

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:" I Nephi 3:187*

Vol. 66

Independence, Missouri • May 1989

No. 5

MOTHER

A mother's love displays the love of God,
For it is born of need that can't respond
Until its object learns how great and broad
Has been the reach of love that goes beyond
Imagination's grandest gift so fair.
I see this love reflected in the part
That mirrors His divine and endless care,
For God instilled within a Mother's heart
Devotion to a task that never ends.
How limitless beyond all human strength
Is that endurance which a mother blends
With love when children suffer so at length.
I thank you, God, for mother's love outpoured,
And know in hon'ring her I praise my Lord.

—Joseph A. Springer

IN THIS ISSUE

Testify to the Truth of the Book - Parts 3 & 4 p. 68
Testimony of the American Indian - Part 5 p. 69

In Memory - J. Maynard Case p. 70
The Fall of Babylon - Part 7 p. 72

Zion's Advocate

ZION'S ADVOCATE (USPS 6993-0000)
 Official publication of The Church of Christ
 Headquarters on the Temple Lot, 200 S. River Blvd.
 Independence, Missouri 64051-0472
 Phone: (816) 833-3995 or 833-3914

EDITOR

Elder Gary Housknecht
 5631 E. Hwy 40, Lot 17
 Kansas City, MO 64128

ASSOCIATE EDITORS

Priest Michael McGhee, 18907 E. 6th Street
 Independence, MO 64056 — 796-6255

David Rudd, 413 Springwood Dr.
 Blue Springs, MO 64015 — 229-2914

BUSINESS MANAGER OF THE ADVOCATE

Alvin L. Harris, 3405 South Leslie
 Independence, MO 64055

PUBLISHED MONTHLY BY THE CHURCH OF CHRIST
 200 South River Boulevard, P.O. Box 472
 Independence, Missouri 64051-0472

Second Class Postage Paid at Independence, Missouri

POSTMASTER: Send address changes to Zion's Advocate
 (USPS 6993-0000)
 P.O. Box 472, Independence, MO 64051-0472.

SUBSCRIPTION RATES: Subscription rates for members are paid from general funds, but donations are requested (suggested: \$4.00 each year). In bundles of twelve or more for missionary purposes, \$2.00. Non-member rates: one year-\$4.00; Canadian and all foreign rates-\$4.50.

Send all donations for the Temple Fund, the Storehouse, Consecrations, Tithes, Offerings and Subscriptions for The Advocate to:

Church of Christ
 Attn.: Alvin L. Harris, Business Manager
 200 S. River Blvd.
 P.O. Box 472
 Independence, Missouri 64051-0472

Secretary, Council of Apostles: William A. Sheldon,
 1011 S. Cottage, Independence, Missouri 64050.

Secretary, Council of Bishops: Leslie P. Case, 8312
 Lee's Summit Rd., Kansas City, Missouri 64139.

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

THE APOSTLES' MISSIONARY FIELDS

Marvin E. Ely, 236 - 32 Road, Rt. 4, Grand Junction, Colorado 81503: In charge of Washington, Oregon, Idaho, Wyoming, Utah, Colorado, Kansas, Alaska, and Western Canada west of a line between Saskatchewan and Manitoba.

Don W. Housknecht, 1909 E. Grovers, Space 15, Phoenix, Arizona 85022: In charge of Illinois, Indiana, Ohio, the provinces of Manitoba, Ontario and Quebec, and east of the St. Lawrence River and the Maritime provinces, Canada.

Robert H. Jensen, 2230 Clay, Bellevue, Nebraska 68005: In charge of Montana, North Dakota, South Dakota, Minnesota, Wisconsin, Michigan, Nebraska and Iowa.

Donald E. McIndoo, 18830 N. 30th Street, Phoenix, Arizona 85024: In charge of California, Nevada, Arizona, New Mexico, Texas, Louisiana, and the Republic of Mexico.

Robert L. Sarratt, 15910 E. 36th Terrace, Independence, Missouri 64055: In charge of Missouri and Oklahoma.

William A. Sheldon, 1011 S. Cottage, Independence, Missouri 64050: In charge of all Atlantic coast states, and Arkansas, Mississippi, Alabama, Tennessee, Kentucky, West Virginia, Pennsylvania, Vermont, Europe, and is the General Church Representative in the office.

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.

WRITTEN MATERIAL FOR ZION'S ADVOCATE REQUESTED

Priesthood articles and sermons, testimonies for "Path Lights", news items, notices, etc., which are appropriate based on the editorial policy stated above, are requested by the editorial staff. Please type all submissions on one side of the paper only, using *double* line-spacing. DO NOT make handwritten marks or corrections on the typewritten pages and DO NOT use bold type, italics, all caps, underlining or any fancy type. You may make suggestions for emphasis on a separate note to the Editor. Send all material to the Editor at the address listed above. **Deadline:** The 5th of the month preceding the month of desired publication. The Editor cannot respond to each author submitting material, and no material will be returned unless specifically requested.

ORIGINAL ARTICLES

All individual articles published in this paper are opinions of the author and do not necessarily reflect the teachings of the Church or the opinions of the Editorial Staff. All authorized declarations and notices coming from the General Conference, the Council of Apostles or the General Bishopric reflect the practices and beliefs of the General Church.

IMPORTANT NOTICE

In order to become a little less dependent upon outside resources, and to save money for the Church, we have purchased computer equipment that will hopefully allow the present editorial staff of Zion's Advocate to typeset each month's issue ourselves.

However, in order to accomplish this, submitted material to Zion's Advocate must be "scannable" by our new equipment. In order to facilitate the success of our scanner, then, we must ask that submitters of material cooperate with us in the following guidelines as much as possible:

1. Please type all material to be submitted.
 - a. Use double line-spacing
 - b. Use only one side of the paper
 - c. Allow adequate margins at the top, bottom, left & right.
 - d. Please avoid using any abbreviations.
2. Do not make any handwritten marks or corrections on the type-written pages.
 - a. If a correction is needed, please "white out" the mistake cleanly and type in the correction.
 - b. If the correction is such that it cannot be made by the typewriter, please make note of the correction on a separate piece of paper. The Advocate staff will then make the corrections after it is entered on our computer.
 - c. Any supplementary notes or remarks pertaining to your submitted material should also be made on a separate piece of paper. Our computer will become confused by handwritten markings, smears or indistinct type.
3. Avoid using the following methods of emphasis (except where an exact quotation from another published source such as the Bible or Book of Mormon calls for it):
 - a. Do not use ALL CAPS on any words unless called for in a quotation.
 - b. Do not use *italics* on any words.
 - c. Do not use **bold-face** type.
 - d. Do not underline any words.
 - e. Too much of any of the above defeats the purpose of trying to show emphasis anyway, and

contributes to a "choppy" looking article, also making it hard to read.

- f. We are not restricting the use of these methods of emphasis, but are asking that if you intend to emphasize a word or brief phrase, please make note of such desires on a separate piece of paper attached to the material and let the editorial staff use its discretion in placing the most effective type emphasis at our disposal.
4. Do not use any of the fancy type fonts presently available on modern typewriters and word-processors.
 - a. The best is still plain old "Elite," or "Pica," or "Courier" fonts. Our computer can read other fonts than those just named, but the general rule is, the fancier looking the type font, the harder it is for our computer to read it accurately.
 - b. Once the material is entered on our computer, we are then able to change type font, size, spacing, etc., to suit our needs. So, you will occasionally see some fancier type fonts in the finished product, including occasional emphasis methods as outlined in Part 3 above.
 - c. And, for those of you who know what I am talking about and have a word processor with such capabilities, do not use proportional spacing; it is harder for our computer to read than normal monospaced typing, such as with a normal typewriter.

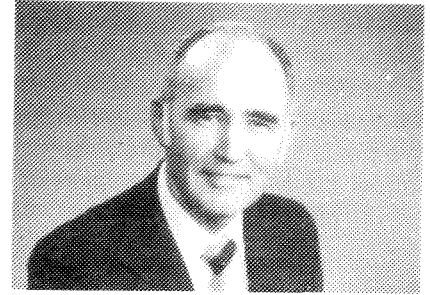
A couple additional reminders: Keep in mind that three double-line-spaced typed pages translates to about one full Advocate page. Also, be reminded that the deadline for any given month's issue is the 5th of the month preceding. Example: The 5th of June is the deadline for the July Zion's Advocate. If the article is lengthy (over three typed, double-spaced pages) and/or is not necessarily dependent on timeliness of publication (such as news items and announcements), do not expect it to be published in the very next issue after receipt by the editorial staff.

Thank you!
Your Editorial Staff

TESTIFY TO THE TRUTH OF THE BOOK

by Apostle Donald McIndoo

Parts 3 and 4 in the series



Part Three

Alma stood before the people and asked, "...how have you forgotten the tradition of your fathers (Alma 7:8)"? We too are sad that many of our Indian brethren have forgotten the "tradition" of their earliest fathers in the New World, for we believe that many of the traditions that still exist among the Native Americans could shed light on the mystery of their origin. Let us examine a few of these traditions.

From an article appearing in the *Arizona Republic*, October 19, 1970, we read, "In eastern Tennessee...there is a group of people known as the Melvungeons, who are neither Indian nor Negro, who are Caucasian but not Anglo-Saxon. They are... descendants of Mediterranean people and they believe that they came to the New World in ships about 2000 years before Columbus (about 500 B.C.—DEM)."

From another article in *Argosy*, January 1971, written by Dr. Cyrus Gordon, we read, "There are many traces of interchange between east and west. James Adair, the eighteenth-century writer on American Indians, noted that Indians of the Southeast had cities of refuge, which meant that if you should kill a man by accident, and his family came after you to exact the blood revenge, you could go to a city of refuge for protection. Now this institution is also Biblical: there were six such cities, according to the five books of Moses. Adair found twenty-three points...that he claimed showed kinship between ancient Canaanites and Indians."

In his book, *The Key*, John Philip Cohane speaks of the celebrated "Stone of the Twelve Angels" found in an Incan wall at Hator Rummyes: "Such expertly cut and fitted stones, with terraces, arches, and other details common to prehistoric native architecture, lend physical support to Inca legends that their earliest civilization was founded by white-skinned strangers who arrived across the sea from the east."

From a mass of such legends and physical data Dr. Cyrus Gordon draws this conclusion, with which we certainly concur: "...scholars must now reassess other findings," (*Arizona Republic*, October 19, 1970).

Part Four

In a recent issue of the *Biblical Archaeology*

Review the editors printed a statement from the Smithsonian Institution which is often used by opponents of the Book of Mormon. A portion of this statement reads, "Reports of findings of ancient Egyptian, Hebrew, and other Old World writings in the New World in pre-Columbian contexts have frequently appeared in newspapers, magazines, and sensational books. None of these claims has stood up to examination by reputable scholars..." and "...certainly there were no contacts with the ancient Egyptians, Hebrews, or other peoples of Western Asia and the Near East..."

Now, to clarify the record let us examine the work of an extremely reputable scholar: Dr. Cyrus Gordon has served as Head of the Department of Mediterranean Studies at Brandeis University and holds the Gottesman Professorship at New York University, he has spent years in the Near East exploring archaeological sites, has won many awards, written many books and texts and now turns his attention to the New World.

In his book, *Riddles of History*, Dr. Gordon speaks of a Semitic inscription found in Brazil in 1872: "...the general significance of the text has been clear from the start: it celebrates a voyage of Sidonian subjects who embarked at Eziongeber in the nineteenth year of King Hiram and sailed around the Cape of Good Hope to Brazil.... (p. 71)

"The strong Hebrew component, tinged with Phoenicianisms, suggests that the dialect of the scribe (and probably the crew) stemmed from the southern border of the Sidonian realm, where the population had close affinities with the Hebrews. "...the scribe (and perhaps also some of the crew) worshiped the God of Israel. (p. 72)

"In 1968 I announced my reasons for considering it genuine.... My work on the Brazil inscription is based entirely on the fact that it is full of grammatical, lexical and stylistic forms which were unknown in 1872 and which have since appeared in excavated inscriptions." (pp. 27-28)

On page 145 Dr. Gordon authoritatively states, "There are a number of false impressions that have gained wide currency. One of them is that no pre-Columbian inscription in any Old World script of language has ever been found in America. To lay this myth to rest, we point to an ancient text, profes-

sionally excavated in an unbroken archaeological context. The Bat Creek inscription is in the Hebrew language and Old Hebrew script of about A.D. 100. It was excavated in the late 1880s in Loudon County, eastern Tennessee, by the Smithsonian Institution, then published upside down in the official report dated 1894, and is now preserved in the Smithsonian Museum, Washington, D.C., together with the field notes and the whole archaeological assemblage of which it is a part."

So the oft-quoted Smithsonian scientists who proclaim that there is no evidence of contact between pre-Columbian America and the Near East have in their own museum and archives what a number of authorities view as "hard evidence" that such contracts did take place. This tells us much about the impartiality and objectivity of these scientists who are committed to the support of one school of thought.

TESTIMONY OF THE AMERICAN INDIAN AND THE STICK OF JOSEPH

Compiled by Harvey E. Seibel

Part Five

QUESTION NO. 3—What was the result of His coming to them?

The Testimony of William Hickling Prescott

"One of the most prosperous eras in the later history of the peninsula of Yucatan is represented to have followed the appearance of Cucucan, a mysterious stranger corresponding closely in his teachings, as in the etymology of his name, with the Toltec Quetzalcoatl" (*The Native Races*, vol. 2, p. 119).

The Testimony of Hubert Howe Bancroft

"A far more interesting personage in the mythology was Quetzalcoatl, God of the air, a divinity who, during his residence on earth, instructed the natives in the use of metals, in agriculture, and in the arts of government. He was one of those benefactors of their species, doubtless who have been deified by the gratitude of posterity. Under him, the earth teemed with fruits and flowers, without the pains of culture. An ear of Indian corn was as much as a single man could carry. The cotton, as it grew, took, of its own accord, the rich dyes of human art. The air was filled with intoxicating perfumes and the sweet melody of birds. In short, these were the halcyon days, which find a place in the mythic systems of so many nations in the Old World. It was the golden age of Anahuac" (*The Conquest of Mexico*, pp. 38-39).

QUESTION NO. 4—What was the purpose of His teachings and His prophecies?

The Testimony of Hubert Howe Bancroft

"Quetzalcoatl was a white, bearded man, venerable, just, and holy, who taught by precept and example the paths of virtue in all the Nahua cities, particularly in Cholula. His teachings, according to the traditions, had much in common with those of Christ in the Old World, and most of the Spanish writers firmly believed him to be identical with one of the Christian apostles, probably St. Thomas" (*The Native Races*, vol. 5, p. 201).

The Testimony of Lord Kingsborough

"The Mexicans believe that Quetzalcoatl took human nature upon him, partaking of all the infirmities of man, and was not exempt from sorrow, pain or death, which he suffered voluntarily to atone for the sins of man" (*Antiquities of Mexico*, cited in Milton R. Hunter, *Christ in Ancient America*, p. 266).

The Testimony of Kathleen Romoli

(Noted authority on cultures of South America)

According to this author, Bochica taught the resurrection of the body and the Last Judgment, the after-life and the immortality of the soul. He enjoined his followers to practice good works and charity. (See *Colombia: Gateway to South America*, pp. 62-63, as cited in Roy Weldon, *Other Sheep*, p. 19).

The Testimony of William Hickling Prescott

"In a preceding chapter I have noticed the

popular traditions respecting Quetzalcoatl, that deity with a fair complexion and flowing beard, so unlike the Indian physiognomy, who, after fulfilling his mission of benevolence among the Aztecs, embarked on the Atlantic Sea for the mysterious shores of Tlapallan. He promised, on his departure, to return at some future day with his posterity, and resume the possession of his empire. That day was looked forward to with hope or with apprehension, according to the interest of the believer, but with general confidence throughout the wide borders of Anahuac. Even after the Conquest, it still lingered among the Indian races, by whom it was as fondly cherished, as the advent of their Sebastian continued to be by the Portuguese, or that of the Messiah by the Jews" (*The Conquest of Mexico*, p. 171).

The Testimony of Ixtlilxochitl

"And at the time he went about taking leave of these people, he told them that in time to come, in a year which he called ce Acatl, he would return, and then his doctrine would be received, and his children would be masters and would possess the land..." (*Works of Ixtlilxochitl*, cited in Milton R. Hunter, *Christ in Ancient America*, p. 277).

The Testimony of Juan de Torquemada

(A Catholic Priest of the 16th Century)

"...and among other doctrines he gave them, was to tell them that the inhabitants of the City of Cholula were to hold as certain that in future times there were to come by sea, from whence the sun rises, some white men, with beards like his, and that they would be lords of these lands and that they were his brothers. Thus, these Indians always expected that prophecy to be fulfilled, and when they saw the Christians, they immediately called them 'son Gods' and 'brothers of Quetzalcoatl,' although after knowing them and experiencing their deeds, they did not hold them as heavenly, because the slaughter the Spaniards perpetrated in that City was outstanding" (*Monarquia Indiana*, vol. 2, pp. 40-50, cited in Milton R. Hunter, *Christ in Ancient America*,

pp. 29-33).

The Testimony of P. DeRoo

(A Devout Catholic)

"Father de Mercado continues, telling what further discoveries he made in regard to the natives' dogmatic theology, namely, that in some provinces of New Spain, as among the Totonacs, the people expected the advent of the Son of the great God into this world; and it was said he had to come in order to renew all things; meaning by this not a spiritual renovation, but an earthly material improvement, as they expressed it by saying that at his coming the loaves of bread would be much larger and everything else would grow better in like manner" (*History of America Before Columbus*, pp. 425-426).

"We learn from Duran that when Topiltzin or Quetzalcoatl had resolved to leave the city of Tulla he called a meeting of all the inhabitants and foretold to them the arrival of a foreign nation, that would come from the East and land in their country. These strangers would wear outlandish garbs of various colors, be dressed from head to foot, and even have a cover on their heads. They would be sent by God to punish them for the ill-treatment and affront afflicted upon him by expelling him from their city. Then great and small would perish, no one being able to escape the hands of those, his children..." (*History of America Before Columbus*, pp. 567-568).

The Testimony of Daniel G. Brinton

"The Quichuas expected the return of Viracocha, not merely as an earthly ruler to govern their nations, but as a god who, by his divine power, would call the dead to life..."

"We are not left in doubt on this point. It was to be when Viracocha should return to earth in his bodily form. Then he would restore the dead to life, and they should enjoy the good things of land far more glorious than this work-a-day world of ours" (*American Hero-Myths*, pp. 200-201).

(Continued next month)

IN MEMORY

James Maynard Case was born April 1, 1903, son of Martin Monroe and Emma Pember (Sherer) Case in Moorhead, Iowa. He passed from this life in Independence, Missouri on February 3, 1989, having lived a life spanning 85 years, 10 months, and 2 days. He was preceded in death by his parents and one sister. His surviving sister, Atla Sheldon resides in Independence, Missouri.



Maynard, as he was known, was raised as a farm boy and like many farmers moved often during his school years from Moorhead, Iowa south to Pisgah, Omaha, Nebraska; Council Bluffs, Iowa; Tabor, Iowa and completed his eighth grade education in Ravenwood, Missouri. As a farm boy in the early 1900s he learned to love horses, not only as a means of transportation, but their character and their ability to understand commands and work required of them. This affection remained with him all through his life, even though he saw the change from horse power to tractor power.

In his life time he saw the power and miracles of God to the children of men including himself. At the age of 2½ years he was blessed after putting Louis Lye in his mouth and received no more than a small amount of damage to his tongue. He saw the dead raised. When about the age of 5 years old he saw the power of God draw the farming community of Pisgah, Iowa together and a love develop among them that let the light of Jesus shine so bright that even unbelievers admitted that God was among them. This testimony he bore many times and longed to see it repeated. He saw it approached but never reached. It was during this experience at the age of nine on September 14, 1912 he was baptized into Christ and a member of the RLDS Church in Magnolia, Iowa by Elder Joseph Lane with confirmation by Elder J. W. White. He transferred his membership to the Church of Christ, Temple Lot on June 30, 1929, attending the Hamilton Local. At the time of his baptism he was told through prophecy that he would be an instrument in the hands of God, which he was permitted to fulfill in the eyes of many of us.

Martin and Emma Case moved their family of three children to Cameron, Missouri where Maynard began a short career on the Burlington railroad. It was here he met Bertha Matilda Stade and they were married on August 2, 1923. The marriage of 65 years was filled with devotion and blessings. While at Cameron three sons were born: Robert C., Leslie P., and Marvin M.

The work on the railroad was as enjoyable and meaningful as the work on the farm. Maynard worked with steam engines, car repair, switching, and firing. God watched over him there and protected him. At one time while switching, he was thrown from a moving train and landed with his shoulder in the frog or V of a switch. His first reaction was to reach for the rail to free himself and get up. The hand of the Lord held his hand fast to his side while several railroad coaches passed within an inch or two of his nose. Later he was injured, which caused him to walk with the assistance of a cane or crutches the remainder

of his 85 years. In 1929 when the United States was at its worst economically, Maynard was dismissed from the railroad, partly because of his disability. In this God must have had a hand. In 1932 Maynard and Bertha moved their family of three young sons to Independence where they continued to learn the ways of the Lord. In 1933 a little daughter, Mary Emma, was given to the family. Life was not easy during those difficult years when every step was painful, but with the trials God gave the strength to bare, and a testimony that endured.

Maynard's roots go back to the early Church. His great grandfather and great grandmother Francis C. and Mary Ann Case were among the early converts in Lafayette County near Lexington, Missouri when Oliver Cowdery and others came west of the Mississippi River to carry the Gospel with the Book of Mormon to the Lamanites located in Kansas in February and March of 1831. Francis Case was at Haun's Mill the morning after the massacre on October 29, 1838.

Maynard was ordained to the office of Teacher in the Church of Christ on April 10, 1941, to an Elder on October 15, 1946, and to Evangelist on April 12, 1950. In his ministry he followed the direction of the Lord in Matthew 11:5, "and the poor have the gospel preached to them". For many years after working all week at his job he would travel to Noel, Missouri to shepherd a small group of beloved brothers and sisters. He also made trips to St. Louis and Collins, Missouri; Puryear, Tennessee; and other isolated members to share the gospel.

After he retired from the Independence School District in 1969 Maynard could spend more time with his ministerial work and for 19 years he served as General Church Representative which included meeting visitors on the Temple Lot, until sickness again forced him to retire. There were many who came to the Temple Lot to learn of its history and did so, but when they left had something more, they were friends with Brother Maynard Case.

He leaves his wife Bertha of the home in Independence, three sons: Robert C. Case of Bartlesville, Oklahoma, Leslie P. Case of Kansas City, Missouri, Marvin M. Case of Lee's Summit, Missouri; and one daughter, Mary Emma Johnson of Upland, California; 15 grandchildren and 33 great grandchildren; and a host of friends in the Church, community, and from all over the world.

The members of the Temple Lot Local, where he attended, have a special place in their hearts for him along with the many who have gone before. We are blessed with so great a heritage.

Thank you, dear God, for a true husband, father, brother and friend in Maynard Case.

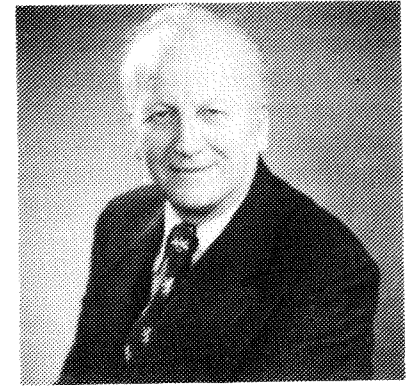
THE FALL OF BABYLON

by Apostle William A. Sheldon

Part Seven (Conclusion)

THE WAY OF ESCAPE

"And all that fight against Zion, shall be destroyed. And the great whore, who hath perverted the right ways of the Lord; yea, that great and abominable church, shall tumble to the dust, and great shall be the fall of it. For behold, saith the prophet, The time cometh speedily, that Satan shall have no more power over the hearts of the children of men: For the day soon cometh, that all the proud and they who do wickedly, shall be as stubble; and the day cometh that they must be burned. For the time soon cometh, that the fulness of the wrath of God shall be poured out upon all the children of men: For he will not suffer that the wicked shall destroy the righteous. Wherefore, he will preserve the righteous by his power, even if it be so that the fulness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. *Wherefore, the righteous need not fear; for thus saith the prophet, They shall be saved, even if it so be as by fire.* . . . For the time surely must come, that all they who fight against Zion shall be cut off. *And the Lord will surely prepare a way for his people,* unto the fulfilling of the words of Moses, which he spake saying: A prophet shall the Lord your God raise up unto you, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that all those who will not hear that prophet, shall be cut off from among the people. And now I, Nephi, declare unto you, that this prophet of whom Moses spake, was the Holy One of Israel. . . and the righteous need not fear, for they are those who shall not be confounded. But it is the kingdom of the devil which shall be built up among the children of men, which kingdom is established among them which are in the flesh: For the time speedily shall come, that all churches which are built up to get gain, and all those who are built up to get power over the flesh, and those who are built up to become popular in the eyes of the world, and those who seek the lusts of the flesh and the things of the world,



and to do all manner of iniquity; Yea, in fine, all those who belong to the kingdom of the devil, are they who need fear, and tremble, and quake; they are those who must be brought low in the dust; they are those who must be consumed as stubble. . . *But, behold, all nations, kindreds, tongues, and people, shall dwell safely in the Holy One of Israel, if it so be that they will repent.*" 1 Ne. 7:30-37, 42-46, 48-53, 64.

The whole text informs us that the righteous (these are the church of the Lamb of God) will be spared and will be gathered into one; and they shall stand upon mount Zion as we have seen from Rev. 7:3-10, 13-17 and 14:1.

The Lord foreknew of this Babylon of the latter days, and provided the way of escape by the restoration of the fulness of the gospel through the instrumentality of Joseph Smith (and others), to whom He sent angels, Moroni and John the Baptist. The author is convinced that it was in the coming of the latter, restoring the priesthood, which fulfilled Rev. 14:6, 7, and which gave authority in the proclamation of repentance and building up of the Church of Christ, as a hedge against the judgment to be visited upon Babylon. It was John the Baptist who was Elias preparing the "ways" (plural) of the Lord, which latter appearance is referenced in Isa. 40:1-5.

This Elias is the "Elijah" of Mal. 4:5 who was to turn "the hearts of the children to their fathers, lest I come and smite the earth with a curse". We are to understand by this that, through obedience to the gospel, we come into the covenant of God with Abraham, Isaac and Jacob, and enter the kingdom of God by endurance of faith to the end.

Much could be said further regarding this latter day work, but we forbear. A veritable "hash" has been the result of trusting in the arm of flesh, but there was to be a "remnant" lest we should be as Sodom and Gomorrah (Isa. 1:9) to be destroyed by fire. It is this "remnant" of which it is said:

" . . . It shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44.

A VOICE OF WARNING

By knowing the end from the beginning, the Lord has caused His servants, the prophets, to give considerable detail of events of the last days; and we boldly declare that these are not only the latter days, but in fact, the last days, the time of the end.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1.

Michael, "the great prince", is Jesus Christ. This is verified in Dan. 10:13 where He is said to be "one of the chief princes" while a marginal reference gives it as, "the first" of the chief princes. He is to "stand up . . . for the children of thy people" (Israel). Through Isaiah, He said:

"Now will I rise, saith the Lord; now will I be exalted; now will I lift up myself." Isa. 33:10.

His arising will not only be in defense of His people, but to cut off the wicked. The Lord is greatly incensed for the wickedness of these days, for it was to be (and now is) like unto the "days of Noah" (Matt. 25:37-39), and we are told in this regard:

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually . . . the earth also was corrupt before God, and the earth was filled with violence." Gen. 6:5, 11.

Even more telling, it seems, is the revelation that the last days would also be typified by the "days of Lot" (Luke 18:28); and how were those days? The wickedness of the land was so great that—

" . . . the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven." Gen. 19:24.

The wickedness, so abhorrent to God, was that which is now known as "sodomy", the unnatural sexual intercourse of one man with another, etc. The practice is now so blatant as to demand respectability, acceptance as an alternate life style, with no incrimination! Well - God will judge and His physical judgment MAY BE likened to that upon Sodom of old!

It was the foreknowledge of these things which moved the Lord in the latter days to make a preparation for Zion by the translation of the Book of Mormon, the restoration of the holy priesthood, and establishment of the Church of Christ. A voice of warning was to be lifted to the nations by the servants of the Most High, and His saints be gathered into one body, fleeing from Babylon and its impending destruction; but alas! we have miserably failed.

Nevertheless, it is all in God's hands, and we will yet see the weak to be made strong, and will know that—

"The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day." Isa. 2:11.

We think it well to insert here the poignant description of conditions in Babylon, the call to repentance and warning of divine judgment as given in the preface to the Book of Commandments. It is lengthy, but needs to be said:

"Hearken, O ye people of my church, saith the voice of Him who dwells on high, and whose eyes are upon all men; yea, verily I say, hearken ye people from afar, and ye that are upon the islands of the sea, listen together; for verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated; and the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed; and the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days, and they shall go forth and none shall stay them, for I the Lord have commanded them.

"Behold, this is mine authority, and the authority of my servants, and my preface unto the Book of my Commandments, which I have given them to publish unto you, O inhabitants of the earth: - Wherefore fear and tremble, O ye people for what I the Lord have decreed, in them, shall be fulfilled; And verily I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given, to seal both on earth and in heaven, the unbelieving and rebellious; yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked, without measure, unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.

"Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear: Prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth; and the arm of the Lord shall be revealed; and the day cometh, that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets, and apostles, shall be cut off from among the people: For they have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose im-

age is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall." B of C 1:1-3.

The call to repentance by the early elders of the latter day Restoration was a clarion cry, but now considerably muted. The Gentiles are rejecting the fulness of the gospel, hence it must soon be taken from them and to be presented in the power of heaven to those of Israel of the Lamanites (Indians). See 3 Ne. 7:34-37, and 10:4. This will be a powerful and thrilling development of God's purposes in saving Israel of the latter days, but such is not our primary concern here. Returning again to the judgment to be meted to the Gentiles, we read from the Book of Mormon:

"Yea, wo be unto the Gentiles, except they repent, for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots (cars, etc., w.a.s.), and I will cut off the cities of thy land, and throw down all thy strongholds; And I will cut off witchcrafts out of thy hand, and thou shalt have no more soothsayers: Thy graven images I will also cut off, and thy standing images out of the midst of thee; *and thou shalt no more worship the works of thy hands* (emphasis mine, w.a.s.); And I will pluck up thy groves (places of worship, w.a.s.) out of the midst of thee; so will I destroy thy cities. And it shall come to pass that all lyings, and deceivings, and envyings, and strifes, and priestcrafts and whoredoms, shall be done away. For it shall come to pass, saith the Father, that at that day, whosoever will not repent and come unto my beloved Son, them will I cut off from among my people, O house of Israel, and I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard." 3 Ne. 9:101-106.

Thus we close the view of this sad drama; sad, because we will not repent (that is, the Gentiles in general, and even among the saints), and the visitation of wrath upon Babylon is sure. Nevertheless, there is yet hope for the humble followers of the meek and lowly Nazarene, those of the church of the Lamb of God.

A CITY OF REFUGE

Since, at the second coming of Christ, it is to be even as it was in the days of Noah and of Lot, then it follows that it not only describes the wickedness and indifference of men to God, but also describes the means of escape from wrath for the saints. Just as the Lord commanded Noah in the building of an ark to save his family from the flood, and as He per-

mitted Lot and his family to go into a small city to be saved from fiery destruction, so also will He provide a spiritual "ark", a city of Zion, the New Jerusalem, for the salvation of His saints of the last days.

This can only be accomplished through a literal gathering of the saints, and this gathering is to occur as they assemble to build a "new Jerusalem", or to assist the "remnant of Jacob" in this task (3 Ne. 10:1). According to the prophet Joseph Smith, that city will be built, "beginning at the temple lot" (D&C 83:1) in Independence, Missouri. See also D&C 57:1.

Evidently the temple envisaged by Joseph Smith, and which has been confirmed through spiritual dreams, etc. to many others, is the focal point, and probably the initial labor performed in the building of the new Jerusalem. This will not be the New Jerusalem as viewed by the apostle John (Rev. 21:1,2), for that city follows the millennial reign of Christ and the "little season" of the devil's release to deceive again the nations (Rev. 20:1-8). *That* Jerusalem will not be built with men's hands, and shall come down from heaven, while the new Jerusalem preceding the millennial reign shall be built by human labor.

This nearer new Jerusalem is to be built during the "great tribulation" (Matt. 24:21,22) spoken of by Christ and referenced in 3 Ne. 9:101-106, previously quoted as the fall of Babylon.

Now, concerning this city of refuge, we quote again from latter day revelation:

Go ye forth into the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me; and with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the most High God; And the glory of the Lord shall be there, insomuch that the wicked will not come unto it: And it shall be called Zion: And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven: And it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; Wherefore, we can not stand. And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing, with songs of everlasting joy." B of C 48:59-67.

Much, much more could be said of the various elements we have discussed, but we forbear in the

interest of simply touching highlights to give the broad perspective of latter day events: the restoration of the fulness of the gospel; the almost unbelievable wickedness which is to provoke a jealous God in judgment of the nations; the gathering of the saints (we have hardly mentioned the gathering of all Israel). We have not mentioned a third world war of imminent prospect, of building the temple, and have only touched on the building of the

New Jerusalem. All of these items are of the greatest importance, but we will close this weak effort by simply quoting 1 Ne. 7:63, 64:

"And now behold, I Nephi, say unto you, that all these things must come according to the flesh. But, behold, all nations, kindreds, tongues, and people, shall dwell safely in the Holy One of Israel, if it so be that they will repent."

-NEWS- NOTICES AND ANNOUNCEMENTS

HOUSTON RALLY

Sunday, May 28, 1989, beginning at 9:00 A.M. (Memorial Day Weekend), at the Church of Christ, Houston, Missouri.

Anyone in need of lodging, contact Elder John Jones, 212 Steffen, Houston, MO 65483, telephone 417-967-4409.

UPDATE

Spring 1989 Missouri Camp For All Ages

Our camp theme will be, "His Sheep Hear His Voice." Planned activities will begin at 9:30 A.M., Saturday, May 20th, at Watkins Mill State Park near Excelsior Springs.

Besides camping gear, please bring a sack lunch for your Saturday noon meal and each family should provide a package of cookies and a large can of fruit (or fresh fruit). Saturday evening and Sunday morning meals will be provided.

You may bring your bicycles to the Mike Smith residence before Friday evening, May 19th for having it transported to the park in a large trailer if you are unable to do so yourself. Other information was provided in the April Zion's Advocate, including names, addresses and phone numbers of persons to contact for directions and further information.

COLORADO REUNION

It is time once again to invite you to take your vacation in Colorado, and attend the Church of Christ reunion on June 9, 10 and 11, 1989, at 3233

B 1/2 Road, Grand Junction.

Please contact one of our committee so we can add your name to our guest list for lodging and meals.

Marvin E. Ely
236 - 32 Road
Grand Junction, CO 81503
303-434-8149

David D. Larsen
3043 B Road
Grand Junction, CO 81503
303-434-7830

Allen D. Downs
299 1/2 Holly Lane
Grand Junction, CO 81503
303-243-5777

Come and worship with us in the name of our Lord and Savior, Jesus Christ.

MICHIGAN REUNION

The Michigan State Reunion, will be held June 16, 17 and 18th (Father's Day weekend) in the Ravenna Local's NEW Church building. 750 S. Ravenna Rd., Ravenna, Michigan. Excellent camping at the Church and housing available by arrangement. Contact:

Priest Aaron Heath
159 E. Beech St.
Fruitport, MI 49415
616-865-3270 or 616-722-2253

BRADLEY LOCAL NEWS

Many, many thank you's to the Brothers who shepherded our flock while Brother LaVerne and his companion, Joyce, took an extended vacation to Florida.

On January 1, 1989 we had sacrament service that was conducted by Brother Charles Brantner and assisted by Brother Gale Brantner. There were many new faces that came with them and many familiar ones. After many prayers and testimonies there was a blessing of a baby, Dustin Irvin Brantner. Brother Gale Brantner performed this blessing upon baby Dustin, who also happens to be his grandson.

Brother Charles was here for the New Year's Service and conducted services at Ravenna on the next Sunday so that Brother Aaron Heath and Brother Gale Brantner could conduct services at the Bradley Local. For the next few Sundays Brothers Gale and Aaron alternated Sundays with us so that we could still have services.

Again, many thanks to these Brothers for their time and blessings.

While Brother LaVerne and Sister Joyce were in Florida they were blessed with a new granddaughter, Danielle Leanne Lester. Baby and mom, Carol, are both doing fine. She was one of the first orders of business for Brother LaVerne to tend to when he returned from his trip. She was blessed on February 5, 1989.

Our thoughts and prayers are with all who will be attending and conducting the upcoming Church Conference. May all be blessed with the peace and love of God.

Christ's Blessings to All,
Submitted by Pam Lussenden
Bradley Local, Michigan

CALICO LOCAL REPORT

To our Dear Brothers and Sisters, greetings in the name of our Lord Jesus Christ.

Our hearts were caused to rejoice as our young brother Samuel (Sammy) Gould II committed his life to the service of God after the example of our Lord, in the waters of baptism, the first weekend of September. We were also blessed by the visit of Brother and Sister Max Spencer from Michigan and some of their family. Their cheerful countenances and warm spirits were truly a delight to our hearts.

We continue to labor with those precious souls of the remnant of Jacob here on the Cherokee reservation; Yet the thick clouds of deception and vice continue to darken the minds of so many. May God help his ministry everywhere to rise to the occasion that the glorious light of the everlasting gospel of

Jesus Christ may penetrate the dreadful gloom.

Our hearts were also gladdened with the visit of Brother and Sister Don Burnett from Branson, Missouri, who came for a few days during which we enjoined in a study of the parables of Christ. Much good discussion was had by all and the blessing of the Lord's Spirit to guide and open our understandings was very apparent.

One particular parable of which I would like to share our conclusion, is that of the "Good Samaritan" (Luke 10:30-37). As we learn by the examples in the Scriptures, the very purpose of a parable is to use a simple story to symbolize a deeper truth. When we looked at this parable, then, the following understanding was given:

1) The "certain man" who fell among thieves (verse 30) are those of the world.

2) The "thieves" are the lies and vices of satan which rob a man of joy and blessings and leave them battered and spiritually "half dead." After stripping him of the righteous desires and actions ("raiment") which would have been protection from the abusive elements of this world.

So are many left beaten and robbed in this life for we have no power of our own to protect us from the "thieves" of the evil one. So, too, were the harlots and publicans, the "sick" who had "need of a physician" in Christ's day (Mk. 2:17).

3) The priest and Levite (verses 31 and 32) who passed by the victim can be none other than the religious leaders of that day (Pharisees and Sadducees) who had no dealings with these downtrodden souls and who despised Jesus as he did eat and drink with such, to teach them the way of eternal life.

4) The "Samaritan" can be none other, then, but Jesus, as he was considered as a Samaritan by the religious leaders of that day: "... Say we not well that thou art a Samaritan, and hast a devil?" (John 8:48). He it was who came to bear these wounded souls - binding their wounds and pouring upon them the "oil" of the Holy Spirit and the "wine" of the pure gospel of the Father: "For the Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, ... to comfort all that mourn;" (Is. 61:1&2). He, indeed, brought them to the "Inn" (the church, i.e. at Jerusalem) and took care of them there (verse 34).

5) The "morrow when he departed" was speaking of his ascension into heaven when Jesus gave the "host" (the apostles in charge) "two pence" or gifts (i.e. of the Holy Ghost) and promise to bring the rest of their reward at his second coming: "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." (Rev. 22:12).

The closing statement of Christ is all the more meaningful, as we consider these things, for He says (especially to the ministry): "Go thou and do

likewise!" How many battered souls do we meet each day? Do we bind up the broken hearts, that they might feel and know the healing power of the "oil" of the Holy Spirit and the strength of the "wine" of the pure gospel of Christ? Or, will we be as those of whom he writes: "Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? . . . The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye sought that which was driven away, neither have ye sought that which was lost; . . ." (Ez. 34:1-4).

The souls of men are sick and dying, and the need is everywhere evident for men of GOD to rise up with the strength and power of the Holy Ghost to meet the need: "The elders which are among you I exhort, who am also an elder, . . . Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock." (I Pet. 5:1-3). ". . . The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send labourers unto his harvest." (Luke 10:2).

May the grace of our Lord attend all you, our beloved brethren, to keep your souls in this day of trouble.

Priest Peter P. Gould
Calico Local Reporter

COLLINS LOCAL NEWS

Greetings from the Collins area. Spring has made her appearance with fresh green leaves, peach and red bud blossoms, and tiny little purple flowers. We have a resident mockingbird close by to keep us informed of the latest in bird songs. All these things, along with spring rains and fresh air, help us to come out of our winter hibernation with a fresh new feel for life and a determination to do God's bidding with a cheery heart. I hope this time of the year lifts your spirits as much as it does mine.

We held our annual business meeting and Brother Jack Martin has been retained as our pastor with Brother Allen Kauffman as assistant pastor. I will try to serve again as your reporter for another year. All prayers will be very much appreciated.

Back about the last of February or the first part of March, one year old Corbin Livingston, son of Randy and Renee Livingston, was taken ill with bacterial meningitis. He was hospitalized for nearly three weeks during which time many prayers were offered on his behalf. I am happy to report that Corbin is home and doing very well now, with no bad effects

from the meningitis. How grateful we all are for the blessing of this beautiful little boy!

On March 11th at 6:00 in the evening, a wedding ceremony took place at our little local church. The ceremony was performed by Elder Joe Yates, who was seated at the front of the church. Music was played by Olivia Yates, who also sang two lovely songs for the happy couple. And another song, a love song, was done by Johnny Mathis. There was a nice group of people who came to witness and share in this happy occasion. The bride and groom? Well, they are Kathleen and Wendal (Slim) Yates. And a very happy couple they are! It's so nice to have them attend church here and also gives us opportunity to get to know Kathy better.

Irene Shaw recently had a slight stroke. She is in the Buffalo nursing home at the present time. I called her son, Larry Shaw, and inquired as to how she was doing. He said that she's not doing too well yet. Please remember Irene in your prayers, also her husband Rhondal, who is improving from his bout with pneumonia. Rhondal is at home and a neighbor lady looks after him quite a bit. She's a dear lady to give so much of her time for others.

Easter Sunrise Services were held at the Christian Church. A nice group of people were able to come. We shared some lovely music with each other. The minister was very young and very nervous and so his message was very short. My heart went out to him for what surely was one of his first sermons. If only he could know what we know and have the assurance of the Holy Ghost to guide him and not just his own skills and learning.

Later that morning our congregation gathered to celebrate the resurrection of our Savior, Jesus Christ. The children did a short skit on how to spend their Easter afternoon in service to others rather than having an Easter-egg hunt and such. A point well taken. Many songs were offered and Brother Jack Martin finished the day with a sermon. Later, those of us who could, stayed and had dinner together.

Our guest speakers since I wrote last have been Brothers Glen Gill and Loren Bryant. Other guests were Margaret and Donald Gill, Mary Lois Bryant, and Marvin and daughter, Samantha Cook.

In closing here are some questions taken from a sermon that you might want to consider. Are you ready to pass from this life to the next? Have you found yourself blameless before God? And, have you been sufficiently humble?

May God bless us all as we seek to do His will.

Your reporter,
Czerna Kauffman

MINNEAPOLIS NEWS

My shorthand notes are old and have died on

and Merlin Eddy, Sr. It would make my report too long to tell you just now; because it was my first acquaintance with this interesting and lively-minded Sister. You out there who know Marge will understand this wonderful outlook on life she carries around with her. It's a family trait — Bev and "Hook" Eddy have it also.

Expect to see Benny, Patsy and Bryan in Independence. Benny is transferred back to Kansas City by his company. He and Patsy plan to be with us for Tri-State Reunion at Whitewater State Park, Mn. Labor Day weekend. You are invited to jot down the dates on your calendar and meet with us then.

In the afternoon, at 1:00 p.m. on January 21st, Sister Patricia Sedlak became the bride of Brother Enoch Gould. Elder Sam Gould performed the ceremony at Enoch's home. Brother Peter Gould (Priest) who had given us a fine sermon at church that morning, now played the piano for the wedding and accompanied Stephen Gould's singing of "The Wedding Song". Patricia is the sister of Judy, Stephen's wife. She and Judy were baptized in the Collins Local in May 1985. Enoch's son Seth is more than happy to attend church with Patty. We wish much happiness to this new family.

We want to tell you that Jeannine Gould who completed nurse's training last year is employed at Bethesda Hospital in St. Paul. Brother Joe Miles and John Igherighe are also employed after a time of stress.

Brother Mark Maley and his wife Rita have returned from a visit to Rita's family in Colorado, where a labor of love was their pleasure. They visited Mark's sister, Sister Rebecca Downs, Brother Allen and children in Grand Junction and attended the March 5 Sacrament meeting at the Grand Junction Local. Enroute home to Minnesota, they stopped at strategic points to visit Mark's siblings, Brother David Maley and his wife Cindy, and Brother and Sister Don Case and children in Missouri, and Sister Julie Tansey, her husband Richard and daughter Stephanie in Iowa. We are happy to have them back.

Brother and Sister Enoch Gould, after their return from Bemidji on Easter Sunday to visit Enoch's mother, Sister Elizabeth Fox, experienced very foggy weather and got a wheel caught on a railroad crossing track near the Merlin Eddy's home in Rosemount. By exertion and the grace of God, they were able to free their car. Patty says, "The train soon went by, going fast. God sure watched out for us."

Spring is a bit tardy. As recently as March 14, we experienced thunder, lightning, snow, and wind. All this created a white-out and many accidents occurred among folk scrambling to get home from work. Temperatures were zero and below some days following this added snow on snow.

We received an announcement of the arrival of a baby daughter, Sarah Elizabeth on March 16, and congratulate Brother Peter and Sister Elaine Gould and family, in Lenoir City, Tennessee. We wish this

their notebook pages. I shall not disturb "the rich nuggets of thought" too vigorously. My struggles with the various texts leaves me willing to leave by-gones be just that. I do so with apologies to the Minneapolis Church of Christ speakers, including Elder Glenn Gill and Priest Peter Gould, and to the readers of Zion's Advocate. My typewriter has had a long rest. The past months have been a flurry of happenings for Elder Forest E. Maley and his wife, Irene.

Cataract and lens implant surgery on December 14 has given Forest the wonderful gift of sight (in the right eye). A lay-off identified as "retirement" had been ladled out to us in mid-October. (Reduction of the company's employees continues.) On January 9 a new job began. None of this had been scheduled in advance; but appeared as if by conveyor belt. The Eye Surgery package entailed some pain but was accepted with great thanks and praise to our God. Unwrapping the New-Job Package was not all joy, for in interim we had tasted the joy of being awhile with family and old friends "down home". Our oft repeated prayer-question had been for a sign to know whether we should stay here or begin packing to return to Independence, Missouri? We recognized this New Job-Package as God's response. Due to human nature (mine) versus God's wonderful blessings, there were some anxieties in the package. When faced by the unknown we are like Peter walking on the water. We intensify our prayers. . . Then we remember "He has already promised even before we ask." We continue to praise Him!

Some lovely things have come our way and we are thankful. On December 2 Jared Michael Gould was born to Judy and Stephen. Gentle and loving sister, Charity has agreed to share their mother and father with Jared. On January 8 in Rochester, Minnesota, Bryan Elliott Case was born to Patsy and Benny. He was scheduled to arrive at the end of December, 1988, but was busy growing a full head of light brown hair which took a bit longer. Both baby sons were worth waiting for, now growing and developing as very much loved babies have the precious way of doing.

Jared M. received blessing in the hands of his Uncle, Elder Merlin Eddy assisted by Pastor Thomas S. Maley, on December 18, at the Minneapolis Church. On February 26 Bryan E. accompanied by parents, grandparents, uncle and aunt and cousins came and received the blessing from Grandfather, Elder Marvin Case who was assisted by Elder Thomas S. Maley. Prophecy was encouched in his grandfather's blessing of him. Brother Marvin was also our morning speaker. In addition to Brother Marvin and Sister Edith, John and Barbara and boys, Matt, Gabe and Toby, also the Wisconsin folk, Merlin and Grace Eddy, Fred and Beverly Hesse and Sister Marge Caine were with us for the day. A "potiuck" followed at Brother and Sister Thomas Maley's home. I will tell you another time how much we enjoyed Sister Marge Caine who is a sister of Beverly

sweet family God's blessings.
Have a heavenly springtime!

Irene Maley
Reporter

PHOENIX NEWS

Greetings to our brothers and sisters in Christ:

As February comes to a close and I look back on my calendar, I remember what a busy month it has been for those of us who worship and fellowship in the Phoenix Local.

The February weather in Arizona was unpredictable, going from unusually cold days to unseasonably warm ones. It was on one of our cooler afternoons, February 5, that we gathered around the baptismal font to witness two baptisms. Holly McIndoo and Jared Ely were baptized by Priest Brian McIndoo. Holly is the daughter of Brian and Becky McIndoo and Jared is the son of Duane and Kathy Ely. In the service following, Holly and Jared were confirmed by Elders Joel Yates and Gordon McCann.

Our local has been blessed by an increase in other ways, also. We have two new little boys to love. Christopher Aaron was born November 24, 1988 to parents Norman and Darla Warfield and sister Elizabeth. He was blessed on December 2 by Elders Joel Yates and Ken Oar. Our newest little friend is Robert Nathan, son of Don and Tamara Grim, and brother of Mandy and Tabatha. Robert was born on February 13, and was blessed by his great-grandfather Apostle Don Housknecht and Elder Joel Yates on February 26. Showers were held for both babies.

February was a busy month for our Young People as well. The Junior Young People, ages 7-10, is led by Elder Joel Yates and Brother Glen Orstead. The group had elections in January and on February 10, they met at Jay and Chris Moser's home for a rousing game of Pictionary, followed by refreshments. The Young Peoples, ages 11-18, is coordinated by Priest Brian McIndoo and Sister Michelle Yates. They also met on February 10, at the church to make four special valentines and heart-shaped cakes. The following Tuesday, they delivered these gifts of love to five special people: Sister Evalena Sills, Sister Louise McIndoo, Sister Patsy Yates, and Brother and Sister Housknecht. Plans for a combined Young Peoples' snow party on February 25 were cancelled due to lack of snow in the mountains. But the evening was used instead for a barbecue for the entire local. Volleyball was enjoyed by the Young People and the young-in-heart.

On Saturday, February 11, many of the local traveled a few miles north to the beautiful Seven Springs area for a potluck picnic, visiting and hiking.

Our Sister Evalena Sills became 90 years old on

February 7. That evening, many of Evalena's friends and family met with her at the church for a birthday celebration. Following a program of readings and music, the Hand of Fellowship was extended to our dear sister. Refreshments were served later.

Earlier in the month, our Sister Patsy Yates fell and broke her hip and wrist. Patsy is now recuperating at the home of her son, Hubert Yates. She is worshiping with us again when she can and we thank God for His goodness to our sister, and His goodness to those of us who love her in answering our prayers.

In January, four of our elders left Arizona on missionary trips. Elders Jim and Hubert Yates traveled through the Northeastern states and Canada. We have seen our prayers for their safety and success answered as they returned to us a few days ago with reports of the gospel touching more lives in that area. Apostle Don McIndoo and Elder Jay Moser left on January 11 for Yucatan. Before they left, the local responded to a request by Apostle McIndoo for various tools to be donated to take to our Yucatan brothers. \$3,000.00 was also contributed at our annual Yucatan Dinner and through individual donations. By the time this is printed, we hope to see our prayers concerning these brothers answered also by witnessing their safe return and hearing their reports of God's work in that field. Elder Gordon McCann, with wife Patsy and daughter Jennifer, traveled to California this month. Brother McCann held services with our California brothers and sisters at the home of Warren and Mary Johnson.

How surprised we were this month to have three out-of-state ministers visit us and share God's word. On Wednesday, February 8, Elder Glen Gill of Missouri, emphasized how important it was to have a personal revelation that Jesus is the Christ. Brother Gill challenged us, "Are you willing to put aside your ego, pride and desire for the material things of the world for Jesus?"

A business trip brought Elder Bob Oldham, also of Missouri, to Phoenix and he preached to us Sunday, February 12. Using the example of Daniel, Shadrach, Meshach and Abednego, Brother Oldham pointed out how we must refuse to conform to negative peer pressure. When we teach our children the gospel, we are planting seeds. Brother Oldham warned us, "If we modify the teachings of Christ, it is not a good seed."

Our third visitor was Dick Wheaton. He and Velma are now living at Gallup, New Mexico. Brother Wheaton shared his testimony of God working in his life recently in obtaining his job on the Navajo and Hopi reservations. He was thankful to be in a position now to "do God's work and share his message with the ancient covenant people."

May God bless you this month is my prayer.

Debra Vogel

CHURCH OF CHRIST CONFERENCES

The 1990 Ministers' Conference (general membership) for the Church of Christ will commence Sunday, April 1. The business sessions will start at 9:00 A.M. Monday, April 2. A Solemn Assembly will be held prior to the conference, March 30 and 31.

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:	
Members (optional)	\$4.00
Non-Members	4.00
Foreign	4.50
Book of Mormon (Missionary Edition)	7.00
Outline History of Church of Christ	4.00
Book of Commandments (Paper Bound)	4.00
Book of Commandments Controversy Reviewed	2.90
The Marvelous Work and a Wonder	3.50
What the Restoration Teaches Concerning God	2.50
Historical Facts Concerning the Temple Lot	1.30
Temple Lot Deed30
Changing of the Revelations50
Comprehensive Comparison of	
Changes to the Revelations	1.30
A Brief History of the Church of Christ	N/C
The Principles of the Gospel, Faith and Repentance	N/C
The Principles of the Gospel, The Laying on of Hands	N/C
The Principles of the Gospel, Baptism	N/C
The Latter Day Restoration	N/C
Apostasy or Succession, Which?	N/C
The Book of Mormon (Tract)	N/C
Articles of Faith and Practice of the Church of Christ	N/C
Articles of Faith and Practice (Spanish)	N/C
Article No. 9 (Bible and Book of Mormon)	N/C
Article No. 20 (Marriage)	N/C
Sermonettes on the Teachings of Jesus	N/C
What the Church teaches in Respect to Matrimony	
(Spanish)	N/C
Mighty Acts of the Ages (Spanish)	N/C
Priesthood, Divine Authority	N/C
"Why"	N/C
A Synopsis of the Church of Christ's Beliefs and Practices	N/C
First Presidency or First Apostles	N/C
Marriage For Time and Eternity?	N/C
Baptism For The Dead?	N/C
Zion and the Temple of the Lord	N/C

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.

CHURCH HISTORY for JUNIORS—34 page booklet includes a teachers guide.

THE BOOK IN THE STONE BOX—7 page booklet

BIBLE STORIES TO GROW BY — 52 lessons in 12 themes about God and Jesus (ages 5-7). (Free to local Sunday Schools)

JESUS' LIFE and TEACHINGS—Series of 4 quarterlies (ages 8-10)

WE SING and WE TALK ABOUT JESUS—14 primary lessons with pictures and songs on cassette (On loan only)

WHO AM I?—A Bible game (cards) with multiple uses (Free to any local Sunday School, but \$1.30 for individuals)

CHANGING YOUR ADDRESS?

Speed delivery of your "Advocate" by sending us your new address immediately. Mail to address listed on the inside cover page.

Each undeliverable "Advocate" is now costing the church 30¢. We would rather spend this on delivering your paper than on its return to us.

<p>ZION'S ADVOCATE (USPS 6993-0000) P.O. Box 472 Independence, MO 64051-0472</p>	<p>Second Class Postage Paid Independence, MO 64051</p>
<p>Aaron Heath y 159 E. Beech Fruitport, MI 49415</p>	

AUDIO-VISUAL MATERIALS

The following materials are available on loan to members of the Church of Christ from the Audio, Video, Visual-Aid and Archeology Committee.

Slide Programs with Taped Narration

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 or Phoenix areas.

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

"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.

"The Return" (12 minutes) — Reveals the significance of the return to the "land of Zion" in 1867 by the members of the Church of Christ especially as holders of Title to the dedicated Temple Lot.

Holy Scriptures on Audio Cassette Tapes

Complete sets narrating the King James Version of the Bible New Testament and the entire Book of Mormon. Write to Dan Lawrence, 8420 Lee's Summit Rd., Kansas City, MO 64139.

Sermons on Audio and Video Cassette Tapes

For "regular" audio cassette tapes write to Mike Kelley, 1949 E. Libby St., Phoenix, AZ 85022, or Ron Temple, 5621 Logan Rd., K.C., MO 64136.

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