by radio and then at the hospital, why the doctors had only given us 30 seconds for a prayer before Jason had gone up to surgery? She replied, "That's about all we thought he had. We didn't hold out much of any hope for him."

Jason has continued to amaze them all with his rapid recovery, although he will be in outpatient therapy for several months yet. He complains about missing out on summer vacation once in a while but that gives me the opportunity to explain, once again, the miracle that took place. As of the end of September, he has returned to school in 7th grade, as he had been scheduled to before the accident, and has regained 95% of his physical and mental capabilities so far. His memory and attention

span will take a little longer to catch up. We had prepared ourselves at one time in case we might have to help him relearn everything, which we were willing to do just to have him with us. But he proved to us that very day that he did remember how to read by reading the word "LUV" off a balloon when we asked if he could! It was his first word since the accident (after the respirator had been removed) and he was still slipping in and out of consciousness. We were and still are, awed at the healing that had taken place!

At the Michigan State Reunion this last June, I had planned to give testimony of this miracle, but just before it was time for testimonies, I became struck with a feeling of "I don't know where to start jitters". So, finding a few minutes of privacy, I asked the Lord to give me the strength to stand and bear my testimony. No sooner than I had said "Amen", the answer came to me, "TELL IT LIKE IT HAPPENED". That small but strong message gave me the strength and the knowledge that I should and I *had* to tell it like it happened!

Just a few weeks ago, a friend of mine, whom I hadn't talked to since before Jason's accident, made the remark that "actually it wasn't a miracle since God controls everything". I let it go at the time, since she is of a different faith, but it gnawed at me that she could be so blind, after all, who else could have arranged all these "coincidences?" It's clear to me that it surely was God's hand that intervened! I believe recalling the dream at that time was the answer to a question that I hadn't even asked ... Yes! IT WAS A MIRACLE!

With a very thankful heart,
Your sister in Christ,
Debbie Brantner Vogel

Path Lights needs your testimony. Send to:
Melissa McGhee
2533 Glen Lane
Independence, MO 64052

INTERESTING EXPERIENCES OF THE CHURCH OF CHRIST

(From December 1929 *Zion's Advocate*, Vol. 6, No. 12, p. 168-169.)

Oh, the storms the dear little Church on the Temple Lot has weathered! Storms that have shaken her to the very center; storms that have tested to the very utmost the strength of her position, and she need not be ashamed! It is by faith in God alone and by clinging fast to that rod of iron which is the word of God that she stands today, weatherbeaten she is, to be sure, like the "mighty oak" that has stood centuries of storm and tempest, but stronger and sturdier for the battles fought and won.

Memories come crowding into my mind of exper-

iences that have made her more dear to me. No, we do not worship the Temple Lot, but to us who have weathered the storms with her, it is held very sacred because of past association with those revered souls who have fought with her the "fight of faith," and because the Lord has promised to set his feet upon that spot and grace it with his presence.

As far back as I can remember we children were taught to conduct ourselves reverently upon the Temple Lot. Why, we wouldn't think of running and playing boisterously upon it!

It was the upper room of the building now upon the Temple Lot that the "still small voice" of the Spirit of God came to me and bade me put my shoulder to the wheel and lend my strength to the cause of Christ. I was about twelve years old and went one Wednesday night with my Grandfather, George P. Frisbey, to prayer meeting. The late Elder James Hedrick was the only other person present. They waited till about 8:30 hoping some one else would come. They debated whether it was worth while to have a meeting, then one of them reminded the other that the Lord had said "where two or three are gathered together in my name there I will be and that to bless" and I (a child) made three. So we had a song and two audible prayers and God verified his promise, for the sweet peace of his Spirit was there and that "still small voice that whispereth through and pierceth all things" spoke to my soul and bade me put on the armour of the Christ and fight for him as long as life should last. I lacked the courage to get up and tell them how much I had benefited by that meeting but going home Grandpa and I agreed that the Lord doesn't wait for the house to be filled to pour out his Spirit. It was many months before I found courage or words to tell anyone my experience or ask for baptism.

At the time of the famous Temple Lot suit, they endured grievous trials but the blessings God poured out upon them far outweighed the burden of trial. Picture a little handful of people who, not so many years before, had drained their resources, some of them selling their homes, to purchase the Temple Lot, now confronted with the necessity of meeting the heavy expense of defending their sacred trust in three courts of the land. Again they sold their homes, men took their overcoats off, their watches out of their pockets, women took off their jewelry, even their wedding rings from their fingers, and laid them on the table at Church to be sold to help defend that piece of ground. And God did bless them for their humility and spirit of sacrifice.

My Grandfather, G. P. Frisbey, lived on a farm some miles south of Independence and he promised the Lord he would give the proceeds from the whole crop to defend the property. There was a late freeze that year just as the apples were in bloom, killing the whole crop for miles around except Grandpa's. Such a heavy crop, they had never heard of. By picking time, his orchard looked like a forest of props, bearing the limbs up to keep them from breaking with their load of fruit. And because of the failure of the crop in the country round, he received a fabulous price for his apples.

The first building upon the Temple Lot, built a few years after its repurchase about 1869, as you probably know, was set on fire by a religious fanatic who claimed a revelation from God instructing him to burn the building, which he did, destroying some

of the old records and writings of the Church. The poor man died in the insane asylum a few years ago.

After the fire, while the building now on the Temple Lot was being constructed came a revelation purporting to be from God instructing us if we would accept Christ as the "One mighty and strong" (referring to the "one mighty and strong" spoken of in Joseph Smith's letter to W. W. Phelps) that He would accept the building then being built as the Temple and the pure in heart that came into it would see His face. The Elders met in council to consider it, but they could not agree upon who the "one mighty and strong" spoken of, was, so they decided to leave it as it always had been, an open question. Some believed it to be Christ's, others a man.

One day after the building was completed the Elders were again met in council in the upper room, when there appeared **suddenly** before them, he who claimed to be Christ. They remembered in Malachi 3:1 "And the Lord whom ye seek shall **suddenly** come to his Temple." They remembered also the Lord's instructions to "prove all things; hold fast that which is good." I Thes. 5:20. "Also take heed to yourselves that your heart be not deceived." Deut. 11:16. They remembered also that "Satan himself is transformed into an angel of light" II Corinth. 11:14, and that "There shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible they shall deceive the very elect." Mat. 24:24. They did not wish to be deceived nor did they wish to reject Christ if it really were He. So they began to question him, and he gave very intelligent answers, quoting scripture and telling much truth. They were baffled. Though he made wonderful claims and always had ready answers they seemed to feel there was something wrong. Brother Cole turned to the window a moment in thought, and turning back to him said, "Brother, it is written that the Son of God will have the wounds in his hands and in his side. Show us the wounds in your hands and side." In utter astonishment, he looked at his hands stretched out before him, palms upward, for a moment for there were no nail prints there. At that moment there was quite a commotion just outside the window and everyone's attention was turned to the window for just a second. As they turned back to continue their investigation, they saw him going through the doorway into the hall. They followed quickly after him, being only a few steps behind, but by the time they got to the door he had vanished, was not in the hall, and had not had time to get to the outer door. Though they searched the building inside and out, and up and down the street, he was nowhere to be found. Truth will bear investigation and God does not expect us to accept truth without trying to see if it is **really truth** or a counterfeit. He says "try the spirits," John 2:1, "and prove all things."

The Bible and Book of Mormon are given as for a standard of faith and upon them we must rely.

In 1926 the Church of Christ re-affirmed a resolution that is on our records as far back as we have them that we test all revelation by the Bible and Book of Mormon, and everything purporting to be from God must stand that test. If it is from God it will stand that test and if not we do not want it.

The many harrowing experiences (all of them I

wish you knew) that the little handful of people on the Temple Lot have passed through, has taught them to submit everything to that test. That is the only reason they have been able to stand firm and remain true to their trust.

Yes, storms she has weathered and many more she must weather, but weather them she will, for God has established his work for the last time.

Angela Wheaton

THE CHURCH'S MOST UNEXPECTED GUEST!

"I never thought I'd see you here!"

Said the preacher to the Devil.

"Tell me, why did you come to church,
It just isn't on your level?"

"I thought that you hung out in bars
And all those worldly places.

I can't believe that you'd come here
With all these Christian faces."

"Oh! I don't worry about those in the bars,
They're already in my corps.

I spend my precious time in the place
Where I need most to score."

"So I always come to church,
And I come for every service.

This is an important day for me,
So don't let me make you nervous."

"On Sunday morning I start out early.
I make things tense and jumpy:

They watched T.V. late last night
So they're all tired and grumpy."

"I helped them sleep a little late
And the cereal's soggy and lumpy.

The clothes must be ironed and the dishes washed,
So Mother is really jumpy."

"Then when they're finally ready to go,
Starting the car is quite a battle.

Dad's keyed up - his blood pressure soars
And they arrive at church all rattled."

"Going to church is not of much value
When they come with such a spirit:

Regardless how good the sermon is,
They really never hear it."

"While in church, they criticize
Whatever they see or hear.

Another battle I have won!
Their involvement in service? - NO FEAR!"

"And when the preacher tries to persuade them
That they must help reach the lost,

I need to be there to again remind them
Just how much that is going to cost."

"I also need to come to church

Because some are their Master serving,

I try to introduce new ways
To start their feet a swerving."

"I cause a lot of little distractions,
Like people looking around.

Sometimes a frown or even a stare
Will cause good Saints to lose ground."

"I have other reasons for coming to church,
I must defend myself there.

There have fought me all these years,
So I come to keep this fight fair."

"My work is becoming much easier
In this jet-age generation -

Even the staunchest and strongest of saints
Look on sin with much less condemnation."

"They say 'you know times have changed,
It's not like it use to be!'

Everyone accepts this new way of life;
We can't change it, don't you see?"

"Yes, my friend, I go to church!

I fight my foes where I'm not expected.
How to defend themselves against me
Is a subject most preachers have neglected."

"I have been in church for centuries now,
More than any other created being.

The results I've had I proudly admit
Are really worth your seeing."

"I've confused and abused with doctrines rare
Far from God's Holy Word.

I've cheated and defeated would-be saints.
To name all my deeds would be a little absurd!"

"So I'll be faithful to the end.

Fighting the church is my goal.
Though I know I can't win the fight.
My efforts will sure take their toll."

"I find the church the most interesting
Of all the places on earth.

Their reasons for coming to church
Range from true worship to simple mirth."

"I don't know why God tolerates
All of their sins and foolish whims.

They piously say, "Oh, yes, dear God,"
And with their time and goods - rob Him."

"So, will I see you again real soon?
How about the evening service?
Or do you come just once a week?
Does too much church make you nervous?"

"And how about the prayer meeting?
It meets on Wednesday night.
I find that service the biggest challenge.
Most of them seek to do what's right."

"Anyway, when you come again,
Whenever that might be,
I'll be right here, right on time.
You can always count on me!"

"PUT ON THE WHOLE ARMOUR OF GOD, THAT YE
MAY BE ABLE TO STAND AGAINST THE WILES OF
THE DEVIL." Ephesians 6:11

Submitted by Robin Ann Cox
Puryear, Tennessee

A CHRISTMAS STORY

by Omar Nunn

(Published this month at the request of Sister Doris Ratterree)

"It is time now, son."

In the voice was a sadness that spoke of the tremendous love and the nearly overwhelming anxiety of a father whose son is about to depart on an arduous and dangerous mission.

"I am ready," the son answered.

Father and son embraced each other momentarily; then the son turned and slowly walked down the path, pausing once to look back.

As God watched his departing son disappearing into the mists, he remembered the years of planning, the painstaking preparations that had been made for this very hour. From the beginning of time he had known that this mission would be necessary. The wickedness of men would make it so. Another had volunteered, but he had not understood. It was not a tyrant that was needed but a brother. Not one to drive but one to love and lead. And his only son had said, "I will go!"

Now he was on his way.

And God looked down through the years . . . and saw the hearts of men . . . and knew. He knew what the cruel inhumanity of his creation would do to his son. He saw the rejection, the heartbreak. He heard the cry "Crucify him!" He felt the sting of the scourging whip, the stab of the thorny crown. He saw the cross on a lonely hill. And a tear welled up in his eye.

For an agonizing moment he wanted to call out, "Come back!" But he did not. He could not. The man that he had made was not yet complete, and the task must be finished. There was no other way.

And God reached out his hand and took the brightest star in his heaven and cast it down into the firmament. And he called three of his most worthy angels to his side.

"Go," he said. "Follow the star. And to the first men you meet, tell of the thing that is taking place among them. Tell them that my son has come to save the world. Send them to the place that they may see for themselves. And bid them peace from their God."

He watched as his messengers departed into the night.

"But why in the stable, Father?" someone asked.
"Why not in the inn?"

"Look!" he said. "The inn is filled with strangers — eating, drinking, and making merry. Listen to their boisterous laughter. There will be no peace in that inn tonight. But the stable . . . the stable is different. There is quietness . . . and dignity of a sort. I like it there."

"Look, now! It's done. She put him in the manger. And Joseph is holding her hand. All is well. It is a good start for him. And here come shepherds from the nearby fields. It is good. Yes, it is good!"

And then, one by one, the shepherds kissed Mary's hand, gripped Joseph's and wished them well, and took their leave. The stable was quiet now.

Joseph sat beside his wife and kissed her forehead. Mary smiled up at him; then she closed her eyes and drifted into sleep.

And the angels sang.

INDEPENDENCE NEWS

Greetings:

Sorry its been so long since my last article. I'll try to do better in the coming year.

Congratulations to David and Becky Rudd on the birth of their daughter Lindsey Anne Rudd. Lindsey was born on September 11, 1988; she weighed seven pounds and nine ounces. May the Lord bless this little one and her family.

I am also glad to report that Danny Smith, son of Jim and Sharon Smith, was baptized on Sunday, December 4th at the East Local. Elder Robert Oldham took Danny into the waters of baptism; Apostle Roland Sarratt (Danny's uncle) gave the confirmation. A Sacrament service followed the baptism. Danny will be going into the Navy the middle of this month. We all wish him well and will be praying for him.

I hope you all have a wonderful Christmas and a blessed New Year.

Patty McGhee
Advocate Reporter

CHURCH OF CHRIST CONFERENCES

The 1989 Ministers' Conference (general membership) for the Church of Christ will commence Sunday, April 2. The business sessions will start at 9:00 A.M. Monday, April 3. A Solemn Assembly will be held prior to the conference, March 31 and April 1.

The 1989 Ministers' Conference (priesthood membership) of the Church of Christ will be held Wednesday, Thursday and Friday, August 16 through 18 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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Article No. 9 (Bible and Book of Mormon)	N/C
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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.

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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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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. To order a slide program, write to Gary Housknecht, 5631 E. Hwy 40, Lot 17, Kansas City MO 64128.

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For video tapes, write only to Ron Temple as listed above.