

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

Volume 69

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Number 8

Our Duty to God

Many professing christians imagine that a regular attendance at public worship fills the full measure of our duty towards God. While attendance of regular meetings is commendable, yet it is but a small part of our duty to God, who has instructed us to serve him with our might, mind and strength. We might expend sufficient physical strength to get to church and yet after our arrival allow our thoughts to dwell on things foreign to the worship of God; or we might let our minds continually dwell on spiritual affairs, and be too indolent to manifest any "works". To please God, every effort of life, whether it be physical or mental, should have for its goal the accomplishment of good for the kingdom of God.

Let us then have a care that every thing we do shall ultimately redound to the benefit of the church, and we will be much surprised at our increased ability for effectual work for Christ, as well as a marked decrease in labor profitless in its results.

Submitted by Amy Schrader
—from the *Searchlight*, September 10, 1897

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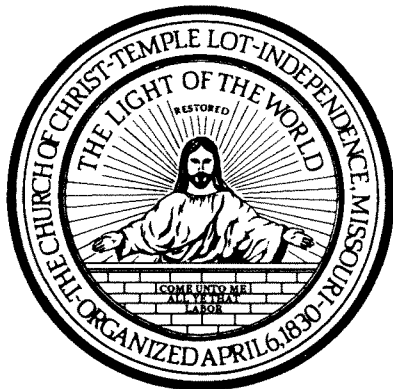
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To promote Jesus Christ as our only Saviour;
To promote His Teachings & His Church, the Church of Christ;
To be a voice of warning to His people; To be Zion's advocate.



WRITTEN MATERIAL REQUESTED

Priesthood articles and sermons, testimonies for "Path Lights," submissions to other regular monthly Z.A. features, and news items of Church-wide interest are requested, and should be sent to the Editor as listed above. Deadline for material requiring publication in any certain month is the 10th of the previous month.

Format of Submitted Material: Please type all submissions (if possible), on one side of the paper only. Please

avoid overuse of underlining, ALL-CAPS, and *italics*. The most important thing, though, is to send the material — the staff can arrange for typing or otherwise prepare anything you send.

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Let's Start PREACHING Again

By Priest Aaron Heath

Dear brothers and sisters, over the past few years, I have become quite concerned about something our Church has become more and more used to doing, that is, introducing our ministers as SPEAKERS.

As the years roll by more and more we hear: the speaker of the hour is, or even in our prayers we hear: be with the speaker of the hour as he stands before us. This I believe comes from the worldly realm and is a bad habit, that should be done away with.

Please do not take this the wrong way, I am not blaming anyone or pointing fingers as to how or why this come about, I am only saying, now that we are aware of this habit (as is with any bad habit ALH.) we should deal with it and try not to continue using these terms.

This is Christ's Church. The ministry has been called of God to PREACH, teach, exhort etc., not just to speak or talk with people. We have been given the authority to do so.

If we use Webster, we find the definitions are as follows:

1. SPEAK: To utter words; to tell; to deliver a discourse; one who speaks; orator.

2. PREACH: To deliver a sermon; to speak publicly on a religious subject.

3. SERMON: Discourse for purpose of religious instruction usually based on Scripture; to preach earnestly.

Can you see and understand the differences here?

I'm not trying to make this an issue, I'm only trying to make us aware, especially in these last days, that we MUST prepare quickly for the coming of our Lord and we MUST become closer to Him in every way. The calling of Christ's Churches ministry SPEAKERS, is a falling away into the worldly ways or thoughts.

In Matt. 4:17 it says: from that time Jesus began to preach... Let us not be afraid to be called preachers or the preacher of the hour. A speaker, can be anyone and can stand and talk about whatever. A preacher, preaches a sermon about the gospel of Jesus Christ.

It is very easy for us to say: this doesn't harm anyone or what difference does it make, well to me, and hopefully to other ministry, it does make a difference. When someone introduces me as the speaker, it feels like some of the spirit has been taken away. It is with the Holy Spirit, that we are supposed to be led, not by our own man-made thoughts. We are putting ourselves in God's hands to be directed by Him through the spirit.

As we well know: Yea, and he leadeth them by the with a flaxen cord, until he bindeth them with his strong cords forever. 2 Ne. 11:94. We cannot allow the slightest degree of the adversaries attempts to downgrade the authority of Christ's Church or Christ's chosen ministry.

"Hearken, O ye people of my church, for verily I say unto you, that these things were spoken unto you for your profit and learning;

But notwithstanding those things which are written, it always has been given to the elders of my church, from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit." B. of C. 49:1,2

The elders are to conduct the meetings as they are led by the Holy Ghost. The priest's duty is to preach, teach, expound, exhort... etc.. B. of C. 24:35,36

In conclusion, I'm sure there will be those who for some reason or other find this article non-concerning—"For it must needs be, that there is an opposition in all things." 2 Ne. 1:81

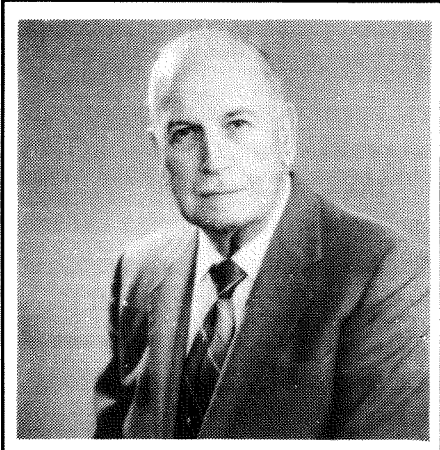
I do pray brethren, that no offense has been taken, because it is not my intent. I harbor no hard feelings towards anyone and do not want any contentions, the Lord knows we have enough things to worry about already, but, just a note to the ministry, if ever you work with me—PLEASE call me preacher not speaker. May God bless our efforts to teach His gospel in these latter days.

With the Love of Christ in my heart and His Servants blessings

Priest Aaron Heath

CONCERNING CHARITY

(Excerpts from a letter written by Apostle Don W. Housknecht)



By Apostle Don W. Housknecht

It was only natural to discover, or should I say, "find again" that the blessings of God were forthcoming when we were a charitable people, as well as a "royal priesthood", an "holy nation", a "peculiar people". We have oft times discussed to no end the "reasons why" the blessings of God were no longer with us like we have experienced in times past. So as we started to analyze the word "Charity" as Paul so ably describes it, we believe we understand what Paul meant when he said "we see through a glass darkly".

There used to be a law in Michigan and perhaps elsewhere, that the testimony of a "witness" would not be accepted if his testimony was based on what he "saw" through a window. I can understand partly why such a law was made.

Did you ever look through a window while standing at an angle to the window and notice that some objects were distorted and you did not see the

object in its true form or shape? This does not necessarily mean that the glass has a flaw in it, but the grain of the glass causes the object to appear to move or wiggle when you **know** that the object is not moving.

I told one of the sisters, last night, to look out the window at a telephone pole, and upon doing so, she said, "My goodness, it does **seem** to move." But, of course, it was **not moving**. But just step outside and look at the same thing, or "face to face" as Paul said, and you see its true form. When looking through the glass at some object, you know it is there, but you do not see it fully, or, again as Paul said, "I know even as I am known."

So our "prayer" meeting was most educational, and we are convinced that we are not as charitable as we thought we were, as the concensus of testimonies shows.

Could this possibly be the reason why there are so many factions and differences in trying to teach the truth of the way that Jesus Christ taught? We should face our Christian problems with the illustration Paul gave, and not be satisfied with imperfect vision, or let a "take it for granted" attitude hold us back from receiving that perfect knowledge that comes from seeing things as they really are. This perfect vision can only come to us by taking a "face to face" attitude. Let nothing stand between us and our "object" in life; nothing that will cause us to see things different than they really are. And, of course, that "object" should be salvation.

Who is going to say- "Why, my 'vision' is perfect". What is vision but knowledge? And who has all knowledge? What is knowledge but seeing or visualizing the things before us?

Now the "vision" of which I

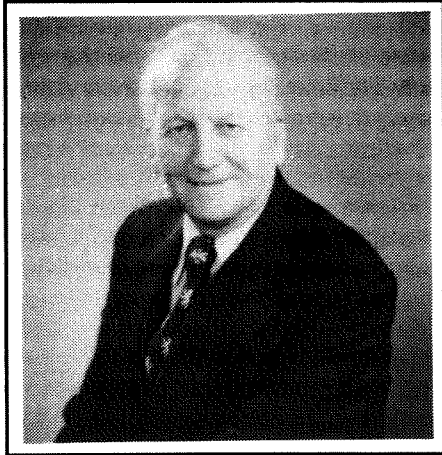
speak, a blind man can have. You do not need eyes except in your heart and mind to see the "object" for which we seek.

But, how do we gain perfect vision; how do we go about removing the things that mar our ability to see things the way God and Christ intend we should see them? You will notice I have used the word "we" meaning of course, you and I and all of the professed followers of Christ. Yes, you and I, shepherds of the sheep; no one excluded. We all, if we be honest with ourselves, must admit we have seen through a glass darkly.

How many times have you helped your wife wash the windows or the windshield of the car? Why did you? Was it just to make them clean so your neighbors could not say-look at their dirty windows? Of course it wasn't. You wanted them clean so you could "see things better". So it is with our mind's vision; the vision of things we see with our heart. Maybe the window of our heart does not necessarily become dirty, in that sense, but it does get fouled up now and then, and what happens? Of course, -that's it exactly -we do not see things as they really are. Oh sure, we see them, that's true. But with what understanding?

Peter said, "The end of all things is at hand: be ye therefore sober, and watch unto prayer, and **above all** things have fervent charity (there is that word again) among yourselves, for charity shall cover the multitude of sins." 1 Peter 4:7-8. So we tried to analyze the word "charity", and how it pertained to us, and I, for one, pray God above to help me apply to my life, if for no other reason than one of the explanations Paul made- "charity never failith".

ISRAEL WILL Build THE NEW JERUSALEM IN THE U.S.A.



By Apostle William A. Sheldon

Part One: The title of this treatise might suggest that the present nation of Israel in Palestine is to build a city (a new Jerusalem) in America, or the United States of America. However, let me quickly disclaim any such thought, even if it were possible to be done. In the first place, the nation presently named, "Israel", is inaccurately designated. That nation's only claim to the name is in the fact that "Jews", which are of the tribe of Judah, are only one off twelve tribes which, together, are descended from Jacob, whom God saw fit to be named "Israel". He was so named as a "prince" of God, to have "power with God and with men" (Gen. 32: 28). His twelve sons were, therefore, called Israel, and so Judah is at best one-twelfth of Israel by lineage. To be more accurate, the present nation of Israel should be named, Judah.

It is our purpose to show that

Israel, REAL Israel, is located in America; not the 12 tribes of Israel, but those of the twelve which have the greatest claim to that name by reason of the inspired blessing of Jacob upon the two sons of Joseph, saying: "let my name (Israel) be named on them". Yes, the sons of Joseph, who were Ephraim and Manasseh (that is, those of their descendants) will be found to have their inheritance in the Americas, and their capital city will be found in the U.S.A.; it will be the New Jerusalem! All of the Americas- North, Central and South- is properly "Joseph's land"; and what is Joseph's land is the inheritance of both Ephraim and Manasseh; and therefore, this is the land of Israel, not so much with respect to lineage as it is by blessing. The following is offered as verification of the above premise:

The Land of Israel.

"Moreover I will appoint a place for my people Israel, and Will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime." (2 Sam. 7:10).

The above clearly indicates a place for Israel, and from whence they should no more be removed nor afflicted by their enemies; obviously referring to the future and to a place other than the land of Canaan or Palestine, which had originally been ap-

pointed as the promised land; this prophetic utterance was made by the prophet Nathan to king David at a time of rest from his enemies in THAT promised land, and thus alludes to another place where God would "plant them" (Israel).

This may seem to be a contradiction, or a changing of God's mind; but not so. Many of Jacob's seed, or those of the house of Israel, will yet be gathered to the land of promise given unto Abraham:

"And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." (Gen. 17:8).

**"Moreover I will
appoint a place
for my people Is-
rael, and will plant
them, that they
may dwell in a
place of their
own..."**

Yet God had in mind the establishment of His chosen people and of His government upon the earth in the last days to be in two widely separated areas, so far as distance is concerned: one to be in ancient Jerusalem, re-vitalized to exhibit the glory of God and to demonstrate the verity of His promise to the fathers of Israel; the other to

be in a place which shall be called Zion, a New Jerusalem, which will be the seat of His government upon the earth.

We are well aware that there was anciently in the environs of the city of Jerusalem, called the city of David, the holy hill of Zion, whereon Solomon erected a temple to honor the God of Israel, and wherein He was pleased to manifest His great glory in the presence of His people Israel, but who were principally of the tribe of Judah. Despite the fact that this ancient hill of Zion was geographically within the environs of Jerusalem, yet we find many evidences from a prophetic standpoint of a clear distinction and geographic separation of the city Jerusalem (as of old) from that of Zion, such as: "To declare the name of the Lord in Zion and his praise in Jerusalem". (Ps. 102:21). "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength..." (Isa. 40:9). "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth". (Isa. 62:1). "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously". (Isa. 24:23). "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel." (Joel 3:16).

I am not suggesting a division of

the people of Israel, nor an isolation of Zion, the New Jerusalem, from the Jerusalem of old; these both shall encompass the kingdom of God upon the earth and symbolize the extent to which the gospel of the kingdom shall be victoriously proclaimed, so that: "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11:9).

"For Zion's sake
will I not hold my
peace, and for Je-
rusalem's sake I
will not rest,..."

In that day, the people of God shall be "married" (one) with the Lord and their "land shall be married" (Isa. 62:4), or brought together in a literal or physical sense, in a recovery from the division which occurred in the days of Plague (Gen. 10:25). Apparently the earth was essentially in a single mass, while the waters of the seas (oceans) were enmassed also. So it shall be in the end-time, and the kingdom of God on earth shall stretch from Jerusalem to Zion. Then it shall be that— "The Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came out of the land of Egypt." (Isa. 11:15-16) Note: those who come to Ca-

naan in that time will be brought from Assyria, etc.; the outcasts of Israel and the dispersed of Juda (see Isa. 11: 11-12).

It would appear that the physical "marriage" of earthly continents will occur in a time of universal upheaval, or earthquakes, when— "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain." (Isa. 40:4.)

This is the time in which the Lord is to "do his work, his strange work; and bring to pass his act, his strange act" (Isa. 28:21). His gathering of the people of Israel will include a tremendous demonstration of supernatural power to destroy His enemies, referred as "a consumption, even determined upon the whole earth" (Ibid. 22).

We have digressed to some extent from the main theme, which is to establish Israel's inheritance in this land of America, in order to show the grand scheme and extent of God's purpose to recover and establish Israel, the whole of Israel, to the LANDS of their inheritance. The term "lands" (plural) is used correctly to signify more than one area, as well as their extensive borders (see 1 Ne. 7:23; 2 Ne. 5:29; 2 Ne. 7:12). This thought is clearly pointed up by the prophetic utterance which we will notice more fully later:

"...for out of Zion shall go forth the law, and the word of the Lord from Jerusalem". (Isa. 2:3 ; Micah 4:2.)

(to be continued)

THE MILLENNIUM

By Apostle James E. Yates

(Zion's Advocate May, 1949)

Our committee chosen to assign to various persons themes of gospel subjects, or doctrines to be analyzed and read before the body of the ministry at our October, 1946, conference, gave to the writer this subject:

The millennium. The Resurrection of the Dead, and the Thousand Years' Reign of Peace, known to Bible readers as the Millennium, are parts of the Doctrine of Christ which are closely related. A study of the one, leads by Scriptural sequence to a consideration of the other.

Pertaining to this general subject, several questions are asked:

- ◆ 1. Where will the Church of Christ be during the Thousand Years?
- ◆ 2. What is the millennium, and where will it exist?
- ◆ 3. Whom will take part there in?
- ◆ 4. At the coming of Christ, when His people are caught up to meet the Lord in the air, will they be abiding somewhere in heaven during the Thousand Years' Reign, or will they be here on earth during that period

of time?

For all who believe the teachings of the Scripture pertaining to the gospel of Christ, these are important matters upon which to seek a correct understanding.

Some things in the matter of dates and events as scheduled in the plan of God, are not important for all men to know at this present time. This truth is made certain by the words of our Lord given when his disciples were asking Him, "When shall these things be?" -Matt. 24:3.

The Lord there stated to them many of the "signs" which would be given to indicate the near approach of the coming of the Lord and of the end of the world. But He did not cater to their human curiosity wherein they evidently desired to learn of the exact time, year or date. After naming to them the leading signs among all nations which are to indicate the near coming of the Lord, He went on to say: "This generation shall not pass" (the generation in the which the signs He named to them took place) "till all these things be fulfilled. . . . But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." -Matt. 24 :34-36.

So it is also pertaining to the wisdom of the Lord in withholding from the mass of mankind His inside infor-

mation pertaining to the exact date when the Millennium is to begin, and many things pertaining to that Great Epoch in future time, known only to Divinity and to those unto whom He may reveal those mighty things.

The important thing for us all to know is that the 'Thousand Years' Reign of Christ in peace upon the earth with His people, is a part of the unchangeable program of God, for His honor and glory, and for the rich blessings from our Lord to all His people whom His just judgment shall select for them.

So in answering the question: "Where will the Church of Christ be during the Thousand Years?" let us note the language of the Scripture, 1 Thess. 4:16:

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."

At that time where is it that the Lord will be descending from?

Ans. "From heaven."

When the Lord is then "descending from heaven," where will He be descending to?

Ans. He will be descending to the earth, for that is where the bodies of the people to come forth in the first Resurrection are buried, and the state-

ment is that at that happy event, they, with those who had not died but are alive "and remain," shall "Be caught up together with them in the clouds to meet the Lord in the air."

The statement does not say that we are to meet the Lord in the air, or in the clouds, and then that we are to be ever with the Lord in the air, or in the clouds. It does not say, or infer, anything of the kind. When you have a friend to visit your home, and you go out to "meet" your friend in the yard, you do not thereafter continue to remain in the yard. No, you may meet your friend there, but after having met him there, together you enter the home.

So, when the Lord "descends" bringing with Him the spirits of those of the dead to be resurrected upon that Great Day (see Par. 14), when they in their resurrected bodies are caught up in the clouds to "meet the Lord in the air," there is nothing to indicate they are to remain in the air.

Exactly the reverse is true. For all the Scriptures teach that the earth is to be cleansed for the abode of our Lord with His people, both for a Thousand Years after His triumphal return to the earth, as also after that Satan is to be loosed again for a "little season" (Rev. 20:3), when the Thousand Years shall have been finished.

The Holy Spirit of prophecy rested upon the Prophet Isaiah to declare concerning Jesus Christ the Lord and Redeemer: "With righteousness shall He judge the poor, and reprove

with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the, lamb, and the leopard shall lie down and a little, child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah 11 :4-9.

Again :

"Repent ye therefore, and be converted, that your sins may be blotted out. . . . And he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of the restitution of all things, which God hath spoken by the mouth of his holy prophets since the world began." Acts 3 :19-21.

Then the Lord taught His disciples to pray:

"Thy will be done in earth as it is in heaven."

Surely He would not teach people to pray for something which is never to be.

In Rev. 21:1, we read: "I saw a new heaven and a new earth, for the

first heaven, and the first earth were passed away; and there was no more sea."

"The wolf also shall dwell with the lamb, and the leopard shall lie down..."

Think of this wise provision here, where there is to be no more sea. Two thirds of the present earth's surface being water, would surely limit the residential area for the then increased population if more room were not provided. But with all this vast habitable increase when there shall be no more sea, here will be ample room provided for those peoples who are to be accounted worthy to inherit the earth.

Also Rev. 22:1-2:

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bear twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

At this point I shall clip from an article by Brother J. A. Lovell, of Los Angeles, California, some things well said concerning the resurrection and the Millennium. I shall take the liberty to abbreviate a few of Brother Lovell's paragraphs, but the reader will find

them to be good, and pertinent to the question. Commenting upon the Scriptures we have quoted, and others, Brother Lovell says :

These Scriptures teach plainly that this earth will be restored, cleansed, purged, and eventually, from pole to pole, will be a tropical Garden of Eden, with people here in human glorified bodies, who will be healed by eating fruits and vegetables, and who will go right on enjoying the great things of this life throughout the ceaseless ages to come.

Now concerning the nature of the Resurrection, 1 Cor. 15:35, 36: "But some men will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened (resurrected) except it die."

As you read these and the following verses of that great classic on the resurrection, you find that the resurrection is just as normal and natural a procedure as planting your garden seeds in the ground, which deteriorate, except for the germ of life they contain. The germ at the proper time springs forth through the soil into the fresh air and sunlight of God's earth again, with its new life, shape and form. So is the Resurrection. Our bodies in the beginning were made to live forever, but because of sin they deteriorated, and the curse of death was placed upon us. Thus when the curse claims these bodies, they are placed in the ground, as we do a seed.

The spirit of life, as God breathed into the nostrils of Adam, goes to be with God the Infinite, Holy, Eternal One, at the time of death; in the resurrection, the spirit of life is breathed again into the new, glorified, resurrected body. Thus the dead come forth from the grave to live eternally, clothed in immortality, to enjoy the good things of this planet and God's universe for ever and ever.

Though there are several classifications of bodies listed in this 15th chapter of 1 Corinthians, verses 39-42, such as celestial, terrestrial, etc., yet there are only two with which we are primarily concerned—that body which the saint of God will have when he comes forth from the grave in the first Resurrection, and that which others will have who supported the 'beast' system, who come forth, in the Second Resurrection.

Some people are confused as to when the Resurrection will take place, in relation to events that will transpire at the coming of the Lord.

Paul straightens us out on this point, when he says (1 Cor. 15:51-53), "Behold, I show you a mystery; we shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump," (the last trumpet judgment Rev. 16-17 is to be fulfilled in the destruction of the cities of Babylon, by God's battle-ax, our air men) "for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this cor-

ruptible must put on immortality."

You see, we are not clothed with immortality until the time of the resurrection.

"...for the trumpet shall sound, and the dead shall be raised..."

Again, 1 Thess. 4:13, 14, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." The verses that follow these in this chapter reveal that the dead in Christ will be resurrected, but only a moment before the living will be translated, and that both groups—the resurrected dead, and the living, translated—will be caught up (raptured, or translated, changed) together in the clouds to welcome our Lord as He returns to this earth, and thus shall we return to the earth with Him to rule and reign, and to ever be with Him.

Now for the most important part of this message just what kind of body will our new body be? Though we do not know just what kind of body we will have, yet we are told in the Scriptures that we will have a body just like Jesus had when He was resurrected—'Beloved, now are we the sons of God, and it doth not yet appear what we shall

be : but we know that, when He shall appear, we shall be like Him ; for we shall see Him as He is.'

Now, all we have to do, then, to find out just what kind of body we will have in the future, is to find out what kind of body Jesus had after His resurrection. Then, by process of deduction and conclusion, we can find out many attributes concerning our new bodies. Luke 24 :36-43, "And as they thus spake, Jesus Himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified, and affrighted, and supposed that they had seen a spirit. And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet that it is I myself : (not someone else) ; touch me, and see; for a spirit hath not flesh and bones, as ye see me have. And when He had thus spoken, He shewed them His hands and His feet. And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat (food)? And they gave Him a piece of broiled fish, and of an honeycomb, and He took it, and did eat before them."

Surely, from these Scriptures, we learn that in our new bodies, we will have flesh and bones, eyes, nose, mouth, hands, feet, every organ and member of our body we now possess, except being perfect, immortal, and glorified. These Scriptures also teach that in our new bodies, we can eat, and I believe that, from Scriptures in the

Revelation quoted elsewhere, we will eat just as Adam and Eve, had they not sinned, would have continued eating fruits, vegetables, nuts, herbs, roots, which God created and put here for our good.

"And a little child shall lead them."

Some have asked how we may travel in our new bodies. From the Scriptures given, it seems evident that the Lord had the power, in some miraculous way not known to us yet, to appear elsewhere instantaneously, just as quickly as thought or light travels. We shouldn't be mortified by such a miracle. Even with our limited senses and abilities now in this age, millions have suspended the laws dealing with gravitation, and have flown in the air, while through other miraculous inventions, we are able to flash a picture on the screen in gorgeous technicolor, and have that person talk, though he may be a thousand miles away actually. We are able to send pictures from Europe to America, which we view in the press daily. We think nothing of these miracles, and yet we are shocked to think the Lord could appear in the midst of the disciples, in a miraculous fashion. We undoubtedly will be able to do the same thing in our new bodies. It is just a matter of atomic adjustments, for instance, ice is congealed water, frozen under low temperature. If heat is applied, the same substance

goes up in vapor, and can become a cloud. And then with low temperature applied again, it becomes a solid substance.

How old will people be in the Kingdom is a question that is often asked, and what size will our bodies be when we are resurrected. Well, what was Jesus' body when it was resurrected? Was He just a mere babe? Certainly not. His new glorified body was just the same size as the one they crucified three days before. What size was Enoch and how large Elijah, when he appeared at the Mount of Transfiguration? They were the same size as when they were translated. This does not mean that all will be mature when they are resurrected, but they will be resurrected with the same size body that was buried. Isaiah 11 :6- "And a little child shall lead them", gives a graphic description of the Kingdom, and of the little child, not influencing his parents, the average interpretation of this verse, but leading wolves, leopards and lions, that will have become tame, losing their ferocious natures, in the Kingdom Age, showing that there will be children in the New Age, as well as grown-ups. I believe we can safely conclude that our loved ones will come forth from the grave with the same size body they had when they were buried, which means that you parents will have the pleasure and privilege of seeing your precious children, and even infants, come forth from the grave the size they were when

they were placed in the earth, and you will have the pleasure of living with them, and seeing them grow up, amidst far more beautiful and perfect surroundings than they could have grown up in had they not been taken in death.

Perhaps the most often asked question is whether we will recognize our loved ones in the Resurrection. Someone has put it in a very jocular fashion, yet the truth is very impressive, 'Will we not have as much intelligence in the Resurrection as we have now? Surely we will, for we recognize our loved ones now, and if we have as much sense in our new bodies as we have now, we will surely recognize them then, too!' Or, it can be put this way, 'Did the disciples and friends of Jesus recognize Him when He was resurrected?' They did. Weren't Moses and Elijah recognized on the Mount of Transfiguration? They were. Doesn't Paul plainly say, speaking of the coming of the Lord and of the resurrection, 'We shall know, even as we are known.' How are we known? By our age, size, characteristics, personalities, nature, disposition. Thus we will be then, also. We will be resurrected with the same capacity, nature, disposition, personality, as when we died or were translated, except, of course, our bodies and natures will be perfect, but as far as spiritual growth, capacities, maturities are concerned, we will begin at the time of our resurrection or translation just where we left off at death, and will

grow, learn, build, mature in the Kingdom. Otherwise, it would not be fair to those who have overcome and matured themselves, studied the Scriptures, and have been faithful, consecrated people here in the earth, if everyone who did otherwise would have the same capacity for the enjoyment of the good things and received the same reward in the Resurrection.

Thus the scriptural answers to the questions specified are:

The Church of Christ will be here on the earth with our Lord during the Millennium.

The "Millennium" spoken of is the Thousand Years' reign of Christ here upon the earth with His people.

Those to participate therein are the dead in Christ who are to rise first before the wicked dead, and those alive when the Lord comes. These shall be changed in the twinkling of an eye, or suddenly, from the mortal state, to the immortal.

The rest of the dead live not again till the thousand years are finished.

Then they too, shall be resurrected, to receive just judgment "according to their works," and to be assigned to the particular place, degree, or grade of life, suitable to the development which they have made.

There is only one sin for which there is no forgiveness. All other sin and blasphemy may be forgiven, but for this one sin, there is no forgiveness, neither in this world, nor in the world

to come. That one unforgivable sin is the sin against the Holy Ghost.

That is to say, those who have received the Holy Ghost, and who have been witnesses of the grace of God through the Holy Spirit, if they shall thereafter deny that, their former testimony, thus putting all the Lord's work within them to an "open shame," these shall not be forgiven, even though their bodies be raised to life again in the second resurrection.

They must be sent away to abide with the devil and his angels, and to abide their final destiny according to the just judgments of God. Surely it behooves all mankind that we keep ourselves spiritually alert to know the will of God toward us, and that we be obedient thereto.

This for our temporal, and eternal salvation, to be with our Lord upon this earth during the Thousand Years' Reign of Peace; as also through-out all the eternal ages of glory to come.

Surely, such a glorious goal, as promised by the eternal word of God for the faithful, is worthy of all our best efforts in service of Him, and of each other, that we may obtain that richest of all treasures-eternal life in the celestial kingdom of God and His Christ. Let us all keep our spiritual vision clear by righteousness, and our souls fortified against Satan by obedience to the commandments of God. For these holy achievements, let us continue to labor and to pray. Even so, Amen.

Testify to the Truth of the Book

By Apostle Donald McIndoo

The Book of Mormon states clearly that the plates of brass, which were brought by the Nephites to America, contained the five books of Moses: "And he beheld that they did contain the five books of Moses, which gave an account of the creation of the world" (1 Nephi 1:159). If this is a true record we should be able to find within the traditions of Indian people evidences of a familiarity with many Biblical stories from the writings of Moses. What has been found about such parallel beliefs in the Old World and the New World?

Donnelly¹ writes, "There is scarcely a prominent fact in the opening chapters of the Book of Genesis that cannot be duplicated from the legends of the American nations, and scarcely a custom known to the Jews

that does not find its counterpart among the people of the New World."

Thom², in writings the story of the Lewis and Clark expedition through wilderness America, tells of their Winter camp near the Mandan Indians in 1804: "Most intriguing of all to the Captains, though, were some myths of origin they had heard from the Mandan elders. They told of a flood over all the earth. and of a great canoe in which men and animals had been saved from drowning, and a dove sent to find land."

Murra³, refers to a letter written by an Indian in 1532, immediately after the conquest of Peru. He says, "Civilization, Pomo claims, is pre-Incan. Pomo sees a four stage scheme

that puts the descendents of Adam and Eve in America 7,000 years ago,"

These few references are indicative of the vast store of similarities found in the legends and traditions, as well as written records of Native Americans, which show beyond doubt the veracity of the Book of Mormon claim that early voyagers to America brought with them a record of the five books of Moses.

1. Donnelly, Mexican Antiquities, Vol. 8, p.19.

2. Thom, James, From Sea to Shining Sea, P-641

3. Murra, "Guaman Pomo de Ayala", Natural History.

"THE ROCK"

Zion's Advocate June, 1949

By Leon A. Gould

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?" And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the Prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the Living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed

it unto thee, but my Father which is in heaven. And I say unto thee; That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." - Matthew 16 :13-18.

A most important revelation comes to the children of men in the foregoing scripture, not as yet fully comprehended by all believers in Christ. And it is a source of some speculation by various professors of religion.

The identity of the rock as mentioned above comes in for consideration, and is essential to one who would have a true understanding of the text as quoted.

By some professors it is contended that Peter is the rock referred to. But it requires quite a stretch of the imagination to picture fallible Peter, who not long after the event above, cursed and swore and denied his Lord, as the sure and invincible foundation upon which the Church of Christ would be built.

Others contend that the fact of revelation, that enlightening communication coming from heaven to man, quickening his spiritual understanding, by and through which, "if any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak

of myself," (see John 7:16, 17), is the sure foundation upon which the Church of Christ is builded, and hence is the rock referred to.

But, reader, as sure as you live there is something more far-reaching than the fact of revelation, or the verity of the inspirational power given of God to his people; for we must not ignore the **substance** of the revelation as well as the **fact**. It requires both the **fact** and the **substance** of the revelation combined to form the **Rock**, (and without the **substance** the **Rock** is not there,) upon which; His church was to be built.

Going back to the text, we find the substance of the revelation expressed in these words: "**Thou art the Christ, the Son of the living God.**"

This was the **substance** of the revelation, and this, coupled with the **fact** that the Father in heaven had given this divine assurance to Peter that this man who stood amongst them at that time in the flesh, was the "Son of the Living God," was the foundation upon which the Church of Christ would be builded, and there could be no other foundation, for the Apostle Paul said, "Other foundation can no man lay than that is laid, which is Jesus Christ." -1 Cor. 3:11.

To attempt to build upon any other foundation is antichrist.

John the beloved disciple devotes a large portion of his first and second epistles to the emphasizing of this fact in such expressions as these:

"Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."

"Upon this rock I
will build my
church..."

"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because

the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

"If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son."

He gave that record to Peter as well as to others. God, the Father in heaven, gave this record to Peter by the Spirit of truth, that the man Jesus, standing by then in the flesh, was the Christ, "the Son of the living God." One revelation, given to one man in that generation, was sufficient to condemn or to exalt that generation; but there were many such revelations given. John adds:

"Grace be with you, mercy, and peace, from **God the Father**, and from the **Lord Jesus Christ**, the Son of the Father, in truth and love."

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the **Father** and the **Son**."

Both the **Father** in heaven who spoke by his Spirit to Peter, and Jesus, and the Son, Jesus, who stood by Peter's side—the believer in Christ hath them **both**. But he who believeth not God's record that he gave Peter of His Son, makes God a liar: "Because he believeth not the record that God gave of his Son." And so he that **believeth not** does not have **both**.

"And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son of God hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

"If there come any unto you, and bring not this doctrine, received him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."

Why? Because he is aiding and abetting antichrist, which they had heard would come into the world, and which was already there.

Jesus, in his question, "Whom do men say that I the Son of man am?" told them, so far as flesh and blood could tell them, who he was. And he had already told them upon many other occasions. But that was not sufficient. Because of the widespread hatred among the Jews of the very thought of there being a Son of God, it was needful that his apostles who must go out and establish his Church upon that foundation, should have the authority of God in heaven to proclaim Jesus as the Son of the living God, and the Rock upon which the church must be built. To build or to attempt to build the Church of Christ upon other foundation than that embodied in the **fact** and the **substance** of Peter's revelation was

Antichrist

What was antichrist then, is antichrist today. John said that the spirit of antichrist was already in the world in his day; and Paul agreed that the "mischief of iniquity doth already work," and "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them. Therefore watch and remember, that by the space of three years I ceased not to warn every one night and day with tears." -Acts 20:29-31.

But in spite of Paul's three years' warning to every one, with tears and prayers, many were deceived by antichrist. It seemed so impossible that these grand men who had taught them the principles of the gospel, had baptized them, blessed their children, and laid on hands to heal them of their ills, could go so far into apostasy that they would deny the revelation of God to Peter, which was such a blessing to him and to all those who believed on his word. And so when these men began to ease the thought on to them a little at a time that God the Father and Jesus Christ the Son, and the Holy Spirit were "one person" with three names, they were caught in the snare, and became ready victims of those who were seeking "to draw away disciples after them," and lure them away from the "foundation" which God had laid, and had revealed through Peter.

"The Lord is my
 rock, and my for-
 tress..."

This false doctrine became wide-spread in the second and third centuries after Christ, and was known as "Monarchianism." (See Webster's New International Dictionary, or any good Encyclopedia, or Theology). This doctrine was treated as heresy by the Church, and all its leading advocates were excommunicated. This doctrine took on different forms in various localities; but they all denied God's revelation through Peter. It was an antitrinitarian doctrine or theory, in several forms, the common principle of which was that God was a single person as well as a single being. Some of these adherents maintained that Christ was a mere man, chosen of God and by him supernaturally inspired and exalted, and was son of God by adoption and not by any metaphysical relationship. Others maintained that Christ was truly divine, but as divine was indistinguishable from God the Father, being one of the three modes or manifestations of the divine being. They asserted that the flesh made the Father the Son, and the spirit (god, Christ) was the Father. Sabellius, probably the chief of the Monarchists, held that the Father, The Son, and the Holy Ghost, were identical in person, but with three names. Ehipanuis states that they derived their entire heresy from certain apophrychal books, especially from the gospel of the Egyptians. (Scharff - Herzog Religious Encyclopedia).

This whole mess was a contradiction and a denial of God the Father's (the person in heaven) revelation to Peter that Jesus Christ (the person on earth, standing by Peter in flesh and blood) was the Son of the living God, embracing within the very fact and substance of the revelation that they were two persons, and that upon this truth, this Rock, and this foundation, the Church must be built, that it might withstand even the gates of hell.

The Rock-The

Foundation

"Upon this Rock I will build my church; and the gates of hell shall not prevail against it." - Jesus.

"Other foundation can no man lay than that is laid, which is Jesus Christ." - 1 Cor. 3:11.

"Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a sure foundation: he that believeth shall not make haste." - Isaiah 28:16.

"Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded." - 1 Peter 2:6.

"Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. ; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." - Ephesians 2 :19-20.

The term "Rock," is used in scripture, in various places, to denote, alternately, everything that is represented by the terms **Jehovah, God, Father, Redeemer, Christ**, including the very power and attributes belonging to them. Here are a few of the many many usages:

"Moreover, brethren I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them (went with them-Margin): and that Rock was Christ." 1 Cor. 10:1-4.

"The Lord is my rock, and my fortress, and my deliverer." - 2 Sam. 22 :2. (See also Psalms 18:2 and 92:15.)

"The God of my rock." Verse 3.

"O Lord, my strength, (Rock-Margin) and my Redeemer." - Psalms 19:14.

"Trust ye in the Lord forever: for in the Lord JEHOVAH is everlasting strength: (Heb. the rock of ages. - Margin)." - Isaiah 26 :4.

"Behold I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed." - Romans 9:33.

Jesus Christ the Son of the living God was surely a rock of offense to those

who rejected Peter's revelation in his day, and is yet today; but to those who accept Peter's revelation he was and is the "chief corner stone, elect, precious," and the sure foundation upon which to build.

Saw Two

To some Monarchists it "makes no difference who saw two personages." But to those who accept Peter's revelation it does make a difference, and his statement is far, far ahead of the declaration of any monarchist to the Apostolic Church, or to the Restoration of to-day.

Stephen, the martyr, saw two personages, as he was about to be stoned to death for his testimony:

But he, being full of the Holy Ghost, (not the spirit of antichrist) looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." - Acts 7:55, 56.

But the monarchists cried out with a loud voice against this sort of blasphemy, and stopped their ears so they could not hear his testimony, and stoned him to death. And so monarchists of today stop their ears at his testimony; and yet that one testimony was sufficient to condemn that generation who believed not, and the generation of today as well, who believe not his testimony.

Stephen's testimony is amply supported by other scriptures:

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." - Col. 3 :1.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: . . . And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." - Ephesians 1:3, 19, 20.

"It is Christ that died, yea rather, that is risen again, who is even at the right hand of God." - Romans 8: 34.

"The Lord (the Father) said unto my

Lord (The Son of the living God), Sit thou (the Son) at my (the Father's) right hand, until I (the Father) make thine (the Son's) enemies thy footstool." - Psalms 110:1. (Quoted also by Christ and by Peter.)

"From his (the Father's) right hand (where Christ sat) went a fiery law for them." - Deut. 33 :2.

The fiery law was the Mt. Sinai law, and of it Christ said: "I am he who gave the law."- Book of Mormon, page 643.

Sitting at the right hand of God, Christ gave the law from that right hand.

Christ was the Only Begotten Son, beloved of the Father, before the foundations of the earth were laid-

"For thou lovedst me before the foundation of the world." - John 17:24. "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." - John 17:5.

He came from the Father, and went to the Father (See John 16:28). Stephen saw him there, glorified with the glory that he had before the world was-saw the **two** of them; so it does make a difference who saw two, and who testifies to that fact, monarchiasts to the contrary notwithstanding.

Contradictory Scriptures.

"Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem." - 2 Chron. 22:2. Reading the context, this makes the man two years older than his father.

"Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem." - 2 Kings 8:26. Reading the context, this makes the man 18 years younger than his father.

If these two scriptures cannot be harmonized, then one of them is wrong and should be rejected. And if one is to be rejected, it would be foolish to cling to the one that declares a man to be two years older than his father, and reject the hundreds that convey the fact that a man is always younger than his father.

And so it is with the question of two persons, at least, in the Godhead.

There are three statements in the

Book of Mormon that **may be construed** by those so minded, to mean that God and Christ are identical in person; but there are hundreds in the Bible, Book of Mormon, and Latter-day Revelation, that prove that God and Christ are two persons, but one in spirit and purpose.

If these three seemingly contradictory statements can not be harmonized with the other hundreds, then the **three** or **the hundreds** must be rejected. And it would be just as foolish in this, (as it would in the case of Ahaziah,) to reject the hun-

"Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

dreds that agree with Peter's revelation, and cling to the three that seemingly conflict with it, especially in view of the fact that the Book of Mormon itself declares:

"And now if there are faults, they are the mistakes of men." - Preface to Book of Mormon. And speaking of faults, Moroni said:

"And if there be faults, they be faults of man. But behold, we know no fault; nevertheless, God knoweth all things; therefore he that condemneth, let him beware lest he shall be in danger of hell fire." Page 706.

"Condemn me not because of my imperfections; neither my father, because of his imperfections; neither them who have written before him, but rather give thanks unto God that he hath made manifest unto you our imperfections, that ye may learn to be more wise than we have been.

"And now behold, we have written this record according to our knowledge in the characters, which are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech. And if our plates had been sufficiently large, we should have written in the Hebrew; but the Hebrew hath been altered by us also; and if we could have written in the Hebrew, behold, ye would have had no imperfection in our record." - Page 713.

We are satisfied that the few statements that seem to present a direct opposite to the other hundreds of statements can be harmonized with the hundreds to support every aspect of Peter's revelation.

On the contrary, we are just as satisfied that the hundreds on the one side can NOT be harmonized with the few to support in any degree the monarchist doctrines of those who may arise, "speaking perverse things to draw away disciples after them," or, as Peter prophesies of false teachers that shall be among Us, who privily shall bring in, damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you (us) : whose judgment now of a long time lingereth not, and their damnation slumbereth not." - 2 Peter 2:1-3.

Who denies "the Lord that bought them" with his blood on calvary, but those who deny his sonship as clearly defined in the word of God? and in Peter's revelation?

We are entering into the second century after the Restoration of the gospel and the organization of the Church of Christ (1820-1830), and need not be surprised if the spirit of apostasy creeps in and drags in some of the abominable heresies of the dark ages that finally engulfed the apostolic church in complete apostasy. It would be strange if that did not happen. And the fact that it would, has been fully covered in the prophecies of the scriptures.

Visions of Today.

Joseph Smith in his first vision, when he went to ask God for wisdom as to which church to join, "saw two personages" in the air, and one pointing to the other said: "This is my beloved Son, hear him"

If Joseph Smith's testimony be true, then all his subsequent teachings, both in the Book of Mormon, and in all Latter-day revelations must be interpreted in harmony with Peter's revelation. If his testi-

mony be not true, and he never saw "two" as he claimed, then the Restoration falls to the ground and the teachings of the Book of Mormon and of latter-day revelation can be no more depended upon than his testimony of his vision. Had Joseph Smith claimed that in his first vision he saw one personage in the air who said, I am Jehovah God, and (pointing to himself) I am my only Begotten Son, hear me," we would reject it, knowing it to be out of harmony with all previous scripture.

Again, Joseph Smith and Sydney Rigdon were in the Spirit on the 16th day of February, 1832, and beheld a vision together, and were commanded to write it while yet in the Spirit, before their minds became engrossed in other things", and they would lose part of it; and as a result there was given to the children of men one of the grandest documents ever written. From it I quote the following:

"The Lord touched the eyes of our

understandings, and they were opened, and the glory of the Lord shone round about; and we beheld the glory of the Son, on the right hand of the Father, and received of his fullness; and saw the holy angels, and they who are sanctified before his throne, worshipping God and the Lamb, who worship him for ever and ever. And, now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only begotten of the Father; that by him, and through him, and of him, the worlds are and were created; and the inhabitants thereof are begotten sons and daughters of God."

This statement harmonizes completely with Peter's revelation, and with Stephen's vision, and with all the scriptures that have been quoted and can be

quoted, when rightly understood, and will condemn any and all of this generation who hear and reject it.

O Lord God of heaven and earth, grant that thy people may be led in paths of eternal light and truth, rather than in the paths of monarchial darkness that engulfed the apostolic church in apostasy. May we join with David in:

"Hear my cry, O God; attend unto my prayer. From the end of the earth will I cry unto thee, when my heart is overwhelmed: LEAD ME TO THE ROCK THAT IS HIGHER THAN I."

"Oh, then to the Rock let me fly, To the Rock that is higher than I, Oh, then to the Rock let me fly, To the Rock that is higher than I."

A Spiritual Message

Given to Charles H. Zerr, M.D.
10:15 A.M. November 16, 1991. To the people of the Church of Christ Temple Lot:

"You have disdained me but I still love you for it shall be my will that prevails in all things. I have spoken to you in the past by my servant Joseph Luff even now I speak to you again to lay aside your bickerings and strifes. My people hear my voice and I say Come unto me—lay your burdens on my shoulders see if I will not open the spiritual windows of heaven for your benefit. Amen"

I gave a good deal of thought to the word 'disdain' which was used in

the message I was to deliver to your people. I have come to understand that there are at least two ways in which we can disdain our Master. I would liken it to going to Furr's Cafeteria with Him. As we pass thru the line we each select the salads, the vegetables, and the meat entree and we come to the desserts. I have trouble choosing between apple pie and rhubarb pie, so I say, "Jesus, which one do you think is best" and He replies, "Your body needs the trace minerals in the rhubarb pie. It is also in season." One way that I can disdain Him is to not bother to ask the question, seeking His advice. The second way is to go ahead and take

the apple pie after being advised not to take it.

I suspect we all disdain the Master frequently, as suggested in II Nephi 14:5-6, but it is my hope that we can all put aside our bad traits and thereby make it possible for the windows of heaven to truly be opened wide for our benefit.

kindest personal regards,
 Charles H. Zerr, M.D.

NEWS

1992 MICHIGAN STATE REUNION

Our love and greetings to one and all!

Once again the Michigan State Reunion opened on a beautiful day, Friday June 19th, at the Ravenna Local. The Prayer and Testimony Service began at 10:30 a.m. with Priest Aaron Heath and Elder Max Spencer officiating. Many beautiful prayers and testimony were heard.

After a wonderful lunch downstairs we assembled upstairs in the Sanctuary for a Song Service. With the opening prayer by Elder Max Spencer and Brother Bill Gould, from California, leading us in song.

At 3 o'clock Elder Charles Brantner, from Lone Jack, Missouri, opened the Sermon Service with prayer and Elder Andrew Brantner, from Janesville, Wisconsin, blessed us with an inspirational message. He reminded us that Jesus said in Matthew... "blessed are the poor in spirit who came unto me"...and that "fools mock but they shall mourn"...for God will show us our weakness, for weakness was given to us to make us humble. Our trials in life are nothing compared to the glory of God that shall be revealed. Remember,...neither death nor even life will be able to separate us from the love of Christ, if we choose to follow Him. We must choose, for we have our own free moral agency. If we will study the book of Alma, the 14th chapter, we will know that no one can glory too much for the Lord.

We then moved to the shore of Crockery Lake at Grose Park for the Baptism of one of our Ravenna Local young ones. Jennifer Joy Vogel, of Rockford, walked into the waters of Baptism with Elder Charles Brantner, her grandfather. Jenni was baptized with the Lord at approximately 4:45 p.m., with the Laying on of Hands for the receiving of the Holy Spirit taking place at the lakeshore with prayers given by Elders Andrew Brantner (her Uncle) and Gale Brantner (her great-Uncle). Among those present and extending the hand of fellowship were her mother (myself), Debbie Brantner Vogel, Sister Jeanne Brantner (her grandmother), and

Jason Vogel (her brother), and many other loved ones. Welcome into the family of God little Sister Jenni!

Returning to the Church after the Baptism, we all enjoyed the fellowship of each other and a wiener roast while being joined by other members arriving with their campers and trailers. There were lots of joyful hearts and happily...no mosquitos!

On a beautiful, but chilly Saturday morning, June 20th, at 10 a.m., the services opened with prayer by Priest Adam Porter, from Gaylord, Mich. Priest Emery Pinder, from Flint, Mich., reminded us that we must use our free moral agency to be able to partake of the rivers of life, as stated in the last chapter of Revelations. Following a season of prayer we heard more wonderful testimonies.

At 11:30 a.m., a Sermon Service was opened with prayer by Elder Max Spencer while a Children's Sunday School Class took place downstairs (because of the chilly temperature outside). The children made a wallhanging to remind them of the Six Principals of Christ's Doctrine, while they learned what each mean. The Sermon upstairs was given by Elder Laverne Lussendon. Brother Laverne spoke to us about this "Land of Promise" spoken about in the book of Ether, and that it's inhabitants shall either serve the Lord or they will be swept off, and that God's wrath will come about when the people are ripe with iniquity. He also beseeched us to study the 58th chapter of Isaiah, for it says to fast to overcome the bands of wickedness and oppression, to repent and cast your yoke upon Christ, for He will carry your burdens. Look towards Christ in everything you do and you will be blessed, let your light shine before men that they'll see your goodness and that it will glorify God which is in Heaven. Don't find fault, don't point your finger, but instead ask yourself what might you do to make things better? Do God's pleasure, not your own. Put God's words into practice and love one another, and God, with all your heart and all your might.

After another wonderfully delicious meal prepared by the kitchen committee, we reassembled again for another Sermon Service. Elder Harold Polack, from Phoenix, Arizona, opened with Prayer,

and introduced Elder Charles Brantner. An administration was performed and then Brother Charles began by explaining that we all need to be 'revived' now and again. We, with our free moral agency, need to seek to please God, not man. Coming together strengthens us all.

What does a person need to do to be saved? We should all realize that we need to Believe and Repent and be Baptized, in water and spirit and thus through His grace and our faith and hope we shall be saved, if we endure unto the end. For it is the duty of man to keep all the commandments of God. Be not of the world, but come out of it, for wisdom comes from God by earnestly seeking, studying, and desiring to know His will.

Next a song service took place, with Elder Laverne Lussendon in charge, many beautiful voices were heard along with a Children's Sunday School Class Presentation of the Six Principals of the Doctrine of Christ and what they are, that they learned that morning in class. The 4p.m. Sermon was opened with prayer by Elder Gale Brantner, who introduced Elder Joseph Smith, Jr., from Ava, Missouri, as our preacher of the hour. Brother Joe explained to us that the Cause is Zion and it's motivating force is us...the people of God who have obeyed the basic commandments of God. These people will bring to pass the establishment of Zion! As told to us in James, ask and you shall receive. Because God directed Joseph Smith, Jr. (his great-great-grandfather) to establish His (Christ's) church, He was telling us once again that His Authority was not to be found on the earth in any of the other worldly churches in 1830. Christ did establish His Church, like unto that of Old Jerusalem. Remember, anything contrary to God's will causes confusion, thus it is authorized by Satan, when we take our eye off Christ, our Lord and Savior, we will sink!

Thus being well fed spiritually, we returned downstairs to be fed in the physical sense, and to enjoy fellowshiping with our dear Brothers and Sisters once again. Before returning upstairs, we all took a few minutes to go out into the warm sunshine the Lord had gifted us with for a photo session.

The evening Sermon Service

was opened with prayer by Elder Connelly Addington who introduced the next preacher, Priest Adam Porter. Also, at this time another hour of Children's Class was taking place downstairs, the children received a special Keepsake-Work Book to enjoy, work on, and to learn from. In the Sanctuary upstairs, Brother Adam spoke about how God wants to be an active part of all of our lives and Jesus wants to be our best friend...to take Him where ever you go, through lifes decisions. The power of God is working in each of our lives, whether we realize it or not...so realize this...don't deny it. Cast your burdens upon Him. Salvation is a gift from God, but it requires our obedience, search this out diligently, we can only obtain it thru Christ! In Matthew it tells us: Seek ye first the Kingdom of God and His righteousness and all these things shall be given unto you. We aren't guaranteed a tomorrow so we must attend to things today. And do not lay up treasures on earth but in Heaven, for where your heart is your treasure is also. Blessed are the poor in spirit...who hunger and thirst after righteousness...and go unto perfection! Deny not the gifts of God...they are given to profit us...and given man separately according to his faith and good works...and only done away with for those with unbelief...we must pray for this exceedingly great faith, so that we will be blessed with more abundance of these gifts.

On Sunday, June 21st, the Reunion began under a beautiful sky and warming temperatures. The morning Sacrament Service was conducted by Elders Gale Brantner and Laverne

Lussendon. Two administrations took place. Brother Gale then admonished us that "except ye eat the flesh of the son of man and drink His blood, ye shall have no life in you" (John 6:53), and that "no man come unto me, except he doeth the will of My Father who sent me" (John 6:44). And His will is to receive His Son, as stated in John 6:29. And in John 6:33, we are told that Jesus is the bread of life and that there are no impurities in His blood or flesh...as we symbolize this by using unleavened bread and wine, as we are commanded. After the serving of the emblems by Elder Max Spencer and Priest Emery Pinder many prayers, songs, and testimonies were given in praise and thanksgiving for the blessings received from the Father above, and another administration took place. It was an absolutely beautiful spiritual service with the heartfelt expressions of the love for and of Christ voiced by many and felt by all.

After being very well spiritually filled, we then enjoyed another meal together, feasting on the fellowship of the Saints who were gathered there and remembering those who were not present.

The afternoon services began with a Song Service while the Children gathered outside this time for a class in which they continued working on their books and made a rag/ribbon basket and even played games in the warm sunshine. The 2:30 Sermon was opened with prayer by Priest Adam Porter and he introduced Elder Connelly Addington. Brother Connelly spoke to us, admonishing us to remember what it says in 3rd Nephi, begin-

ning in the 5th chapter verse 29..."there shall be no disputations among you as there have been hither-to-been"...the spirit of contention is not of me but of Satan." The world can't destroy the Church of Christ...but the people within can...by the contentions among it's people. "This is My Doctrine, that which My Father gave to me: who so ever believeth in me, believeth' also in the Father." You must repent and become as a little child or you will no wise inherit the Kingdom of God. This is the first day of the rest of your life so start today by putting a stop to contentions. Be true and obey His commandments! "Go forth and declare words that I have spoken to the ends of the earth. ...blessed are the poor in spirit who come unto me...they that mourn...the meek...they who do hunger and thirst after righteousness ...the merciful...the pure in heart...the peacemakers... they who are persecuted for my name's sake...for great shall be your reward in Heaven..."And so, the Michigan State Reunion of The Church of Christ closed for another year. We all felt very blessed to be able to attend and partake of the Spirit of Christ. We were uplifted in that spirit and the fellowship of other Saints. We do pray that this report will uplift you and kindle your desire to seek the Lord, to come Unto Him and walk the Old Old Path for we are truly blessed with His love!

With a thankful heart, your sister is Christ, and your reporter Debbie Brantner Vogel

Notices

Tri-State Reunion

The 1992 TRI-State Reunion to be held on September 4, 5 & 6, will be held at the White water State Park Group Camp eight miles north of St. Charles, Minnesota, on road number 74.

The camp is the site of our first TRI-State Reunion years ago and has proved well as a place to entertain people for a faith tryst.

Come! A required use-stamp for your car is available at the park office at entry.

Bring some plain warm clothes, bedding (cots with sanitary mattresses are furnished), and yourselves. Friends are also welcome. Address inquiries to:

Merlin Eddy
3370 West 203rd
Farmington, MN
65728
(612) 463-2218

The Minneapolis, Minnesota Church of Christ;

The Farmington, Minnesota Church of Christ.

Camp For All Ages

We are pleased to announce the 1992 Camp For All Ages. This camp will take place at Devil's Den State Park located in northwest Arkansas. Our campsite is a private area with gates, showers, water and electricity. Morning devotionals and evening campfires are planned, with plenty of food, fellowship and fun. Daily activities include swimming, horseback riding, spelunking, fishing, canoeing. Campsite fee is \$1.00 per person per day. Canoe rental is \$3.50. Horseback riding is \$7.50 (children under 7 free with adult). Please bring your own tents. Please plan to attend the campfires and sing, do a skit or bear your testimony. Directions: South on 71 Hwy. to West Fork, Arkansas, and south on Hwy. 170 to Devil's Den State Park. Date: The first weekend of September. Friday thru Monday, September 4-7.

For further information, contact:

George Adams
(501) 839-2610

or

Ronie Sheldon
(816) 737-2157

Missouri Reunion

The Missouri Reunion Committee would like to invite all to attend the 1992 Missouri Reunion, which will be held August 14th, and 16th, 1992. Our meeting will be held in Independence, Missouri, at the Temple Lot Church of Christ. Noon and evening meals will be served Friday and Saturday, with a noon meal only being served on Sunday.

For the out-of-town guest, we will reserve a group of motel rooms in one of the local motels. For information concerning reservations, please contact:

Isaac Brockman, Sr.
1203 Backer Dr.
Independence, Mo.
64050
(816) 254-8190

Roland Sarratt
15910 E. 36th Terr.
Independence, Mo.
64055
(816) 363-6605

Smith "Buzz" Brickhouse
5613 Logan Road
Kansas City, Mo.
64136
(816) 356-9214

Phoenix Reunion

The 1992 Phoenix Reunion will be held Friday, Saturday and Sunday, November 27, 28, 29th, at the Phoenix Arizona Local. We would like to invite all to come and worship with us at that time.

For information of housing contact:

Elder Brian E. McIndoo 18824 N. 39th St. Phoenix AZ 85024
(602) 867-7063

or

Eder Gordon McCann 18808 N. 39th St. Phoenix, Az. 85042
(602) 867-7681

No More Recipes PLEASE!

Our cookbook is full of good dishes, and should be available around Thanksgiving time.

The East Local Church of Christ Women's Department thanks everyone who has helped.

CHURCH OF CHRIST CONFERENCES

The 1993 Ministers' Conference (general membership) for the Church of Christ will commence Sunday, April 4. The business sessions will start at 9:00 A.M., Monday, April 5. A Solemn Assembly will be held prior to the conference, April 2 and 3. All services will be held on the Temple Lot.

The 1992 Ministers' Conference (priesthood membership) of the Church of Christ will be held Wednesday, Thursday and Friday, August 19 through 21, at Independence, Missouri.

CHURCH OF CHRIST PUBLICATIONS

Send all orders to the Church of Christ, 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 (1908 Authorized Edition - Leather)	20.00
Book of Mormon (1990 Independence Edition - Missionary)	7.00
Book of Mormon (1990 Independence Edition - Cloth)	18.00
Book of Mormon (1990 Independence Edition - Leather)	24.00
Book of Mormon Concordance	8.00
Outline History of the Church of Christ	4.00
Book of Commandments (paper bound)	4.00
Book of Commandments (plastic bound)	5.00
Book of Commandments (hard bound)	9.00
Book of Commandments Controversy Reviewed	4.00
The Marvelous Work and a Wonder - by Daniel MacGregor	3.50
What the Restoration Teaches Concerning God	2.50
Historical Facts Concerning the Temple Lot	1.30
Temple Lot Deed	.30
Changing of the Revelations	.50
Comprehensive Comparison of Changes to the Revelations	1.30

The balance of these General Church Publications are free of charge.*

A Brief History of the Church of Christ
 The Principles of the Gospel - Faith & Repentance
 The Principles of the Gospel - Laying on of Hands
 The Principles of the Gospel - Baptism
 The Latter Day Restoration
 The Book of Mormon (tract)
 Articles of Faith & Practice of the Church of Christ
 Articles of Faith & Practice (Spanish)
 Sermonettes on the Teachings of Jesus
 What the Church teaches about Matrimony (Spanish)
 Mighty Acts of the Ages (Spanish)
 Priesthood - Divine Authority
 Why? (Amplifies absence of a "First Presidency" in Scripture)
 A Synopsis (Compares beliefs of 3 Restoration churches)
 First Presidency or First Apostles?
 Marriage for Time and Eternity? - A Fallacy
 Baptism for the Dead? - A Fallacy
 Zion and the Temple of the Lord
 Does it Make a Difference to Which Church You Belong?
 God's Purpose in America
 The Great Plan of Redemption
 The Cost of Salvation

*NOTE: Donations will be accepted to cover postage & printing costs.
 (Multiple copies available: 6-50¢ / 100-\$5.85 plus postage)

Sunday School Materials

Send orders for SS Materials to Becky Sheldon, 31607 E. Major Rd, Grain Valley, Mo 64029. All materials are free of charge to members of the Church of Christ except as noted. Donations will be accepted to cover postage.

Church History for Juniors - includes a Teachers Guide

The Book in the Stone Box - About the Book of Mormon

Bible Stories to Grow By - 52 lessons about God and Jesus for ages 5-7

Jesus' Life and Teachings - 4 quarterlies for ages 8-10

Who Am I? - Bible game on cards; Free to Sunday Schools / \$1.30 individuals.

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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, Missouri, or Phoenix, Arizona, areas.

Allow adequate advance time for handling and shipping, and for your own preview of the programs. Write to the AVVAA Committee, Church of Christ, P.O. Box 472, Independence, MO 64051.

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.

A Lamp Unto My Feet (32 minutes) — Directed specifically toward American Indian viewers, compiled from three other programs.

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 previously dedicated Temple Lot.

Holy Scriptures on Audio Cassette Tapes

Complete set narrating the King James Version of the Bible New Testament and a set for the entire Book of Mormon. Write to Ron Temple, 5621 Logan Rd., Kansas City, MO 64136. Specify which set is desired and the estimated length of time you expect to use it

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., Kansas City, 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. The phone numbers and address are listed on the inside front cover.