

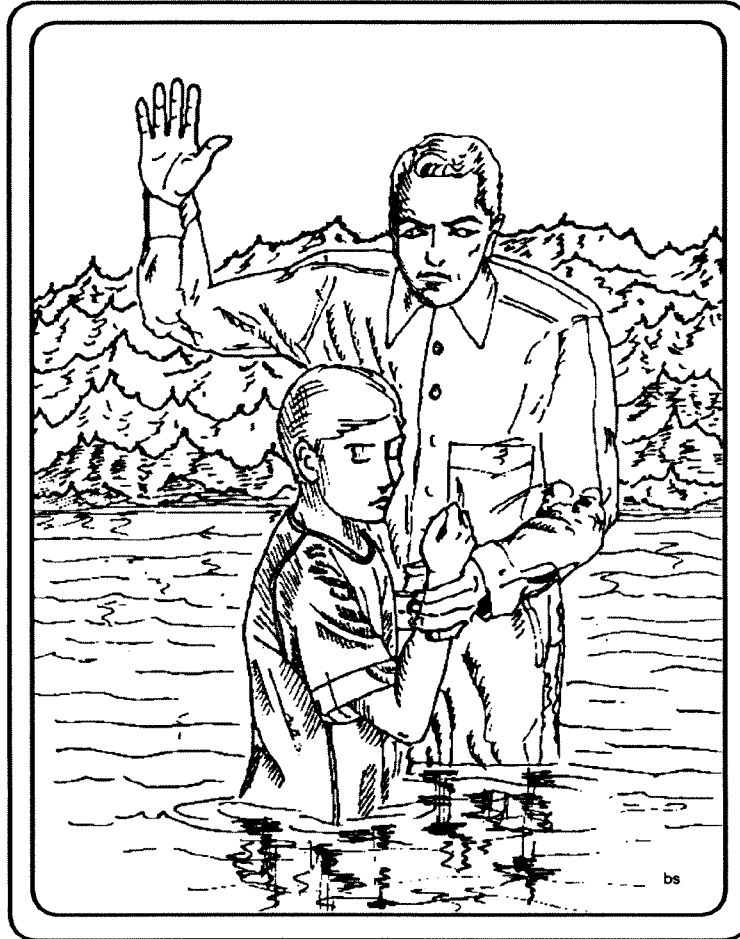
Zion's Advocate

"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

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Number 9



And now, if the Lamb of God, he being holy, should have need to be baptized by water to fulfill all righteousness, O then, how much more need have we, being unholy, to be baptized, yea, even by water. — II Nephi 13:7

Featured In This Issue

| | |
|--|---|
| Our Importance - p. 115 | p. 122 - Example |
| Chiasms - p. 116 | p. 123 - He's Coming Soon |
| Path Lights - p. 117 | p. 124 - Zion's Temple, The House of the Lord |
| A First Presidency or First Apostles? - p. 118 | p. 126 - Testimony of the American Indian |

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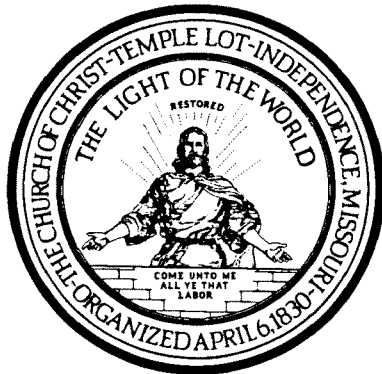
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The Zion's Advocate is . . .
To promote Jesus Christ as Saviour, and His teachings;
To promote His Church, the Church of Christ;
To be a voice of warning to His people;
To be Zion's advocate.

Please remember the editorial staff in your prayers.

Our Importance

by Elder Thomas Maley

With a little paper such as "The Reporter" we reach to people isolated as well as ones meeting in assemblies; perhaps to ones afar in other lands. And because of this we cannot have a provincial approach to discussion in the cause of the Eternal God and His Son, Jesus the Christ.

If the message we tout is not applicable wherever humankind may be found, its credibility is questionable.

We maintain, however, that it is credible, powerful and true. Variable only in that it must apply to lives growing in all the cultures in which they may be found. It demands righteousness; the choice of right in the face of proffered wrong.

Occurring wherever they may, the qualities extant in righteousness are of benefit. They are meaningful now and to be of controlling presence in the occasion of the judgement inherent in confronting the Almighty God.

These principals; equity, honesty, holiness, justice, moral integrity, coupled with charity, which is God's love, promise to be of paramount benefit and demanding of joyful eternal reward.

The pursuit of righteousness demands a control, even submission, of natural urges to that which righteousness entails. The Almighty God demands that, and has gone to the extent of sacrificing His only begotten Son to promote it.

Vacating the license asserted by nature, and substituting the counsel of an abiding spirit guiding toward righteousness is what the ordinance of Baptism is all about. And this may occur to any soul on the earth's broad face.

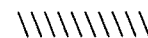
These truths (the several named above - ed.) cannot be encircled by human province. They belong to God and they are part of His provision in the great plan to produce His desires. Though they are that which we promulgate, they constitute what is available to all who

will accept and use it. If we have a proprietorship it is not exclusive and is entirely contingent upon our recognition and use.

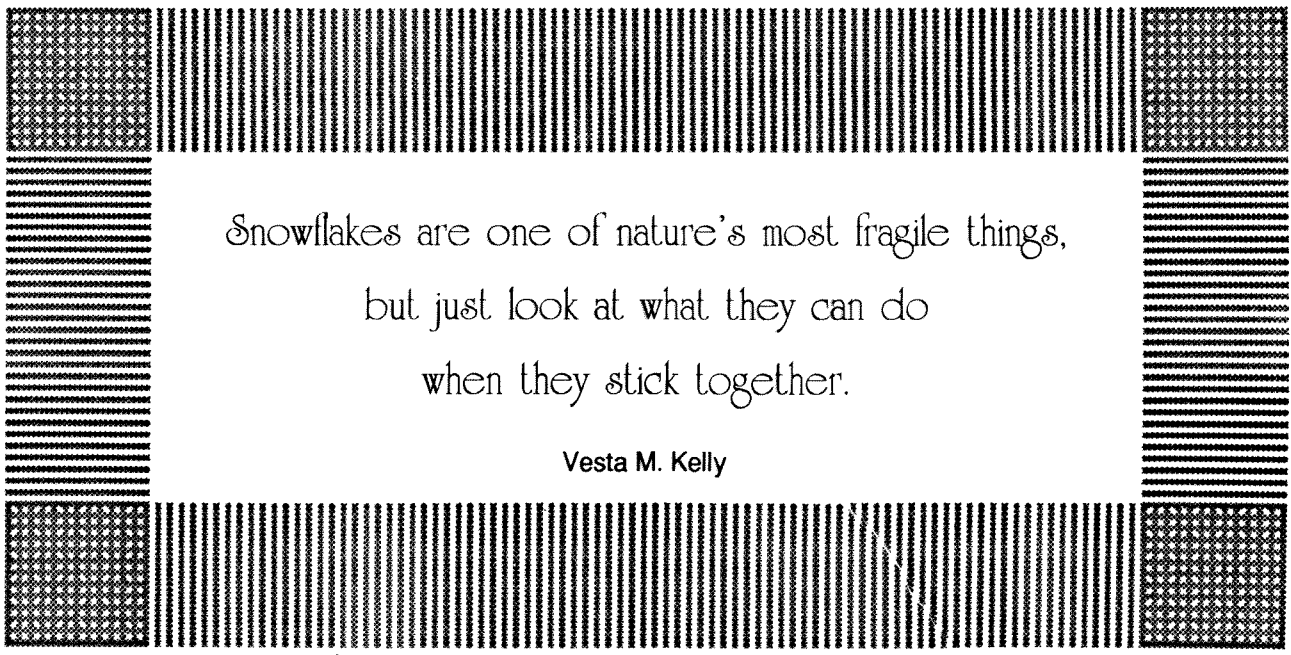
With these thoughts in mind, where is our place in the vast milieu of things?

Since we are accorded understanding and truth in these matters, whether we like it or not, we are measured by them; we are accountable. They are written within our beings. Societies and civilizations have risen and fallen on the basis of their compliance with them and the hordes of souls within them have fallen prey.

We are to exemplify these truths and proffer them to others for their profit. Activity not consistent with this end is not worthy of our effort, nor before that God who proffered it to us.



Published at the request of Apostle Robert Jensen.



Snowflakes are one of nature's most fragile things,
but just look at what they can do
when they stick together.

Vesta M. Kelly

Another Proof of The Book of Mormon


Chiasms

We find many examples in the Book of Mormon of a Hebrew style of writing, which help to validate the authenticity of that book. (See the preface of our new version of the Book of Mormon).

A "chiasm" is a type of Hebrew poetry (that also occurs in the Bible) where certain words and/or phrases are repeated in reverse order after a central turning point. The center of



the chiasm is the central idea of the writer, and may be used to determine the meaning of those passages of scripture.

The second chapter of Second Nephi is a beautiful chiastic structure, and is outlined in this box:  This is taken from the *Zarahemla Record*, Issue 44, August 1989, "Lehi's Blessing to His Son," by Shirley R. Heater (used with permission). The center of the chiasm, which, thus, is the main idea of the chapter, tells that there will be a restoration of the knowledge of the covenants to Nephi's seed in the latter days.

Submitted by Ron Temple

| II Nephi 2:1-49, Lehi's Blessing to young Joseph: | |
|---|---|
| Vs. | |
| 1 | A- Speak |
| 3 | B- thy brethren |
| 4 | C- Joseph |
| | D- may the Lord bless thee |
| | E- thy seed shall not be utterly destroyed |
| 6 | F- covenants |
| | G- Joseph |
| | H- Joseph |
| 8 | I- remembered in the covenants |
| 9 | J- unto them |
| | K- in the latter days |
| 10 | L- a seer shall the Lord my God raise up who shall be a choice seer unto the fruit of my loins |
| 11 | M- Thus saith the Lord unto me |
| 15 | N- Moses |
| | O- I have said I would raise up |
| 16 | P- Moses |
| 17 | Q- power |
| | R- bring forth my word |
| 19 | S- fruit of thy loins |
| 21 | T- confounding |
| 22 | U- bringing them to the knowledge of their fathers |
| 23 | U- and also to the knowledge of my covenants |
| 26 | T- confounded |
| 27 | S- fruit of thy loins |
| 30 | R- the thing which the Lord shall |
| | Q- power |
| 31 | P- Moses |
| 32 | O- the Lord hath said I will raise up |
| | N- Moses |
| 36 | M- the Lord said unto me also |
| | L- I will raise up unto the fruit of thy loins and I will make him a spokesman |
| 40 | K- after many generations have gone |
| | J- by them |
| 43 | I- remembering of my covenant |
| 44 | H- Joseph |
| | G- my father |
| 45 | F- covenant |
| | E- thy seed shall not be destroyed |
| 48 | D- blessed art thou |
| | C- Joseph |
| 49 | B- thy brother |
| | A- spoken |

“My Ways Are Not Your Ways” saith the Lord

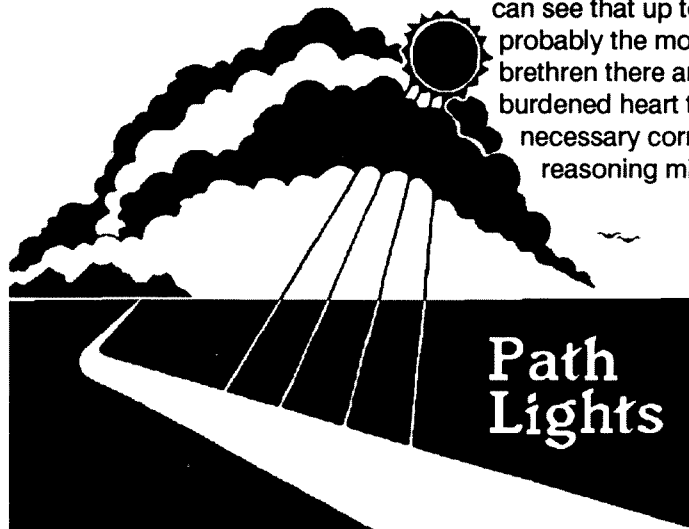
A testimony by Apostle Roland Saratt

It was agreed by the Apostles that we would come in fasting and prayer to the council meeting Monday morning November 27, 1989, the day after the closing of the Phoenix Reunion. The purpose of our fasting and prayer was to ask God to call more labourers into His harvest, particularly to the office of Apostle that the Council might be filled.

As I tried to prepare myself for that occasion, I felt extremely burdened because of some matters that were pressing upon me at that time. I wasn't able to fully relieve myself of the burdens until we had a season of prayer. There, with the combined effort of my brethren, I felt able to give my burdens to the Lord and I felt a degree of freedom to pray.

I felt the need to pray that the Lord reveal His will and that we would be open and willing to accept His counsel. The spirit of prayer made me aware of my human weaknesses and a wrong attitude that had been affecting my reasoning. I was caused to humble myself and to repent and forsake my reasoning.

We spent the morning in prayer and fasting with some discussions. When we reconvened after the noon recess, Brother Sheldon told us a dream he had had a few weeks before, indicating the calling of Brother Jay Moser to be an Apostle. We again knelt in a season of prayer and I became aware of my need to



humble myself even more to allow the Lord to manifest His will concerning this dream. Even as I uttered my prayer that God make known His will, I was given the knowledge that this dream was of God and that it was His will that Brother Jay Moser be set aside as an Apostle. The Spirit fell upon me to such a degree that I was emotional and I had difficulty testifying to my brethren, except to say that the dream was true and of God.

I had no foreknowledge of any person to be called when we gathered in meeting that morning, but after that prayer Brother Jay Moser's call to be an Apostle was a true knowledge in my mind. Therefore, I witness it to the church, knowing that God is my witness.

The lesson I learned that day is also a special testimony that I need to bear to the church. I have labored for years with a reservation regarding calls being given and considered among the Apostles rather than being given openly to a congregation of the church such as a conference or a church reunion. My human reasoning in this had built almost to the point of restricting God.

When we met that morning, my burdens were all tied up with my self-

wills, and when I gave them over to the Lord I opened my heart to Him fully, which I had not been able to do for some time. As I look back now I can see that up to that point I was probably the most resistant of all the brethren there and the Lord used my burdened heart to bring the necessary correction to my reasoning mind.

The lesson I learned is that the Lord has not restricted Himself nor will He be restricted as to how, when or where He will manifest His will.

That truth I knew all the time, but somehow I had let the little thought of doubt grow into a wall of human reasoning. I thank God that He opened my mind and my heart to remove that wall.

Please, send your testimonies to:

**Melissa McGhee
2533 Glen Lane
Independence, Mo 64052**

A First Presidency or First Apostles?

by Apostle Clarence L. Wheaton

This article is published as a tract by the Board of Publications of the Church of Christ and is available at no charge. Refer to the "Church of Christ Publications" announcement on the back cover. - ed.

The church, like any other organization where a number of people are associated together in a common cause, can best function when there is an orderly and systematic way of carrying on its affairs. It has sometimes been represented that Christ established no system of officers specifically chosen to administer in his church, but we believe a careful examination of the scriptures will prove that He did.

From our point of view it is as important that the church should be organized after the pattern given for our guidance, as that the gifts should be in the church. Indeed, we do not believe the Spirit of God will continue to be manifested in the church if it is not organized according to the divine plan, because of the confusion, friction and discord that will ensue. We believe this position is fully sustained by the following:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: That we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men,

and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

— Ephesians 4:11-16

When the gospel was restored in these last days we find this promise recorded, coming as a revelation to Joseph Smith in March, 1829: "And thus, if the people of this generation harden not their hearts, I will work a reformation among them, and I will put down all lyings, and deceivings, and priestcrafts, and strifes, and idolatries, and sorceries, and all manner of iniquities, and I will establish my church like unto the church which was taught by my disciples in the days of old." — Book of Commandments 4:5

Again, we find we are to take the Bible and the Book of Mormon as the standards of evidence: "And again, the elders, priests and teachers of this church shall teach the scriptures which are in the Bible, and the Book of Mormon, in which is the fullness of the gospel; and they shall observe the covenants and church articles to do them: and these shall be their teachings." — Book of Commandments 44:13

Thus we have pointed out just where to go to find instructions as to how to organize the church "like as it was taught by my disciples in the days of old." Notice that it is not to

the Book of Doctrine and Covenants, nor the Book of Commandments, but to the Bible and the Book of Mormon. That is the way they did it in 1830.

Joseph Smith, in his history, giving an account of the organizing of the church on April 6th, says: "We now proceeded to call out and ordain some others of the brethren to different officers of the Priesthood, according as the Spirit manifested unto us: and after a happy time spent in witnessing and feeling for ourselves the powers and the blessings of the Holy Ghost, through the grace of God bestowed upon us, we dismissed with the pleasing knowledge that we were now individually members of, and acknowledged of God, the church of Jesus Christ, organized in accordance with commandments and revelations given by Him to ourselves in the last days, as well as according to the order of the church as recorded in the New Testament." — Millennial Star, Vol. 14, page 27, Supplement

The "commandments and revelations" referred to must have been chapters 15 and 24, in the Book of Commandments, later appearing in changed form, in the Book of Doctrine and Covenants, sections 16 and 17, because these were the only two revelations or commandments bearing on church organization that had been given prior to April 6, 1830. A reading of these revelations will show that they are in accord perfectly with the New Testament pattern set forth by Paul: "And God has set some in the church, first apostles, secondarily prophets, thirdly teachers," etc. (1 Corinthians 12:28.)

This is not an isolated statement, it is born out by other passages.

We wish to call attention to the fact that in the organization of His church upon the earth, Christ chose, first of all, the apostles (see Mark 3:13, 14). They were with him constantly during his ministry, receiving instructions from him concerning their calling and work. When he departed, the burden of the church fell upon their shoulders; not only the missionary work, but the general oversight of the church as well, and after the resurrection he appeared unto them and opened their understanding concerning the scriptures and their work among all nations (see Luke 24:44,53). We nowhere find where any higher authorities than the apostles directed the affairs of the church. The first act performed by that quorum after the ascension of the Master was to fill the vacancy in their number made by the transgression of Judas (see Acts 1:15,26). This would have been a fitting time to have chosen a first presidency, if such was to have been a part of the church organization, since He who had been with them had departed, but from the history to which we just referred we find that "they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles." — Acts 1:26

"But did they not have someone who stood at the head of the organization?" someone may ask. We answer, "yes." Jesus Christ was head of the church, and the apostles were His representatives on earth — "and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." — Ephesians 2:20

Some have contended that Peter, James and John were the presidency at Jerusalem, but upon careful examination we will find that these men were always associated with, and a part of, the quorum of the twelve in their ministry. As an example, we find that Peter stood, on the day of Pen-

tecost, with the eleven other apostles, and preached to those who pattered on that occasion (see Acts 2:14). Upon another occasion, when the converts sold their possessions of land and worldly goods, they brought the prices "and laid them down at the apostles feet." (See Acts 4:34,35.) When the enemies of the church called a council at Jerusalem, Peter and the other apostles answered. (See Acts 5:29.) So far we have not found one passage that would indicate that Peter held any higher authority than the other apostles, but only that he was equal with them.

When the number of disciples had multiplied, it became necessary to arrange for some systematic way of looking after the widows, etc. So that the apostles might not have to leave their spiritual duties to attend to temporal matters, a call was sent out to the membership. Did the call go out under the direction of a presidency? No, it was the twelve who called the multitude of disciples together (see Acts 6:1,2).

When demands arose along spiritual lines, were they attended to by a Presidency? No. When word reached Jerusalem that converts had been made at Samaria, the apostles sent two of their number, Peter and John, to confirm them (see Acts 8:14,15).

Contrast the above with some purported revelations given in these last days, and we find quite a change indicated in the way of doing things. Notice the following: "The twelve are a traveling, presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeably to the institution of heaven, to build up the church and regulate all the affairs of the same, in all nations," etc. — Doctrine and Covenants 104:12

Again: "It is the duty of the twelve to preach the gospel, and administer in the ordinances thereof, as is

directed in the scriptures which ye have received. They are called and set apart to this duty; and are to travel and preach, under the direction and counsel of the presidency." — Doctrine and Covenants 122:3

We find the following remarkable statement regarding the authority of the first presidency: "The twelve are not subject to any other than the first presidency, viz. myself, Sidney Rigdon and Fredrick G. Williams, who are now my counselors (and where I am not there is no First Presidency over the twelve)." — Millennial Star, Vol. 15, page 595

Show us where, in the name of consistency, this kind of procedure is in harmony with the way the affairs of the church in the New Testament were conducted! And we are told, as pointed out earlier from an early revelation that the church in these last days was to be established "like as it was taught by my disciples in the days of old." — Book of Commandments 4:5

Let us now briefly review the evidence in the Book of Mormon relative to church organization, for we are told that the Bible and the Book of Mormon contain the fullness of the gospel:

Concerning the twelve apostles we have the following:

And it came to pass that the angel spake unto me again, saying, Look! And I looked and beheld the Lamb of God, That he was taken by the people, yea, the Son of the everlasting God was judged of the world; and I saw and bear record. And I, Nephi, saw that he was lifted upon the cross, and slain for the sins of the world. And after he was slain, I saw the multitudes of the earth, that they were gathered together to fight against the apostles of the lamb; for thus were the twelve

called by the angel of the Lord.

— 1 Nephi 3:86, 88

Verses 113, 117-167, 191 and 239 of the same chapter, show that the twelve were the ones upon whom would fall the responsibility of carrying on the work of the church. When Christ appeared unto the people on this land after his resurrection we read:

And it came to pass that when Jesus had spoken these words unto Nephi, and to those who had been called (now the number of them who had been called and received power and authority to baptize were twelve). And behold, he stretched forth his hand unto the multitude, and cried unto them, saying, Blessed are ye, if ye shall give heed unto the words of these twelve whom I have chosen from among you to minister unto you, and to be your servants. — 3 Nephi 5:44,45

The following is recorded in the 7th chapter: "And now it came to pass that when Jesus had spoken these words, he said unto those twelve whom he had chosen, Ye are my disciples; and ye are a light unto this people, who are a remnant of the house of Joseph." (3 Nephi 7:13) In the 9th chapter of 3 Nephi we find the names of the twelve, and a record of how they started out upon their ministry among the Nephites, but there is not found any passage that would even remotely suggest that they were "to officiate in the name of the Lord, under the direction of the presidency of the church," as signified in the Book of Doctrine and Covenants, 104:12. We see that the Bible and the Book of Mormon agree that the twelve is the highest quorum in the church.

When John the Revelator was shown the church, represented as a woman about to flee into the wilderness, he saw her clothed with the glory of the sun, with the moon under her feet, and a crown of twelve stars upon her head (see Revelations 12:1). Some would have us believe that the head represents the first presidency, and that the stars are around the head, but please notice that the stars are upon the head of the woman. This same church was to remain in the wilderness 1,260 days (years), after which it was to be restored to the earth again. And so the Lord told Joseph Smith, "I will establish my church, like unto the church which was taught by my disciples in days of old." It may be of interest to note that this statement found in the Book of Commandments 4:5, was eliminated from the revelation when printed in the Book of Doctrine and Covenants in 1835.

The church that meets with approval of God must be after the same pattern that was taught by the disciples of Christ; must be like the church that Christ, Himself, established among men. It should not take much argument to convince latter day saints of this. Joseph Smith understood what the church was to be like when he proceeded to organize an apostolic form of church government as has been stated before. It was an apostolic system that was set forth in the early revelation referred to before (Chapter 15, Book of Commandments) and later the elders preached the restoration of the church that had been driven into the wilderness, which, we have seen from both the New Testament and the Book of Mormon, was a church in which the body of twelve was the presiding or directing, or the highest quorum in the church.

We would ask the reader not to forget that the Lord did not consider that any more light was needed as to fundamentals of church organization prior to April 6, 1830, than is revealed in the New Testament and the Book

of Mormon. There were only two revelations giving any instructions along this line that were given before the church was organized: The first, known as chapter 15 in the Book of Commandments, only reiterates the principle set forth in the New Testament and the Book of Mormon, and calls attention to the fact that others were to be called, "Yea, even unto twelve" (verse 27). The second revelation referred to is chapter 24 in the Book of Commandments, also known as "Articles and Covenants;" and no such thing as a first presidency is mentioned there, either. Not one word had been said about a first presidency when the church was organized in 1830; nothing to indicate that there ever would be a first presidency.

As further evidence to show that when the church was organized Joseph did not consider himself, Oliver Cowdery, and David Whitmer a first presidency, Joseph in his history, refers to chapter 15 of the Book of Commandments to "illustrate the nature of our calling to this Priesthood," as well as that of others who were to be called (see page 20 of supplement to Millennial Star, Vol. 15). This shows that he understood their calling to be that of apostles. This is plainly evident in verses 10 and 11 of chapter 15, Book of Commandments:

And now, Oliver, I speak unto you, and also unto David, by way of commandment: For behold I command all men everywhere to repent, and I speak unto you, even as unto Paul, mine apostle, for you are called even with that same calling with which he was called." The idea is advanced by some that the presidency are apostles, but notice that Joseph, Oliver and David were not instructed to call twelve others besides themselves, but only to call enough to make the total number, including themselves, twelve. "And now behold, there are others which are called to declare my gospel, both unto

Gentile and unto Jew: yea, even unto twelve. — verse 27

The revelation we are examining was given to the church almost a year before the church was organized, and before the men named in it had been ordained to the Melchizedek priesthood, as the following from the history of Joseph Smith will show:

We had not long been engaged in solemn and fervent prayer, when the word of the Lord came unto us in the chamber, commanding us that I should ordain Oliver Cowdery to be an elder in the Church of Jesus Christ, and that he also should ordain me to the same office; and then to ordain others as it should be made known unto us from time to time. We were, however, commanded to defer this our ordination until such times as it should be practicable to have our brethren, who had been, and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as their spiritual teachers or not — Millennial Star, Vol. 15, page 20 of supplement

Take this in connection with what he said a little later in his history, and we will find that Joseph was proceeding along lines "according to the order of the church as recorded in the New Testament." Notice the following quotation in which Joseph fully expresses the idea that he understood the importance of the work he was to do, for he says:

Among other things of the kind, we obtained of Him the following, by the spirit of prophecy and revelation, which not only gave us much information, but also pointed out to us the precise day upon which, according to His will and commandments, we should

proceed to organize His church once again upon the earth.-- ibid, page 22.

This has reference to chapter 24 of the Book of Commandments, which, we repeat, is called the "Articles and Covenants," which might be truly said to be the constitution of the church. It was given ten months prior to the date the church was or-

ganized, as preparatory to the organization of the church. Not in this revelation nor in the other given before the organization of the church (chapter 15, Book of Commandments) is anything said about a first presidency. Surely it seems that God intended to set in the church "first apostles" etc., since he designates no other office to be superior to them.

SUMMARY

Now, to make a brief summary of the matter presented above, we find:

First, that God promised to establish his church in the last days "like unto the church in days of old";

Second, that ten months before the church was organized, the Lord gave two revelations directing that the church should be organized after the apostolic plan set forth in the New Testament and the Book of Mormon;

Third, that the pattern furnished by the church "in days of old," as set forth in the New Testament and the Book of Mormon, the pattern pointed to and commanded in two revelations given preparatory to the organization of the church, make the twelve apostles the highest quorum in the church.

Example



What does the word "example" mean to us, and how serious do we take it's meaning?

I would like to start with some of the words of Nephi in the Book of Mormon (2 Nephi 13:9-15):

But notwithstanding he being holy, he sheweth unto the children of men, that according to the flesh, he humbleth himself before the Father, and witnesseth unto the Father that he would be obedient unto him in keeping his commandments; Wherefore, after he was baptized with water, the Holy Ghost descended upon him in the form of a dove. And again: It sheweth unto the children of men the straightness of the path, and the narrowness of the gate, by which they should enter, he having set the example before them. And he said unto the children of men, Follow thou me. Wherefore, my beloved brethren, can we follow Jesus, save we shall be willing to keep the commandments of the Father? And the Father said, Repent ye, repent ye, and be baptized in the name of my beloved Son. And also, the voice of the Son came unto me, saying, He that is baptized in my name, to him will the Father give the Holy Ghost, like unto me; wherefore, follow me, and do the things which ye have seen me do.

We have just read that Christ is our example, and the best part of this is that he didn't just tell us to be baptized, but He was baptized, himself, to set the example for us to follow.

I would like now for us to ask ourselves a question: How much do we love our family, our friends and all mankind? I am sure all our answers will be that we love everyone. Now I would like to ask *how much* we love everyone? For me, I have to admit that if I don't set the example that Christ told me to set by keeping all of

his commandments and taking up my cross and following Christ, and iwalk on the straight and narrow path that Christ walked, I won't have the love that I should have.

We can say that we love everyone, but if we don't set the example for them, just how much do we really love them, or even love Christ? Jesus said in St. John 14:23 "If man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him."

Christ said to us St. John 13:15 "For I have given you an example, that ye should do as I have done to you."

We can say all that we want how much we love Christ, and how much we love mankind, but if we don't keep Christ's words, we don't love Christ as we should, and if we don't set the example for others; we don't love them as Christ told us to love all people.

If we set the example as we should, we won't have to tell others how much we love someone, just as Christ does not have to tell us face to face how much he loves us because he has set an example for us, so that we can be with the Father as Christ is.

I pray that I could be an example to all, so that all of us together can have eternal life with God and Christ.

I John 4:20-21 "If a man says, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God love his brother also."

For us to set the example that we should be setting, is not an easy job to do. King Benjamin tells us in Mosiah 2:49-50, "that if ye do not watch yourselves, and your

thoughts, and your words, and your deeds, and observe to keep the commandments of God, and continue in the faith of what ye have heard concerning the coming of our Lord, even unto the end of your lives, ye must perish. And now, O man, remember, and perish not."

Brothers and sisters in Christ, we don't have an easy job in setting an example for the world to see, but with the help of God, and with all of us working together in love, we can set the example that Christ told us to set.

If we are not sure of what kind of an example that we should set for others, we can go to the word of God and read what Christ did and what he told us to do.

I feel our example to the young is so very important because we want them to set an example to their friends that are not in the church. That is why, when we tell them not to smoke or drink or take drugs or be with people that will be a bad influence on them, or talk bad about a brother or a sister, or not go to church when they should be there, that we had better set the example first.

Now this is the hard part: We must not do the things that we tell them not to do, because if they see us do them they will feel it is okay for them to do them. A lot of young people believe what they see us do, more then they believe what we say.

Christ set the example for all, and he doesn't say not to do something, and then does it himself, and he doesn't tell us to do anything that he hasn't done already. Why should we think that someone will listen to us if we don't do likewise? Remember we are to set the example as Christ told us to set for the world to see.

**Your brother in Christ,
Jeff Butts**

... He (Christ) was baptized, himself, to set the example ...

He's Coming Soon

*The tides of sin are rolling in;
Men's hearts are failing them for fear;
Strange voices whisper or'r the den,
"The coming of our Lord is near!"*

*The Latter Rain is falling fast;
Earth's wise men prophecy of doom;
The Loud Cry sounds above the blast,
"Prepare! Our Lord is coming soon!"*

*Though wolves are slashing at the Flock
False doctrines leading some astray,
The Remnant stands firm on the rock!
It is the breaking of the day!*

*Revivals held in every land
Have failed to sanctify the lost,
But God's commandment-keeping band
Will be made pure! Whate'er the cost!*

*While counterfeits come thick and fast,
False healing movements sweep the land;
Christ is our refuge from the blast!
All other ground is sinking sand!*

*Gethsemane precedes the cross;
Each must leave some blood drops there;
Still counting every gain but loss,
Except we in His death may share.*

*The time of Jacob's Trouble nears,
When every saint must stand alone;
Oh, Son of God, allay our fears!
For every sin, Thy blood atone!*

*In shark-infested waters drear,
We cling to broken mast or sail;
Assure us that the land is near!
Plead Thou our cases, else we fail!*

*"Fear not, small flock," I hear Christ speak
The scorn of men of world renown,
My Father's pleasure for the meek
is that your heads shall wear the crown.*

*Thanks for the invitation, Lord;
We'll lay our crowns down at Thy feet;
Enough to see, through grace outpoured
Where Adams first and last shall meet.*

George T. Beech

From Quiet Hour Echoes

PASS IT ON

**If you feel so inclined, and have the opportunity,
pass this issue of Zion's Advocate on to another...
One never knows what will happen
when even the smallest of seeds is planted!**

ZION'S TEMPLE

The House Of The Lord

by Apostle William A. Sheldon

Part Three

As previously stated in this series, I wish to search our accepted scriptures of the Bible and Book of Mormon pertaining to the building of a literal, material temple in the last days, to be dedicated to the glorification of God and His Son Jesus Christ. In doing so, I wish to refer to latter day revelation also, to show a compatibility of modern revelation to the ancient prophecies.

But why is the idea of a material temple important? Can we not glorify God in our church buildings, in our homes, in our lives? Of course, and so it must be! So, why a material temple, and how will this differ from our local church building?

Consider the temple built by Solomon from plans received by David, his father, which plans were divinely inspired. It was a magnificent building, using materials most precious to man, and with building stones perfectly designed and assembled to defy the ages - and it would have done so were it not for the transgression of that people who builded, and sired the generations of other unbelievers. Truly, the Lord did not need that house, but it was as Solomon said:

"But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?"

But notice the request made:

"Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee, today: that thine eyes may be open toward this house night and day,

even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive." *ibid.*, I Kings 8:27-30.

No, God did not need that temple, but Israel needed to build it to honor their God and, as they humbled themselves in repentance, to secure divine favor. Is it not possible, yes in probability bordering on certainty, that latter day Israel should also build a holy temple for the same reason and purpose? Yet, having said this, it is just as important for the Lord's direction, or that He should give the plans in this era if time as it was needful for the temple built by Solomon.

"Except the Lord build the house, they labor in vain that build it." Ps. 127:1.

We are informed plainly by David of the fact that he received the plans to be used in the erection of the temple by Solomon. It would be well to read the 28th chapter of I Chronicles, but here we quote verse 19:

"All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern."

Even so, it must be that the plans for any temple of the Lord in these last days be given by spiritual direction from Him, lest our labors be in vain.

For whatever value there may be in the revelations through Joseph Smith (and we trust that some at least will have considered there is merit because of our present offering, if not before), the reader is

hereby requested to consider the following.

The Lord had revealed in July 1831 that Missouri was a land of promise, "appointed and consecrated for the gathering of the saints ... and the place for the city of Zion ... Behold, the place which is now called Independence, is the center place, and the spot for the temple is lying westward upon a lot which is not far from the courthouse". D&C 57:1.

In September 1832, the Lord spoke again of the "gathering of his saints to stand upon Mount Zion, which shall be the city New Jerusalem, which city shall be built, beginning at the Temple Lot (in Independence, Missouri - W.A.S.). D&C 83:1.

That a New Jerusalem is to be built by human hands upon this land of the Americans is plainly revealed in the Book of Mormon. Nevertheless, there are some who are confused by Bible prophecy regarding a New Jerusalem as found in Rev. 21. This confusion need not exist, for there we are told in verse one:

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away ..."

This new heaven and new earth follows the events in Revelations 20 which chronicles the binding of satan for a thousand years, the first resurrection, and the reign of the saints with Christ for that same thousand years upon this present earth. With the passing of the old earth, there is to be still another New Jerusalem, which is to come down upon the new earth from heaven; that is, it will be the saints who will have been taken away from the old abode; after the great judgment of all men according to their works, and the casting away of death and hell. Upon this new earth, in the New Jerusalem, there

will be no temple, neither sun nor moon (Revelations 21:22,23):

"And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof".

But again: There is to be a New Jerusalem built (by men) upon this earth preceding the reign of Christ for a thousand years; this New Jerusalem is clearly revealed in 3 Nephi 10:1-2. It is also revealed in Ether 6:1-8, but the language as recorded in verse 3 will require some examination:

"Wherefore the Lord would have that all men should serve him, who dwell upon the face thereof; and that it was the place of the New Jerusalem, which should come down out of heaven, and the holy sanctuary of the Lord."

This reference is in regard to this present earth ("all men should serve him, who dwell upon the face thereof"). Note again that "it was the place of the New Jerusalem which should come down out of heaven". It would appear that this language confuses conditions in the present earth with that of the new; but let us look more closely. If indeed the "New Jerusalem" of the "new earth" is really the saints of God who are to dwell with Him in that most blessed state (and it IS so), then by the same token, in the first resurrection, when the saints arise from their entombment at the beginning of the millennial reign (1,000 years) of Christ, He will bring those choice spirits with Him from heaven (or from paradise), and thus shall the New Jerusalem "come down out of heaven" to dwell upon this present earth with those saints who will be living here and will have built a physical city called "New Jerusalem". They (the saints) together shall be a new Jerusalem, the Zion of God, and within their city will be "the holy sanctuary of the Lord", a holy temple of God, built by human labor. (Ether 6:3).

Verse 8 informs us that -

"... The remnant of the house of Joseph shall be built up upon this land; and it shall be a land of their inheritance, and they shall build up a holy city unto the Lord, like unto the Jerusalem of old ..."

Now, if this new Jerusalem which is to be built upon this land (this earth) is like unto the Jerusalem of old, then it will also have a holy temple built by men at the direction of God - a holy sanctuary of the Lord!

There will be a temple also in the existing city of Jerusalem, but it is not our purpose to go into this; we are only concerned here with the temple in Zion. Outside of this, there is no direct reference in scripture as to the location of the New Jerusalem (Zion) or to its temple. Prophecy does point to America (the U.S), but no specified location in America. It remains for latter day revelation to tell us of the specific place, as we have noticed earlier. Have we rejected this? Perhaps individuals have done so, but the Church of Christ is committed to Independence, Missouri as the center place of Zion, and the spot for the temple as being located upon the "Temple Lot".

Again I pose the question: Why should the Church of Christ be concerned with the building of a temple? The answer is pointedly given in latter day revelation. The city New Jerusalem is to be the focal point for the gathering of the saints, who will build the city and a temple therein upon the Temple Lot, which was "appointed by the finger of the Lord" (D&C 83:1-2). But now, take special note as to the reason for building this temple:

"Verily I say unto you, that it is my will that an house should be built unto me in the land of Zion, like unto the pattern which I have given you; yea, let it be built speedily by the tithing of my people: behold, this is the tithing and the sacrifice which I, the Lord, require at their hands, that there may be an house built unto me for the salvation of Zion, for a place of thanksgiving, for all saints, and for a place of instruction for all those

who are called to the work of the ministry, in all their several callings, and offices; that they may be perfected in the understanding of their ministry; in principle and indoctrine; in all things pertaining to the kingdom of God on the earth, the keys of which kingdom have been conferred upon you. And inasmuch as my people build an house unto me, in the name of the Lord, and do not suffer any unclean thing to come into it, that it be not defiled, my glory shall rest upon it; yea, and my presence shall be there, for I will come into it, and all the pure in heart shall come into it, and shall see God ... " D&C 94:3-4.

This house shall be built for the SALVATION OF ZION. It would seem this is reason enough to build the temple of the Lord in accord with His pattern, which we will discuss later. But in closing this part of our discussion, we will cap it by reference to the building of the New Jerusalem upon THIS land of THIS earth, as found in 3 Nephi 10:4:

"And then shall the power of heaven come down among them; and I also will be in the midst, and then shall the work of the Father commence, at that day even when this gospel shall be preached among the remnant of this people".

Our expectation of the preaching of the restored gospel with any significant consequence to the Indians, must await the bestowal of the power of heaven by the personal ministry of Jesus Christ in the New Jerusalem; and this, apparently, in a holy temple built to His honor and for His glory!

To be continued ...

TESTIMONY OF THE AMERICAN INDIAN AND THE STICK OF JOSEPH

Compiled by Harvey E. Seibel

This section deals with the language of the Book of Mormon.

The following bits of information are derived from Hugh Nibley's *Lehi in the Desert and the World of the Jaredites*.

Names used in the Book of Mormon.

"Sidon" is a semitic term. It is the Egyptian "Giddonah" (p. 12).

Korihor - comparable to Egyptian Herihor or Kherihor (name of an Egyptian priest) (p. 21).

Pahoran - Reflects Palestinian Pahura or Egyptian Paهران (p. 24).

Paanchi - Well known Egyptian Paiankh, also rendered Pianchi, Paankh, etc. (p. 24).

Pacumeni - Resembles Pamenech, Pamnkx, Pamenches (p. 25).

Moriamon - Possible Egyptian Meriamon (p. 25).

Aha - Egyptian Aha.

Aminadab - Egyptian Amanathabi (reformed).

Ammon - Egyptian Ammon or Amon or Amun.

Ammonihah - Egyptian Ammunira.

Hem - Egyptian Hem.

Helaman - Egyptian Heramon (Note: Semitic "L" is always written "R" in Egyptian which has no "L". Conversely, the Egyptian "R" is often written "L" in Semitic languages).

Himni - Egyptian Hmn.

Manti - Egyptian Manti.

Morianton - Egyptian Meriaton and Meriamon.

Nephi - Nephi, Nehri (Nfy was name of an Egyptian captain. Nephi is closer to Hihpi, original name of the god Pa-nepi).

Pacumeni - Egyptian Pakamen.

Zenoch - Egyptian Zenekh (p. 27-30).

Ziff - Hittite Ziph.

Amnor - Hittite Amnon.

Kumani - Egyptian/Hittite Kumani.

Akish - Egyptian/Hittite Akish.

Gadiandi - Egyptian Cadyanda (p. 33).

Sam - Normal Arabic for Shem, also perfectly good Egyptian (p. 45).

Mulek - Hebrew MLK meaning "royal" or "king" (p. 78).

Liahona - may possibly be a composite of two Hebrew words, "Lahab-Hannah."

These words mean "point" and "whither." (James Strong, *A Concise Dictionary of the Words in the Hebrew Bible*, cited in Hunter & Ferguson, *Ancient America and the Book of Mormon*, p. 71). Otherwise it may be a composite of two Arabic terms, "ila" meaning "to" and "hona," a directional term, meaning "here" (Ferguson, *One Fold and One Shepherd*, p. 28).

"And within the ball were two spindles; and the one pointed the way whither we should go into the wilderness" (1 Nephi 5:12).

According to Hunter and Ferguson in their book entitled, "Ancient America and the Book of Mormon," the founder of the ancient Maya city of Mutul was Zac Mutul, his name meaning "white man." Zac is the Maya word for "white." Zac is also the Hebrew word for "white." (p. 248).

In Peru the sweet potato is known as "Kumar." In Polynesia it is "Kumara" (ibid., p. 306).

The following bits of information are derived from Harold Velt quoting Mr. J.F. Lee, Max Muller, and Paul M. Hanson in his book entitled *America's Lost Civilization* (p. 119-120).

The English "I" is "ano" and "ani" in the ancient Mexican, Hebrew and Arabic languages. The Hebrew "anoki" is the "I," the Inca of Peru.

"Ot" or "oth" (a planet or sign in the heavens) is "oth" in Hebrew.

"Lailo" (night or dark period) in Mexican; but "laila, leila" in Hebrew and Arabic.

Maya "Kabh" and Hebrew "Kaph" (hollow of hand or two hands joined together to hold water).

Central America: "Kazi-que" (a chief, leader of men, etc.) Hebrew: "Khazek, Khezek."

Northern South America: "Bokarina" (the morning or brightness of dawn); Hebrew: "Boker."

North American Dialects: "Ziph, zeph," or "zipi" (River); Hebrew: "Zuph" (large river).

Maya: "Muhul" (Dowry); Hebrew: "Mohar" (Ferguson, *One Fold & One Shepherd*, p. 28).

Maya: "Bul" (common beans); Hebrew: "Pul" (ibid. p. 62).

Aztec: "Teo-calli" (God's house or shrine); Greek: "Theou" (God's) and "Kalia" (house, shrine). (Cyrus H. Gordon, *Before Columbus*, p. 136).

Aztec: "Papaloti" (butterfly); Latin: "Papilio" (ibid., p. 136).

Nahuatl: "Mextli" (moon, month); Latin: "Mensis" (ibid. p. 136).

"The total number of Egyptian hieroglyphics discovered by Champollion amounts to 864 and of these 130 only are phonetic, notwithstanding that this kind of character is used far more frequently than both the other" (Prescott, *The Conquest of Mexico*, p. 263, Footnote, p. 62).

In Parson's Text Book we find the following interesting information: "Why is it that we find in Ptolemy's Geography of Asia Minor, in the list of cities in Armenia Major in A.D. 140, the names of five cities which have their counterparts in the names of localities in Central America?"

| <u>ARMENIAN CITIES</u> | <u>CENTRAL AMERICA LOCALE</u> |
|------------------------|-------------------------------|
| Chol | Chol-ula |
| Colua | Colua-can |
| Zuivana | Zuivan |
| Cholima | Colima |
| Zalissa | Xalisco |

...Mr. Short gives the following list:

| <u>ENGLISH</u> | <u>CHIAPENECS</u> | <u>HEBREW</u> |
|----------------|-------------------|---------------|
| Son | Been | Ben |
| Daughter | Batz | Bath |
| Father | Abagh | Abba |
| Star in Zodiac | Chimax | Chimad |
| King | Molo | Maloc |
| Name of Adam | Abagh | Abah |
| Afflicted | Chanam | Chanan |
| God | Elab | Elab |
| September | Tsiquin | Tischiri |
| More | Chic | Chi |
| Rich | Chabin | Chabic |
| Son of Seth | Enot | Enos |
| To give | Votan | Votan |
| River of Arica | Lambat | Lambotus" |

(Parsons' Text Book, p. 26).

Flint Local News

Dear Friends thru Christ Jesus:
We are thankful here at the Flint Local to share some news with each of you in this family of God. First we would like to ask each of you to say Hello in your hearts and rejoice in the Lord for three souls who stepped in

the waters of baptism here. Bro. Daniel Porter, his wife Laura and Bro. Mark Porter were baptized on July 22nd by Priest Adam Porter. Back at the church Bro. Adam expounded some points of scripture about the reception of the Holy Ghost, with the Laying on of Hands administered by Elder Edward Toulouse, to each one

of our new brothers and dear sister. We then welcomed them all before engaging in a sacrament service with many wonderful testimonies given. We all felt touched by the Spirit and left the service filled with the love of God. May the Lord bless each and every one of you in your daily lives.

Priest Adam Porter

Ava Local Report

We have had an unusual spring and summer here in the Ozarks. The weather has been hot when we expected cool; cool when we expected warm; dry when we expected rain; and raining when we expected dry.

However, we have not had to cope with earthquakes, tornados, and floods as have people in many other parts of the world. As we pray for these suffering people, we more surely hope that the Lord will soon come!

A highlight of June was our Vacation Church School. Our theme this year was to love Jesus. Lesson activities were based on Lehi's vision of the rod of iron leading to the most precious tree, the love of God; Christ's promise to take our heavy burdens if we will carry His light burden, that of obeying the Father; the parable of houses, our souls, being built on sand or the Rock, our Lord; the parable of sowers planting the words of God in our hearts; and Christ's promise to consider anything we do to the least important people on earth as done to Him. As a practical application this last lesson included visiting the residents of our local nursing home where the children passed out friendship cards and say the songs they had learned during the week.

Sisters Sharon Smith and Dorothy Brech worked up a beautiful program of music to teach the children including rounds and harmonies. The children enjoyed stretching their abilities and performing their songs.

Sisters Sue Smith and Kim Davis kept the interest high with unusual

snacks and crafts which included making the friendship cards, place mats for snack time, and play-dough objects to paint.

Sister Candy Smith came to help us drive the children to the nursing home.

Just for fun activities included a pizza party, croquet and badminton games, and, for a rousing conclusion, a water-ballon fight.

We have had many welcome visitors over the past months, including my aunt, Sister Edna Smith. We enjoy every opportunity to visit with her very much. Little Sara Burgin has been visiting her grandparents, Brother and Sister Les Burgin lately. She is an enchanting child and a welcome addition to our Sunday School class.

Here are some quotations from the excellent sermons we have heard recently:

We need to be in the Kingdom of God for it is the ark that will carry us through the troubles to come.

Those baptized are invited to the supper of the Lord - Eternal Salvation.

Anxieties rob us of the peace that god intends for us.

When we are sick, and call the Elders, God May heal us; but He most certainly Will bless us.

It is a gift of God to enjoy the results of our labor.

God wants us to be of a loving nature, not a tolerant nature. Tolerance is not of God.

Meshach, Shadrach, and Abednego said God could deliver them from fire; but, if He didn't they still would not worship other gods. Are we also committed to God to the death?

Faith is like a muscle - if we don't use it, it will weaken and not serve us in time of great need.



A Pagan Celebration Examined: Halloween

(October)

Special Issue: ZION
by the Church of Christ appointed
"Committee to Study Zion"

(November)

CHURCH OF CHRIST CONFERENCES

The 1991 Ministers' Conference (general membership) for the Church of Christ will commence Easter Sunday, March 31. The business sessions will start at 9:00 A.M., Monday, April 1. A Solemn Assembly will be held prior to the conference, March 29 and 30.

The 1991 Ministers' Conference (priesthood membership) of the Church of Christ will be held Wednesday, Thursday and Friday, August 21 through 23 at Independence, Missouri.

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Specify program(s) wanted, anticipated dates of use, and the make of your projector. Slide projectors and tape players are not provided except in the Independence 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, 11308 E. 78th St, Raytown, Mo 64138.

Mexico, Land of Contrast (39 minutes) – Illustrates how modern archeological finds in the Americas lend credence to the Book of Mormon and the story it tells of the continents' former inhabitants.

Out of the Dust (45 minutes) – Tells the story found within the Book of Mormon.

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 Cassette Tapes**

For a sermon on cassette tape write to Mike Kelley, 1949 E. Libby St., Phoenix, AZ 85022, or Ron Temple, 5621 Logan Rd., K.C., MO 64136.

PRIESTHOOD VISITATION

If you or someone you know (member or non-member) would like to be visited by a member of the Priesthood of the Church of Christ, please call or write to the Council of Apostles at Church Headquarters in Independence, Missouri. The phone number and address are listed on the inside front cover.