

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 9

Christ is Walking

Christ is walking through the streets,
Looking in each face he meets,
Tenderly.
Not only in the church He stands
Where suppliants kneel with folded hands;
Not only in the closet where
He lifts the load of human care,
But in the busy haunts of life,
And in the midst of toil and strife,
Walks He with His bleeding feet,
Walks He where the people meet;
But they scorn Him, pass Him by,
And in their hearts they madly cry
Crucify!

Christ is walking through the shops,
By each worker meekly stops,
Patiently;
He would lift the heavy load,
He would cheer the thorny road,
He would take each sooty hand,
Smooth the wrinkles from each brow,
Kiss the wounds, but none allow,
Walks He with his bleeding feet,
Walks He where the people meet;
But they scorn Him, pass Him by,
And in their hearts they madly cry
Crucify!

Christ is walking through the slums,
With His cross and thorns He comes,
Wearily,
Pleading with the wrecks of men,
Bidding them take heart again,
Kneeling in the dens of shame,
Seeing things too vile to name.
Yet with heart full of love
Bids each sinner look above.
Walks He with his bleeding feet,
Walks He where the people meet;
But they scorn Him, pass Him by,
And in their hearts they madly cry
Crucify!

Christ is walking everywhere,
With His face deep marked with care,
Painfully;
But the people turn their eyes
Far away toward the skies,
Knowing not that near them stands
Christ the Lord with pierced hands,
Beckoning them towards His breast
Where all the weary may find rest,
Walks He with his bleeding feet,
Walks He where the people meet;
But they scorn Him, pass Him by,
And in their hearts they madly cry
Crucify!

—William Reed Dunroy
from the Dec. 1898 *Searchlight*

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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.

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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.

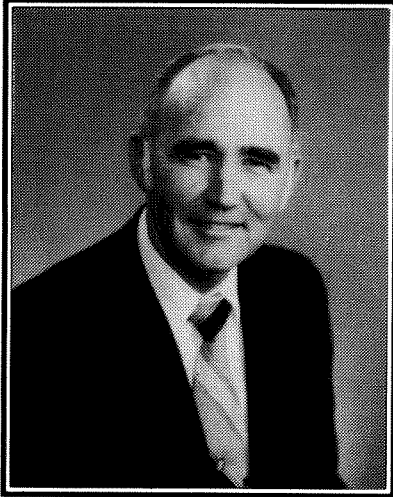
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Testify to the Truth of the Book



By Apostle Donald McIndoo

“We did put forth into the sea, and were driven forth before the wind, towards the promised land.... And it came to pass that after we had sailed for the space of many days, we did arrive to the promised land” (1 Nephi 5:181 & 212). This portion of the Book of Mormon (together with other passages) clearly shows that the ancestors of many Native Americans came to this land from the Middle East by crossing the sea in ships. If this record be true the traditions, legends and writings of the American Indian should witness to such a migration from across the sea.

In the introduction to their book, *Popol Vuh: the Sacred Book Of the Ancient Quiché Maya*¹, the authors quote an early Maya

author: “I...first Ahzib Quiché, write here on this paper of the coming of our fathers and grand-fathers from the other side of the sea whence the sun rises.”

Warren and Ferguson² quote the writing of an early Maya scholar: “The principal chiefs were four.... Together these tribes came from the other part of the sea, from the East, from Pa Tulan, Pa Civan. These, then, were the three nations of the Quiches, and they came from where the sun rises, decedents of Israel, of the same language and same customs.”

Cohane³ speaks of the famous “Stone of the Twelve Angels” located in an ancient Incan wall in Peru, reasoning “Such expertly cut and fitted stones, with terraces, arches and other details common to prehistoric architecture, lend physical support to Inca legends that their earliest civilization was founded by white-skinned strangers who arrived across the sea from the east.”

In conclusion, the explorer, Honoré⁴, tells of carved stones he once discovered on a tributary of the Amazon River: “Other stones showed several boats and ships, boats with a keel, which were not known to the Indians of the Amazon.”

We can easily see that a variety of witnesses, including literate Indians who survived the Con-

◆ **“Such expertly cut and fitted stones, with terraces, arches and other details common to prehistoric architecture, lend physical support to Inca legends that their earliest civilization was founded by white-skinned strangers who arrived across the sea from the east.”**

quest, testify that the Book of Mormon story of a great sea crossing from the East is supported by a great deal of evidence.

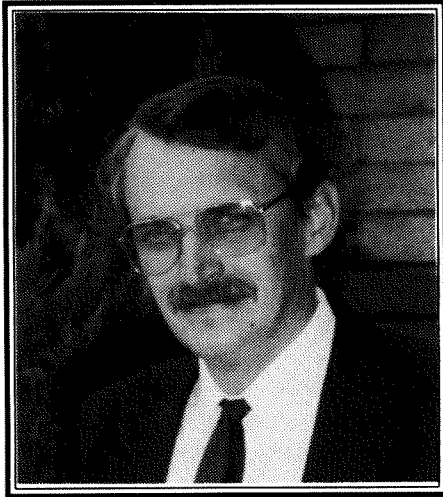
1. Goetz, Delia and Morley, Sylvanus, *Popol Vuh: The Sacred Book of the Ancient Quiché Maya*.

2. Warren, Bruce and Ferguson, Thomas, *The Messiah in Ancient America*.

3. Cohane, John, *The Key*, p. 133.

4. Honoré, Pierre, *In Quest of The White God*, p. 215.

How To Gain Strength



Condensed from a sermon by
Elder Rodger Bruner

One benefit we can enjoy here and now, is the gift of strength, through obedience to God—mental discipline. Without mental discipline, true repentance is impossible. By accepting strength from God, I can do the impossible. This strength is an inseparable part of my faith. Christ is the only perfect example of obedience and strength obtainable through obedience. Jesus is the most misunderstood, misinterpreted person in history. He is intensely studied, His words are repeated, and He is emulated. Look at results of those efforts, then at the results of His efforts. He was different. He is the Son of God. He laid out the source, the route, and results of correctly asking for strength.

JOHN 15: 1-10—

"I am the true vine and my father is the husbandman. *The source and the route.*

Every branch in me that beareth not fruit he taketh away: And every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. *The only way to be clean.* Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. *Only through the vine - the route from the source.* I am the vine, ye are the branches: *That's us.* He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. *A promise with no strings.* If a man abide not in me, he is cast forth as a branch, and is withered, *we do that to ourselves,* and men gather them and cast them into the fire, and they are burned. *"They" are the world.* If ye abide in me, and my words abide in you, *the covenant or deal,* ye shall ask what ye will, and it shall be done unto you. *No if's or and's. Do the first part, before the second part happens.* Herein is my Father glorified that ye bear much fruit, *show we worship the Lord,* so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. *Do what he says: do what he does.* If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments and abide in his love." (Emphasis R.B.)

That's the promise; that's the requirement. The tragedy is, it's not used. What makes it work? Understanding, believing in, and utilizing the system He described. It's basic and fundamental; but is it simple? Not at all, because another basic fundamental offsets it: natural man. We're so used to ruling this planet we can't comprehend what obedience to God is. We can't understand that God's will supersedes ours. If what He says goes against what we want, we interpret, misinterpret, rationalize, and justify, to satisfy ourselves we are not really disobeying. There is a big difference between "not really disobeying" and obeying. One is a deception; one is a

◆ **We're so used to ruling this planet we can't comprehend what obedience to God is... If what He says goes against what we want, we interpret, misinterpret, rationalize, and justify, to satisfy ourselves we are not really disobeying.**

reality, allowing John 15:7 to work: **"If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you."** One gives strength; one doesn't.

To dig deeper into how "human nature" does not accept complete obedience, consider two common words: "Can't" and "Won't." I just can't like that guy. I just can't stop a bad habit. I just can't communicate with my spouse. I just can't quit gossiping. Think about "Can't," honestly and objectively, and you know situations where you apply it. Psychiatrists know "I can't" or "I've tried" are just excuses. Worse yet, God knows they're just excuses. I can't get anything out of that man's sermon. I can't forgive that guy. It's not within me to do it. Sadly enough, I've heard that among Church of Christ members.

MATTHEW 6: 9-15—

Christ's words: After this manner pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come.

Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

◆ **There is a big difference between "not really disobeying" and obeying.**

"And forgive us our debts, as we forgive our debtors." Important? Read on.

For if ye forgive men their trespasses, your heavenly Father will also forgive you: But, if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

There is nothing there about "Can't." No exceptions. Is it possible we "can't" do these things? It's possible we "won't" do them. I won't like that guy. I won't give up that bad habit. I won't communicate with my spouse. I won't quit gossiping. I won't get anything out of that sermon. I won't forgive that guy. Some things are impossible to accomplish. But we, who have made our commitment to God, often substitute "can't" for "won't," so we don't have to face ourselves in a situation. We do two things: refuse to face the problem, and do not utilize the resource, the gift of strength God gave us because we are "Christians." We made a commitment to Him. When we don't keep it, we are operating on our strength and wisdom, and not His.

Paul looked at his problems this way, he knew where to go.

EPHESIANS 3: 13-21—

Wherefore I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according

to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

Paul had problems throughout his ministry. Was he to attack those who persecuted him? Or was he to show the forgiveness Christ and Stephen showed their slayers? Which is more important? To show the world you are right, no matter what, or to behave as a servant of God? Does that mean you should hide the truth? The truth is what caused men to kill Jesus, Paul, Peter and Stephen. The Bible and Book of Mormon are full of people who were killed because of truth. Look how they acted, in spite of knowing they would be killed. To present the truth, they had to act the truth. Our problem is, instead of digging deeper when we differ, without prejudice, malice, envy, or suspicion, too often we dig deeper with those things. We get the expected results: more suspicion, division, and intolerance.

How do we know we're presenting truth, in the name of Christ?

MORONI 7: 2-14—

And now I, Mormon, speak unto you, my beloved brethren; and it is by the grace of God, the Father, and our Lord Jesus Christ, and his holy will, because of the gift of his calling unto me, that I am permitted to speak unto you at this time; wherefore I would speak unto you that are of the church, that are peaceable followers of Christ, and that have obtained a sufficient hope, by which ye can enter into the rest of the Lord, from this time henceforth, until ye shall rest with him in heaven. And now my brethren, I judge these things of you because of your peaceable walk with the children of men; for I remember the word of God, which saith, By their works ye shall know them;

for if their works be good, then they are good also.

Very basic, simple, and true. For if their works be good, then they are good also. Not part of them, but

◆ **The church is my "filling station," where I get my fuel for the rest of the week. I go out, and burn that fuel up, resisting what is out there. I come back, so the Lord and you people can help me fill my tank again.**

all of them. Not by our definition, but by the scripture's definition.

For behold, God hath said, A man being evil, can not do that which is good; for if he offereth a gift, or prayeth unto God, except he shall do it with real intent, it profiteth him nothing. For behold, it is not counted unto him for righteousness. For behold, if a man being evil, giveth a gift, he doeth it grudgingly; wherefore it is counted unto him the same as if he had retained the gift; wherefore, he is counted evil before God. And likewise also is it counted evil unto a man, if he shall pray, and not with real intent of heart; *Remember John 15:7* For God receiveth non such; wherefore, a man being evil, can not do that which is good; neither will he give a good gift. For behold, a bitter fountain can not bring forth good water; neither can a good fountain bring forth bitter water; wherefore a man being a servant of the devil, can not follow Christ; and if he follow Christ, he can not be a servant of the devil. Wherefore, all things which are good, cometh of God; and that which is evil, cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, *many times you do not really know it is him* and inviteth and enticeth to sin, and to do that which is evil continually. But behold, that which is of God, inviteth and enticeth to do good continually; wherefore, everything which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God. Wherefore take heed, my beloved brethren, that ye do not

judge that which is evil to be of God, or that which is good and of God, to be of the devil. For behold, my brethren, it is given unto you to judge, *that's us—we can judge*, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from

◆ **God never promised us a fair life. He promised us one of problem solving, through obedience. If what we have tried hasn't worked, then let's dig deeper and find what we are missing, causing our efforts of tolerance, unity and growth to be frustrated.**

the dark night. For behold, the Spirit of Christ is given to every man, that they may know good from evil; wherefore I shew unto you the way to judge: for everything which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ;

There is no complicated formula. It's plain, simple, and very effective when you're operating under God's strength and guidance, using God's tools—not the world's. **Seek ye first the Kingdom of God and its righteousness, and all these things will be added unto you.** No shallow, easy statement. No simple concept. What is the Kingdom of God? What is its righteousness? We know. We have the formula. For a full answer, we read the scripture. If it was simple enough to put in one line, we'd have one line. We have two books. That's complete—one line isn't.

Some think the kingdom of God is a material object or a ceremonial rite. I believe in churches, in sacrament, in baptism and laying-on-of

hands, but that's not complete. I believe in a reputation; my reputation, individually, the Church's reputation, collectively—a reputation founded on patience, self-control, truth, perseverance, and ability to communicate with friend or a foe, so they can think and respond without being defensive, because being defensive is not thinking, it's reacting. If there are any I could be defensive with, they are out in the world—not in the church.

The church is my "filling station," where I get my fuel for the rest of the week. I go out, and burn that fuel up, resisting what is out there. I come back, so the Lord and you people can help me fill my tank again. We often make our brothers and sisters in the church foes, philosophically. Every church does that. As far as which "side" we are on, the door always swings two ways. Why "can't" we resolve differences? Why "won't" we resolve differences? Both sides have to do it. What is keeping us from it. The power of God? No.

We say we trust in and obey God. Do we? Do we utilize the strength God promised if we will abide in Him? The church's results are mirrored in individual results. There is a "can't." For those without Christ in their lives, these things are impossible. They are without guidance of the Holy Spirit, without knowledge of the power of God. For us, servants of God, they are possible and necessary. I didn't say easy or quick. It might take twenty years of pain, heartache, tears, prayer, and repentance. It's worth it. It's necessary for repentance, to change what is wrong and ask forgiveness. There is no use asking forgiveness if we don't try to change.

We are facing a temptation: the temptation to allow this church to go the way of churches of the world—of man's wisdom and strength—on the arm of flesh, instead of the power of the Lord. That presents a more con-

formed appearance to the world, so we "fit in." But we can't be a "peculiar people" if we fit in. Not "odd ball" people, but different people.

If we ask, God will see that we can resist temptation. I Corinthians 10:13—**"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."** This is not a one-way promise. There must be commitment. God will make it bearable and possible, not easy. We have to know what we are doing, where we are heading, what the problem is, whose instructions to follow, and what the instructions are.

We can't accomplish this with confusion, mistrust, or paranoia in our ranks. We are our own enemy. We have problems that don't go away and never will. God never promised us a fair life. He promised us one of problem solving, through obedience. If what we have tried hasn't worked, then let's dig deeper and find what we are missing, causing our efforts of tolerance, unity and growth to be frustrated.

Christ is the vine, God is the husbandman. The source and the route. Every branch that beareth not fruit, he taketh away, and every branch that beareth fruit he purgeth, that it may bring forth more fruit. To purge a branch, take off the little sprouts, so the sap is channeled to the fruit-bearing buds, instead of dissipating, trying to keep everything growing. Purge our faults. What fruit does this church bear? If we are only preserving truth, are we doing it in dwindling numbers?

MATTHEW 25:14-28—

For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every

man according to his several ability; and straightway took his journey. Then he that had received five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchanger, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents.

We have two talents, the Bible and Book of Mormon. Are we using, not using, or misusing them? Are we studying them to gain guidance and strength, or fighting over what they say? Do we expend energy living our beliefs, as a light of the gospel, or do we expend effort justifying our faith? This is Christ's Church. Our possibilities are limited only by us. With God, there is no limit.

ROMANS 12:1-21:

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye

transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another;

Think of the other person first, of his feelings, of where he is coming from when he talks to you. Don't think he is automatically attacking you when he doesn't agree.

Not slothful in business; fervent in spirit; serving the Lord; Rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless and curse not.

Big order! Do we do that at Conference, in our work, with our families, socially?

Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Repense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

But don't chuckle when you do it, or you have missed the whole point.

Be not overcome of evil, but overcome evil with good.

This is my strength. It gives me

a "handle" on what Rodger Bruner must do to get strength. Ask God, believing He will do it, and He will give strength needed to climb whatever mountain we have to climb.

A Catholic Priest, persecuted in

◆ **Think of the other person first, of his feelings, of where he is coming from when he talks to you. Don't think he is automatically attacking you when he doesn't agree.**

Poland for religious beliefs and practices, had been a great help to the Solidarity movement because he ministered to them. The more effective he was, the more the state persecuted him. They kidnapped him, beat him to death, and threw his body in the river. Another priest held a mass which the Solidarity members attended—a highly-charged, emotional situation. He began reciting the Lord's prayer, each line repeated by the congregation. When he said, "Forgive us our debts, as we forgive our debtors," they wouldn't repeat it. He said the line over and over, until the entire congregation repeated that line, then he finished the prayer. He knew where their strength lay. It wasn't that they wanted—they wanted revenge, but he knew where their strength was. He tried that hard, because it was that important to bring it to their realization and acceptance.

We should have a deeper understanding of the gospel and of our commitment to the Lord, not only to philosophy, but to practice. It is my prayer that, as individuals and collectively, we can achieve the strength available through God.

A DOOR OPENS

By Harvey E. Seibel

Nearly 2000 years ago, as Jerusalem was undergoing its death throes at the hands of the Roman general Titus, for some inexplicable reason the Roman army withdrew for a space, and in that interval the Christians fled the city. Then

◆ **The people were starved for Bibles and begged for all they had and more.**

the door closed again and that great city was destroyed and its inhabitants killed and scattered.

Recent events have astonished many of us. Who of us would have thought that the iron curtain would fall as it has, the Berlin wall come down and so-called hard line communist regimes be overthrown? Yet it has happened. But does that mean that communism has changed its colors? Not at all! They are simply following another phase of the secret world agenda. The move is toward a unified political, economic, and spiritual world government, specifically, a New World Order. But strangely, a door has been opened; an opportunity has been presented. How long this door will remain open no one can tell.

Unfortunately, or fortunately, as the case may be, this has allowed a flood of material, both good and bad, to enter those countries. These invad-

ing influences range all the way from Christian evangelism, Mormonism, and Jehovah's Witnesses, to the Eastern religious cults.

I first became aware of what was happening in this area when I heard a Christian evangelist named Josh McDowell describe the experiences they had had in going to Russia and witnessing to the people in the streets of Moscow, Kiev and St. Petersburg. They had brought in hundreds of Bibles, along with his book, entitled, "More Than A Carpenter." The people were starved for Bibles and begged for all they had and more. These Bibles were snapped up like hotcakes. Over the succeeding months I heard of additional trips as the effort was expanded. Then the Moscow government invited them to print "More Than A Carpenter" on the communist party presses for distribution throughout their country.

When I heard this I thought, what might this book contain? for certainly the communists haven't changed their stripes. I therefore purchased a copy and found that it did not espouse some protestant brand of doctrine at all, as one might expect. On the contrary, it was an excellent witness to the historicity and authenticity of the divinity of Christ—that Christ is the Son of God, the Creator of the world.

Later I had occasion to attend a meeting held by an organization dedicated to the preservation of our Constitutional form of Government. They

◆ **Dr. James Dobson of Focus on the Family has also been invited by a former member of the KGB to do for Russia what he is doing for America.**

offer a hard-backed book on our American Constitution and Government at a cost of \$25.00. It is an excellent volume. They informed us that the Russian Government has ordered 400,000 copies of this book to be placed in every school and university library throughout their country.

I am also on the mailing list for materials published by the Institute for Creation Research in San Diego, California. These people are in the forefront of the battle for Creationism as opposed to Evolution, providing excellent scientific evidence for Creation in support of the Genesis account. They report that they have been invited to send professors over to Russia to teach creation science in their universities. This they are currently doing.

Dr. James Dobson of Focus on the Family has also been invited by a former member of the KGB to do for Russia what he is doing for America. Consequently a Russian transcript of Dr. Dobson's broadcast is being aired on over 200 Russian radio stations today. On Dr. D. James Kennedy's program, "Truths that Transform," it was revealed that other Christian evangel-

istic organizations are working to extend the missionary outreach in those countries. This includes Campus Crusade and other groups. One group has been invited to draw up a school curriculum for public schools based on the Bible.

The above developments seem incredible. Yet we know that the prophecies concerning Gog or Russia are yet to be fulfilled. We also know that the agenda for a New World Order based on the religion of humanism is going full steam ahead. But could this represent an opportunity for carrying the Restored Gospel to those oppressed people? Could this be an opportunity to plant the seed in those lands? Matthew tells us that the Gospel of the Kingdom is to be preached to every nation, kingdom, tongue and

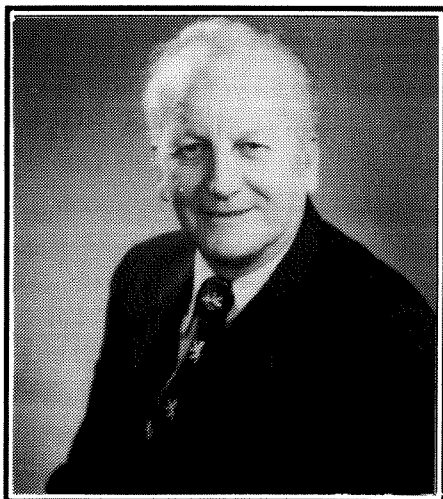
people, and then shall the end come. Isn't this the mission of the Church of Christ more than any other? In the meantime, a starving people are being flooded with protestantism, Catholi-

◆ **... is it possible that we who hold the true gospel in its fullness, and authority to administer it, are hiding it under a bushel?**

cism and every other kind of ism. They have not been slow in jumping on the band wagon. They have been alert to the least opportunity and have been on top of it. Sadly they are already attempting to educate those peo-

ple against Mormonism. They are disturbed over Mormonism because the Mormon church, they say, is mounting a massive, well organized missionary effort in those countries. But while they, and the protestants in particular, show such zeal in evangelizing the rest of the world, as they call it, is it possible that we who hold the true gospel in its fullness, and authority to administer it, are hiding it under a bushel? Is it possible that we are sleeping and slumbering? It is true that Americans are not very receptive to our gospel, but those people over there are hungry for the word of God and are open to anything they can receive. Should they not then receive the truth instead of some pro-stant or Mormon version?

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



By Apostle William A. Sheldon

Part Two

Having previously given an overview of the Lord's intent and grand provision for the gathering of Israel in the last days, both in Palestine and in America, we wish to now concentrate more specifically upon His revelations pertaining to America, as it fits into the divine scheme for that gathering.

Firstly, I wish to emphasize the fact that America (all of it) is "Joseph's land," the Joseph who was the son of Jacob, or Israel. His land was unique, and separated, so far as the

◆ **Firstly, I wish to emphasize the fact that America (all of it) is "Joseph's land," the Joseph who was the son of Jacob, or Israel.**

ancient arrangement of God is concerned, in dividing the inheritance of the twelve tribes. Admittedly, the sons of Joseph (Ephraim and Manasseh) had inheritances in Canaan, but these were only temporary. The whole of the twelve tribes, both the northern

kingdom whose ruling tribe was Ephraim, and also the southern kingdom whose ruling tribe was Judah, were dispossessed from their inheritance because of wickedness.

◆ **We have no problem in thus identifying the American Indian as Israel, and that America is the land of Israel, the land of Promise for them.**

It is not necessary here, nor our purpose, to enter into a rehearsal of how the tribes became divided into these two nations, but it is of special importance to understand that those of Joseph, of the lineage of Ephraim and 1/2 tribe of Manasseh, were mainly in the northern kingdom, designated as Israel, while there were those of Joseph, 1/2 tribe of Manasseh, who were a part of the southern kingdom of Judah (refer to Josh. 21:5-6; 1 Chron. 9:3; 2 Chron. 15: 8-10).

The northern kingdom of Israel was taken into captivity, and later, the southern kingdom of Judah also, but by another nation. From their captivity they were still later dispersed among the gentile nations, and have remained scattered until the present. Only Judah has retained a degree of identity so far as the nations of the earth are concerned, as they mingled with the seed of the many nations.

The Jews, because of their stubborn adherence to the faith of their fathers (as they understood it), and in which their peculiar characteristics clashed with those of the nations of their dispersal (called by the Jews, di-

aspora)—they yet maintained an identity and became the objects of intense hatred and persecution, the elements of which continue to the present in every nation of their residence. For this reason, and also because of their latent dreams expressed often as a byword—"next year, Jerusalem"—they finally realized a partial or beginning fulfillment through a Zionist Movement in the late 1880s, which led to the establishment of the nation of Israel in 1967, through a remarkable series of events, events in which God directed, thrilling and worthy of consideration, but which are beyond the pale of our present intent.

As previously stated, 1/2 tribe of Manasseh was identified with Judah at Jerusalem. All lovers and students of the Book of Mormon are aware that Lehi and family were descended from Manasseh, and so we readily accept the thought that this branch of Joseph, the son of Jacob, this people of the house of Israel, had an inheritance in America; this is the land of their inheritance by special direction and provision of God's love and mercy, and for His own peculiar purpose.

We have no problem in thus identifying the American Indian as Israel, and that America is the land of Israel, the land of Promise for them. But, we want to show that this is "Joseph's land," and if so, it is to be for his son Ephraim, as well as for his son Manasseh; and because Jacob blessed them both, saying, "Let my name (Israel, w.a.s.) be named on them" (Gen. 48:16); therefore, if we can establish America as "Joseph's land," we can rightly say that it is, by this token, the land of Israel; and Ephraim will have as much part in the

events pertaining to this land as will Manasseh, perhaps more so, because Jacob set Ephraim before Manasseh (Gen. 48:20).

So, let us see what the inerrant prophecies of God say concerning Joseph's land.

"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall" (Gen. 49:22).

Here we are informed that the branches of Joseph (the fruitful bough) are to "run over the wall"—a wall of separation from Joseph's brethren in Canaan. This "wall" is more explicitly described as "the sea."

"For the fields of Heshbon languish, and the vine of Sibmah: The lords of the heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness: her branches are stretched out, they are gone over the sea" (Isa. 16:8).

It may be asked: What has this to do with Joseph, with Ephraim and/or Manasseh? In Num. 21: 25-26, we are told that Israel conquered Heshbon among the cities of the Amorites, which was the city of Sihon the king. Again in Num. 32:33, we find that the kingdom of Sihon (Heshbon) was delivered as an inheritance by Moses to the children of Gad, and of Reuben, and to a half tribe of Manasseh. So Manasseh is found in Heshbon, and in our text (Isa. 16:8), we are told that "the fields of Heshbon languish." Why? Because "the lords of the heathen have broken down the principal plants thereof"; the heathen nations of Assyria and Babylon overthrew the kingdoms of Israel and of Judah, and therefore "the fields of Heshbon lan-

guish". The heathen have broken down the principal plants, and this certainly applies most specifically to the seed of Joseph, Ephraim and Manasseh, for they were by blessing named Israel.

Now there was to be at least one of those principal plants which was to come in wandering through the wilderness to Jazer.

This is peculiar language, but prophetic terminology generally is peculiar, and may be understood only through the Holy Spirit. The sectarian churches will have no knowledge of it, but neither would we if it were not for our acceptance of the Lord's revelation within the Book of Mormon. Those who would wander through the wilderness and come even to Jazer were descendants of Manasseh, the family of Lehi and others with them, Ishmael and his family.

"And it came to pass that we traveled for the space of four days nearly a south, southeast direction, and we did pitch our tents again; and we did call the name of the place, Shazer."

This reference says they called the place, Shazer. However, we are convinced that this is the "Jazer" of Isa. 16:18, being a variant spelling of that name, just as Nebuchadnezzar is a variant of Nebuchadrezzar, king of Babylon.

Lehi and his family, etc., wandered eight years in the wilderness before they came to the sea, built a ship, and came to their land of promise in America, a remarkable fulfillment of Bible Prophecy which establishes that branch of Israel upon this American continent, when taken in conjunction with other scriptures offered herein. More could be offered on this, but this

is a sidelight to our main theme regarding Ephraim, the principal branch of Israel, which is to be a vital element in the building of a New Jerusalem upon this continent, so we will pass it up.

It does seem important, however, to more fully identify this land of promise as an inheritance of Joseph, which will be done by the following:

Joseph is revealed as a "fruitful bough," meaning that he would have many descendants. Bear in mind that this refers to both Ephraim and Manasseh. Both of these "branches" were to "run over the wall" (Gen. 49:22), or the sea. Now note what Jacob says further, prophesying more fully of Joseph than of any others of his sons:

"Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren" Gen. 49:25-26.

Joseph was to be blessed not alone with abundant offspring, but with the blessings of heaven (spiritual gifts from God), as also "blessings of the deep that lieth under" (of the sea and of the land, w.a.s.). The blessings of Jacob (thy father) would be greater than those of his fathers' (Abraham and Isaac), and which blessings were to be on the head of Joseph, and on the crown of the head of him that was separate from his brethren. In other words, this informs us that Jacob's

blessing (those of Israel) was even greater than those of his fathers', and would be transferred to the sons of Joseph; these blessings would be "unto the utmost bound of the everlasting hills".

♦ **Joseph was to be blessed not alone with abundant offspring, but with the blessings of heaven...**

Viewed from where Jacob stood in pronouncing this blessing in Egypt, the utmost bound of the everlasting hills would be across the great seas, either east or west to America. Of his seed, those of Manasseh were first to be "separated from his brethren." They traveled south and east from Jerusalem, finally coming to the Pacific Ocean, and hence to the American continent. Those of Ephraim were to come later, but traveling west from the European continent, across the Atlantic to America. More on this later.

(To be continued...)

From the Archives...

The Purpose of the Restoration

"Now therefore, if ye will obey my voice indeed...then ye shall be a peculiar treasure unto me above all people: for all the earth is mine" Exodus 19:5. In connection with this read Deut. 26:16-19, also Deut. 14:2.

◆ **... In what way are we different from other people? Are our standards any higher, or do we go along with the world, doing and enjoying the things the world does?**

We note that the Lord made choice of the children of Israel to be a peculiar people above all other people. I would not be going very far afield if I were to say that the above scripture would apply to the people of the Lord in our day.

Following long years of spiritual darkness, the Lord again took pity on the human race, and through the instrumentality of a young lad in his early teens, He gave what is known as the Restoration Movement, that He might again raise up a "peculiar" people to Him; not in the sense that we become freakish in our appearance or dress, but that there might be a people who would set higher standards and maintain them. As He gave particular instructions to the children of Israel, so He gave such instructions to the people of the Restoration, that through them he might be envisioned, or known as being different, because of their higher standards.

"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 envyings, 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. "A great and a marvelous work is about to come forth unto the children of men; behold I am God, and give heed unto my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow: therefore give heed unto my words."

"Now as you have asked, behold I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion."—Book of Commandments 5:1-3.

It might be well to read that entire revelation, and as you read, say a little prayer that you might be able to grasp the full significance of the language, and remember it was spoken to the church of today: a "peculiar treasure" to be.

When the Lord appeared to the young lad who went to the woods to pray, he said: "This is my beloved Son, hear him," or words to that effect. He desired to develop a "peculiar people," a people who would be different spiritually; a people with higher standards than the world, and also higher than the churches of men. He wanted a people who would represent his Son unto the world. If you will read, in this connection, the prayer of Christ as found in the 17th chapter of John, and especially note the language found in the sixteenth to the twenty-third verses, you might be able to gather just how important it is to keep the commandments given by the Christ.

It might not be out place to ask at this time, In what way are we different from other people? Are our standards any higher, or do we go along with the world, doing and enjoying the things the world does?

I once read a book entitled, "In His Steps," or "What Would Jesus Do," and in that book there was, supposedly, a

group who decided not to do anything without first asking themselves the question: "What would Jesus do?" I have often thought of it as a very good plan, and it might be a very good custom for us to adopt to govern our lives.

◆ **It is the duty of the minister to point to a higher standard, and he should seek to not only point to a higher standard, but he should live the standard he points to, and the standard we should all strive to reach, is the standard set by the Master of men.**

We are rapidly approaching the time when Christ will come to approve of, or accept, His church. If He were to come tomorrow, where would He find you or me? Would we be on our knees, or in a moving picture show? In fact, if he were to come, I doubt very much if He would look for us in a "Movie," and we would miss Him. Paul says: "Be not conformed to this world." In other words: be not a part of it, but be separate, different.

Recently, I was in a home where the husband was not a member, and he referred to certain members of the church who smoked cigarettes, went to cocktail parties, and in general, did all the things that are done by people of the world, and in pointing to them, he said, "What better is your church than any other church?" I ask us: is it an unreasonable question?

A member of the church once

asked me if there would be any harm if she and her husband were to go on the dance floor, if they danced together.

Just what would be your answer if you were asked a question like that?

My reply was: "It might not do you any harm, and of itself, there might

◆ **The purpose of the restoration, then, was to develop a people through whom Christ could be represented to the world...**

be no harm in it, but if you were on the dance floor where others were dancing, they would, no doubt, say to you, "Well, you dance, why say we should not?" Just because she danced with her husband would not excuse her or him.

Again comes the question: "What would Jesus do?"

Oh, we might look at it from another angle. Would you hold your respect for the pastor of your group, or a member of the Council of Twelve, if you saw him on the dance floor? Or would you criticize and say, Brother so and so went to a dance, even if he did dance with his wife?

It is the duty of the minister to point to a higher standard, and he should seek to not only point to a higher standard, but he should live the standard he points to, and the standard we should all strive to reach is the standard set by the Master of men. He said, "Follow Me." Occupy till I come; I have set you as watchmen.

I would invite you to read the sermon on the mount, verses 13 to 16; also 19 and 20 of the 5th chapter of Matthew. Read the entire sermon, for therein you will find the instructions given to the church, or followers of Christ.

The purpose of the restoration, then, was to develop a people through whom Christ could be represented to the world, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."—John 17:21.

It might not be a waste of time if

each of us sat down for a few minutes and examined ourselves, and asked: "Just how different am I from the ordinary person I meet; am I living any better, or living any closer, to the teachings of Christ than the members of other churches?"

Do we practice what we believe; is our language and our acts clean from taint? Do you find yourself indulging in idle tales or questionable language? Paul, I think it was, said, "you are living epistles seen and read of all men." How are we being read?

We have a tremendous task before us. The Lord said we were to "seek to bring forth and establish the cause of Zion." That has not been done. We are as far from having Zion today as they were in April, 1829.

"Zion is the pure in heart." Because certain groups refer to Independence as Zion, does not make it Zion. To be Zion, it must be the "pure in heart."

If we were pure in heart, we would not, in any way, do each other injury, but we would be just like the Master. If one went astray, we would seek to redeem that one. Christ was so interested in all men that He was willing to suffer the death on the cross that men might be saved; but ALL must be saved on the terms of the gospel.

"He that heareth these sayings of mine, and doeth them."

"If ye love Me, keep my commandments."

How can we keep them if we do not know what they are?

Paul says: "Study to show thyself approved unto God." How much studying do you do dear reader. The fact that we are members of the church will not suffice.

"Therefore, leaving the principles of the doctrine of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works" Heb. 6:1.

A person does not have to be in Missouri to be pure in heart. Each member, or group, should strive to exemplify Christ in their lives, and thus show to the world that the Church of Christ is different from all other people.

The world is full of tragedy, and if prophecy be true, it will become worse instead of better, and the Lord is expecting us to "bring forth and establish the

cause of Zion." They will be the only people that will not be at war one with the other, and the time will come when there will be a people that will be developed to the point where the Lord will approve. They will be gathered to the place designated, and there will be those

◆ **We need to separate ourselves from the things of the world, and be a "peculiar people."**

who will say, "Let us go up to Zion and learn of their ways." That place is not yet.

Just what will our answer be, or what excuse will we make?

"Then shall the kingdom be like unto ten virgins, which took their lamps, and went forth to meet the bridegroom; and five of them were wise, and five were foolish."—Matt. 25:1.

Please read the parable, and ask yourself the question: which group am I in — the wise or the foolish?

Paul says: " whatsoever a man sows, that shall he reap."

It is well to see to it that we sow good seed, and thus have oil in our vessels.

Dear Reader, do not hastily pass judgement on the writer, but consider well, for as the Master said: "What will it profit if we gain the whole world and lose our soul;" and, might I add, what will it profit if we enjoy all the pleasures of the world and lose our standing with the Lord?

I might continue, and call your attention to many scriptures that point along the lines on which I have written.

We need to separate ourselves from the things of the world, and be a "peculiar people." Peculiar in the standards set, and thus become a light that will shine in a dark and wicked world.

May God help us to become what the Saviour has asked us to be, that we might become the light of the world, the ensign that has been set up.

Your brother in Christ
WM. F. ANDERSON

The Unfed Flock

You prove to me—I prove to you;
We'll prove and prove until we're blue.

The flocks of God go unfed.

One God? Two Gods? Two or three?
“I know the answer—listen to me!”

The flocks of God go unfed.

Repent now? Repent when we're dead?
“I know the answer—what God has said.”

The flocks of God go unfed.

Use this scripture? Use another?
“I have the answer; I'll tell you brother.”

The flocks of God go unfed.

Drink wine fermented? Or wine that is not?
“I know what's right—what I've been taught.”

The flocks of God go unfed.

We all have answers the Spirit brings.
How strange we've been shown so different things.

The flocks of God go unfed.

Where is God, and Christ our head
While His children go unfed?

Will they go unfed—until they're dead?

Darlene Smith

Reunion Notice

Phoenix Reunion

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

For information concerning housing contact:

- ☒ **Elder Brian E. McIndoo**
18824 N 39th St
Phoenix, AZ 85024
(602) 867-7063
- ☒ **Elder Gordon McCann**
18808 N 39th St
Phoenix, AZ 85024
(602) 867-7681

Editor's Apology

To the families: Rob, Bush and Phillips of Manchester, Tennessee—many excuses could be offered trying to explain the inaccuracy of your wedding announcement, but there is no excuse for my mistake.

Following is the announcement as it should have read, along with our sincere apology for any confusion and disappointment caused by the July issue:

Peter William Rob and Sheena Lea Bush exchanged wedding vows on July 3, 1992, in a church ceremony in Manchester, Tennessee.

The beautiful ceremony was performed by Apostle William A. Sheldon.

Sheena is the daughter of Mr. & Mrs. Roy Lee Bush and the granddaughter of Mr. & Mrs. Ray C. Phillips, all of Manchester.

NEWS

Collins Local News

Good morning! It's a rainy day here in Collins. I sat outside early this morning and listened to the thunder roll and rumble as the storm got closer. I always enjoy mornings. The air, the quiet, and the newness of the day—well, there's just no other time quite like it.

Mother's Day brought several of us together to pay tribute to our mothers, our families, and our "up-bringing." We were surprised by a visit from Brothers Hubert and Jim Yates, and as a result, Brother Hubert was prevailed upon to be our speaker that day. He delivered to us the beauty and privilege of being a woman and mother.

The following Sunday was our dinner day, with our guest speaker being Brother Loren Bryant of Cowgill. That afternoon the baptism of Lisa Gill took place at the Bob Eddy farm where Bob had cleared a beautiful area around his pond to accommodate the several people who came to share in this special occasion. Lisa is the daughter of Lois Moore and the wife of Brother Stephen Gill. I know Lisa was happy to have her mother and the rest of her family in attendance that day. Brother Gerry Case gave the opening remarks and scripture, and Brother Glen Gill (Lisa's father-in-law) walked Lisa into the waters of baptism. Immediately upon coming up out of the water, Lisa knelt down upon the ground, and Brother Gerry Case, assisted by Brother Gill, laid their hands upon her head that she might receive the Abiding Comforter, the gift of the Holy Ghost. Lisa shared with us a beautiful testimony that day that warmed our hearts at God's great love and patience with His children.

Other news and guests: Randy and Renee Livingston have moved home from Phoenix and are increasing

our attendance record. It's so good to have them back.

Brother Bob Eddy's sister, Pat, and husband, Art, visited here from Michigan. Art played "Amazing Grace" on his dulcimer, accompanied by Jo Eddy on the guitar, as a special for us that day. It was beautiful.

Our sister Gussie Martin spent a few days with Jack and Betty Martin, and got to come to church last Sacrament Sunday. She shared her testimony of God's goodness and blessings with us.

Our Brother Rhondal Shaw popped in last dinner Sunday. It was so good to hear his bass voice singing and have the opportunity to visit with him over lunch.

Also, Brother Don Bennett slipped in for church one Sunday, and when the closing song was being sung heads began to turn to see whose beautiful voice was coming from the back of the room. (Nobody else can sing like that, huh, Roma?)

The Don Grim family attended services here with the Livingstons last Sunday. Don bore testimony to having a home in the church no matter which local he attends. Thank you, Don.

In closing, here are a few sermon quotes perhaps you'd like to consider:

The estate left to us of our parents may not be land or money, but their teachings.

Great things are ahead of us. We are not promised an easy way, but the promises are great—to the salvation of our souls.

VOTE FOR GOD—Recorder of Deeds. God is not only the recorder of deeds, but the rewarder of deeds, both in this life and the one to come.

The price of liberty is not cheap. The price of liberty is eternal vigilance.

*Your reporter,
Czerna Kauffman*

Ravenna, Michigan News

Greetings, Bros. and Srs.,

On July 19th, Bro. Max was told in a dream to read and expound on the 5th Psalm.

On July 26th, we heard another good sermon by Bro. Aaron Heath. Bro. Max opened the meeting. Bro. Aaron said he wanted the title to be, "I want to be like Christ." He noticed on TV that there was a saying, "I want to be like Mike Jordan," and that he was more popular than God. He said that the world is turned upside down, and thousands are starving.

This, to me, is the best news: the glorious Gospel being taught by our ministry.

Our next prayer service had Bro. Max Spencer in charge. He read Romans 12:1: "...present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Our local had a yard sale on Monday, and plans to have more between the rains that the Lord is blessing us with.

On August 2nd, our Pastor Bro. Gale Brantner preached about the ordinances of God. We had visitors Bro. and Sr. Russ Sewell and son of Independence, Missouri, as well as a friend of Jenny Vogel's, and a friend and neighbor of Sr. Irene Reed's. The Lord blesses us with spiritual food and physical food.

Bro. and Sr. Max Spencer are planning to take two girls to camp, and provide help and attend the reunion also. We pray for their safety, as well as others who will soon be traveling to the Missouri reunion.

*Your Advocate Reporter,
Sr. Lois Heath*

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.

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 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.

CHANGING YOUR ADDRESS?

Speed delivery of your "Advocate" by sending us your new address immediately. Each undeliverable "Advocate" costs the church more than the value of a first class stamp, in addition to regular postage..

ZION'S ADVOCATE (USPS 6993-0000) P.O. Box 472 Independence, Mo 64051-0472	Second Class Postage Paid Independence, Mo 64051
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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.