

Zion's Advocate

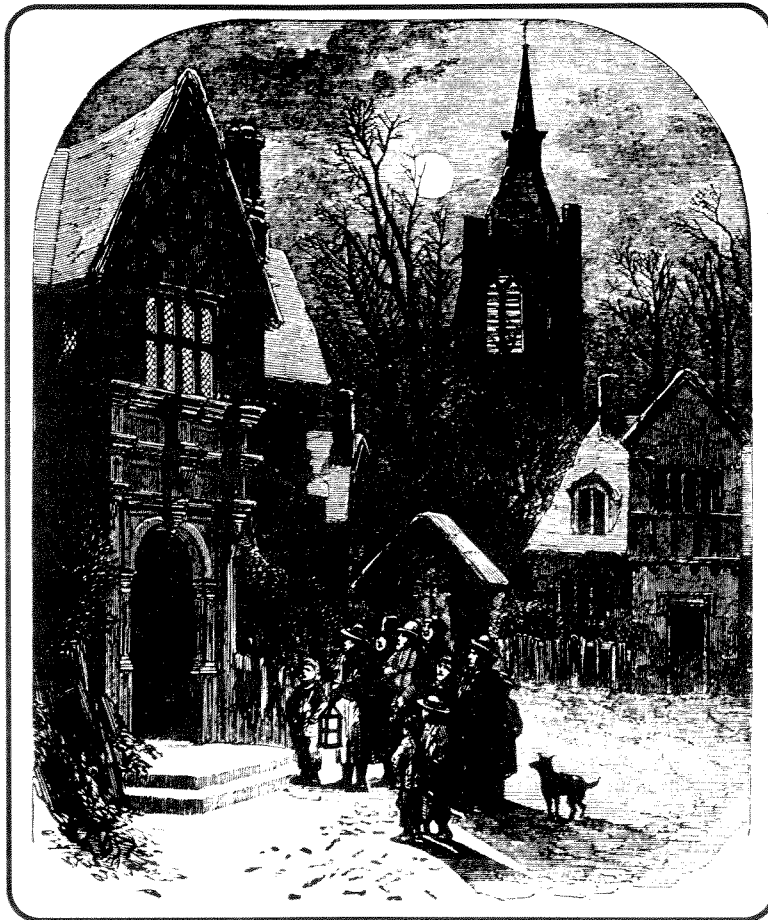
*"And blessed are they who shall seek to bring forth my Zion at that day,
for they shall have the gift and the power of the Holy Ghost;"*

1 Nephi 3:187

Volume 70

Independence, Missouri — December 1993

Number 12



"Glory to God in the highest, and on earth peace, good will toward men."

—Luke 2:14—

Featured In This Issue

Christmas: Man's Hope is Christ.....	211	An Open Letter—Forest Maley.....	218
Jewish Wisdom on Obedience & Charity.....	212	News.....	224
Study on the Inhabitants of Zion.....	215	Obituaries.....	228
From the Files of Leon Gould.....	216	1993 Index.....	230

Zion's Advocate is the official publication of the Church of Christ, with headquarters on the Temple Lot, 200 S. River Blvd., P.O. Box 472, Independence, Missouri 64051-0472. Telephone (816) 833-3995 or 833-3914.

Published monthly by the Church of Christ. Second Class Postage paid at Independence, Missouri.

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

SUBSCRIPTION RATES: Church of Christ members' subscriptions are paid from general Church funds, but donations are requested (suggested: \$4.00 each year). In bundles of 12 or more for missionary purposes: \$2.00.

Non-member rates: \$4.00 (one year); All foreign add 50¢.

Send Subscription requests with appropriate fees; Donations to Church funds (Temple & Storehouse); Consecrations; Tithes; and all other Offerings to the Business Manager at Church headquarters as listed below.

THE APOSTLES' MISSIONARY FIELDS

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

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

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

SOUTHWEST: Donald E. McIndoo, 18830 N. 30th Street, Phoenix, Arizona 85024; Alvin J. Moser, 18829 N. 29th Pl., Phoenix, Arizona 85042. In joint charge of California, Nevada, Arizona, New Mexico, Texas, Louisiana and the Republic of Mexico.

CENTRAL: Roland L. Sarratt, 15910 E. 36th Terrace, Independence, Missouri 64055; Smith N. Brickhouse, 5713 Logan Road, Kansas City, MO 64136. In joint charge of Missouri and Oklahoma.

EAST: William A. Sheldon, 1011 S. Cottage, Independence, MO 64050. General Church Representative in the office. Smith N. Brickhouse, 5713 Logan Road, Kansas City, MO 64136. In joint charge of all Atlantic coast states and Arkansas, Mississippi, Alabama, Tennessee, Kentucky, West Virginia, Pennsylvania, Vermont and the European field.

WORLDWIDE: Contact the Secretary, Council of Apostles.

GENERAL CHURCH OFFICERS

SECRETARY, COUNCIL OF APOSTLES

Apostle Smith N. Brickhouse
5317 Logan Road
Kansas City, Missouri 64136

SECRETARY, COUNCIL OF BISHOPS

Elder Leslie P. Case
8312 Lee's Summit Rd.
Kansas City, Missouri 64139

GENERAL CHURCH SECRETARY

Elder Robert W. Oldham
5709 Logan Rd.
Kansas City, Missouri 64136

BUSINESS MANAGER

Elder Alvin L. Harris
Church of Christ
P. O. Box 472
Independence, Missouri 64051-0472

ZION'S ADVOCATE STAFF

EDITOR

Priest Michael McGhee
18907 E. 6th Street N.
Independence, Missouri 64056

ASSOCIATE EDITORS

Ron Temple
5621 Logan Road
Kansas City, Missouri 64136

David Rudd
4917 Casey Court
Independence, Missouri 64055

FEATURE EDITOR - "Path Lights"

Melissa McGhee
2533 Glen Lane
Independence, Missouri 64052

PRODUCTION STAFF

Ricky J. Olson
Harvey L. Seibel



Zion's Advocate is ...
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.

Word Processors/Computers: We can utilize text files on an IBM® or compatible computer floppy disk of any size or format and nearly any word processor. If you have this capability, it is a big help to our process.

STATUS OF PUBLISHED ARTICLES

Articles published in this paper do not necessarily reflect the teachings of the Church nor the opinions of the editorial staff.

Declarations and notices authorized by the General Conference reflect the practices and beliefs of the General Church.

Christmas: Man's Hope is Christ

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the prince of Peace" Is. 9:6.

As this holiday season approaches—and it always seems to come much too quickly, passing us by before we can truly appreciate and savor the time—we are given cause to reflect that Christmas, unfortunately, means many different things to each of us as individuals.

Our memories of Christmas are molded and influenced by our families: the closeness of the family in providing shelter from the elements of nature; a refuge from the world's expectations and natural man's lack of compassion; and the hope of gifts given because of love or given because of tradition or custom.

Memories of Christmas past can be a source of sadness for many at this special time of the year—sadness

as we experience the loss of loved ones and live through the first Christmas without them. Each year without them brings sorrow, but time does make it a little easier.

Sadness of the Christmas present is experienced by many at this time of the year—the hopes of closeness: love given freely is not always returned, and sometimes at a cost too high to bear; love for all mankind is not shared by all and is sometimes taken advantage of or used against man. The hope of that special present you have your heart set on, and then open something else or nothing at all. Disappointments, sadness, the arm of flesh failing—these are not of the Christmas we know to be true.

The True Christmas Is:

Looking back to the birth of Jesus the Christ, the Son of Man—this is man's greatest CHRISTMAS MEMORY!

Acknowledging the sacrifice of Jesus who died

without sin, a price paid for each of us, an atonement made. This, given of God, is the greatest CHRISTMAS GIFT!

Living in the knowledge that mankind has been redeemed, that there is an example to follow (the life of Jesus Christ), that eternal life is possible—has been promised—and can be our reward. This is the CHRISTMAS HOPE!

Let all our memories—gifts—hopes, interlaced with family—friends—and a helping hand to all, be based on the firm foundation of Jesus Christ. Al. 5: 19-23.

Elder Michael McGhee



Jewish Wisdom On Obedience And Charity

Published in *Times and Seasons*, Vol. 3, No. 10)

The Jews

The following will show what the feelings of the Jews are, in regard to moral rectitude, and that although persecuted, afflicted, robbed and spoiled, they still adhere with great tenacity to their ancient moral code, and maintain principles of benevolence and charity which many of our professedly enlightened Christians would do well to imitate.
- Ed.

RABBI HERSCH'S ESSAYS ON ISRAEL'S DUTIES IN DISPERSION. THE HEAD RABBI OF THE GRAND DUCHY OF OLDENBURG.

"Commandments. The commandment of God is duty for Israel, the will of God the only ground of obligation for all our duties; can there be any other ground

for obligation for any duty, which any one is bound to perform? Is it possible to imagine that any thing should be a duty, without thinking it to be at the same time the will of God? Duty signifies rule of action; but everything necessary for action; we ourselves, with all our faculties and powers, and the world that surrounds us belong to God:— who has then to dispose of us but God? If this be true for all men, how much more for Israel, who have a double bond of union with the creator; who not only made them as men, but has also fixed the bounds of their habitation among men. The command of God is therefore duty, and the will of God the obligation to duty...If, therefore, each command of God was an enigma; and if a thousand unanswered and unanswerable questions obtruded themselves on us, concerning each, still the obligation to obedience would be in no degree lessened. If any one asks, why should I do this? why avoid that? we

have only one answer to give—because it is the will of God; and we are to serve God

◆ Is it possible to imagine that any thing should be a duty, without thinking it to be at the same time the will of God?

with every capability, every faculty, every breath...We should be bound to obey, not on this account, or the other, but because God requires it; if we do it not for this reason, how can we be the servants of God? how can we be said to obey God? The Jew who faithfully observes and keeps the law of God, as he gave them to the congregation of Jacob, is, in the full and unlimited sense of the word, a Jew—as he does this in order to fulfill the will of God—he is a servant of God, although he may never have understood the connexion or import of even one of the divine commands, and has obtained great, yea, the

greatest happiness on earth: for the pure in heart know no higher bliss than the fulfilling of the divine will.

◆ **The penny that thou hoarest is not thine; it is thine only when thou spendest it in blessing...**

He makes the following remarks on alms giving, found in Deut. vii:2.—“Thou shalt open thine hand to thy brother, to thy poor.” With these words God calls thee to thy most lovely, thy most holy employment; to that in which thou art most like himself: he calls thee to be a blessing, with all that he has given thee, to be a blessing all about thee. Look around in the great household of thy Father, everything is appointed to thy blessing. Every thing helps, and is helped; every thing takes and gives, and receives a thousand fold in giving, for it receives life instead of existence. What? wouldest thou be the only one that takes but gives not? Shall the great stream of blessing end in thee? Wouldest thou have this stream of blessing lost in thy dry sand, and not restore to the ocean what it receives from it? Oh, hast

thou duly considered that thou art nothing, if thou art only for thyself? Thou art something when thou art something for another; thou hast nothing as long as thou hast it only for thyself; thou possessest it only as thou hast it for another. The penny that thou hoarest is not thine; it is thine only when thou spendest it in blessing; and then, when thou hast once tasted the bliss of giving; the bliss of feeding the hungry, of clothing the naked, of comforting the sick, of rejoicing the miserable, of caring for the destitute; then canst thou rejoice in the high calling with which God has called thee; to be a blessing with all thou hast, then wilt thou readily give all thou hast to purchase a moment of such bliss. Why should God give thee more than is absolutely necessary for thee, but that he may make thee a distributor of his blessings to others, and wilt thou grasp with thine hand that which is not thine own? Our wise men have therefore named this active benevolence in giving with the lovely name of tsaadekau (i.e. righteousness), for tsaadekau is essential righteousness, which gives to everything that which God requires of it; and

as tsaadekau, when applied to God, denotes his charitable righteousness, which gives to man, not that which

◆ **Why should God give thee more than is absolutely necessary for thee, but that he may make thee a distributor of his blessings to others...**

he deserves, but that which he can bear; so, when applied to man, it denotes that charitable righteousness which makes the love of God, rather than the right of another, the ground of assisting him.”

On alms giving he says, “there are eight degrees in alms giving:

1st *The highest and first is, to assist the impoverished by gifts, loans, or providing them with employment so that they may become able to take care of themselves and have no need to beg.*

2^d *It is a less degree to give to the poor in such a way that the giver knows who receives his bounty, and the receiver does not know from whom the bounty comes. Giving to public charities when it is known*

that those charities are managed with wisdom and honesty comes very near this degree of alms giving.

◆ Charity that sheweth itself in action, is more, incomparably more, than giving money.

3^d It is still less when the giver knows to whom he gives, and the receiver, from whom the bounty comes.

4th It is still less when the poor knows who gives, but the giver knows not who receives.

5th It is still less to give to the poor without being asked.

6th Still less when asked to give what is necessary.

7th Still less to give what is necessary in a kind manner.

8th The least of all is to give in an unkind manner.

Charity that sheweth itself in action, is more, incomparably more, than giving money. Money is an external thing, but in this thou layest out that which is most noble, that which is the best thou hast—thy understanding, thy word, thy

deed, thy ability, all that thou art as an offering on the altar of God, for the welfare of the brethren. In almsgiving we give that from which blessing may spring; but in this we make the plant of blessing grow and blossom; we create the health, the joy, the peace, the prosperity, the welfare of our neighbor. If we would see a man who is like unto our heavenly Father, so let us behold one, who, full of love, full of the divine will, himself prepares bread for the hungry, becomes a father to the orphans, for whom he cares, whom he educates; visits the sick, clothes the naked, comforts the suffering, buries the dead, advises the inexperienced, reconciles the contending, and every where labours in word and deed, to relieve every pain, to heal every sorrow, and dry every tear. And when such an example has excited us, and we feel that we are called to such blessedness, so step forward; let us devote ourselves, in the presence of God, with every noble faculty he has given us, to such acts of love, for the welfare of his children.—[*Jewish Intelligencer.*]

David M. Gould, son of Peter and Elaine Gould, was inspired to write and sing this at his baptism November 28, 1993, at the Temple Lot.

Jesus, Jesus
I have promised to follow thee

I have promised to follow thee

Jesus, Jesus
I have come to thee in prayer
I have come to thee in prayer

Jesus, Jesus
I ask thee to bless my soul
I ask thee to bless my soul

Jesus, Jesus
I have entered the waters of baptism
I have entered the waters of baptism

Jesus, Jesus
I have come to thee in prayer
I ask thee to bless my soul

Study on the Inhabitants of Zion

By Stephen S. Gould, Member of The Church of Christ (TL)

Who shall dwell in Zion?

Do we measure up?

Psalm 9:11

The Lord.

Psalm 84

The man whose strength is the Lord.

Isaiah 4:3

The Holy.

Isaiah 10:24

God's people.

Isaiah 33:14-16 He that...—walketh righteously.

—speaketh uprightly.

—despiseth the gain of oppressions.

—shaketh his hand from holding bribes.

—stoppeth his ears from the hearing of blood.

Isaiah 35:10

The ransomed of the Lord.

Psalm 15 He that...

—walketh uprightly.

—worketh righteousness.

—speaketh the truth in his heart.

—backbitteth not with his tongue.

—doeth no evil to his neighbor.

—does not take up a reproach against his neighbor.

—contemnes the vile man.

—honoreth those that fear the Lord.

—does not swear falsely.

—changeth not.

—does not put out his money to usury.

—does not take a reward against the innocent.

GLOSSARY OF WORDS:

RIGHTEOUS: doing that which is right: conforming to the standard of the divine or moral law.

UPRIGHT: morally correct.

DESPISETH: to feel aversion toward or disgust.

OPPRESSION: unjust or cruel exercise of authority or power.

BRIBE: a price, reward, gift, or

favor bestowed or promised with a view to pervert the judgement or corrupt the conduct.

RANSOMED: delivered from sin or its penalty.

BACKBITE: to say mean or spiteful things about.

REPROACH: something producing disgrace or blame.

CONTEMN: reject with disdain.

VILE: morally despicable.

USURY: a premium or increase paid or stipulated for a loan of money or goods: interest.

(Definitions from Webster's Third New International Dictionary, Unabridged)

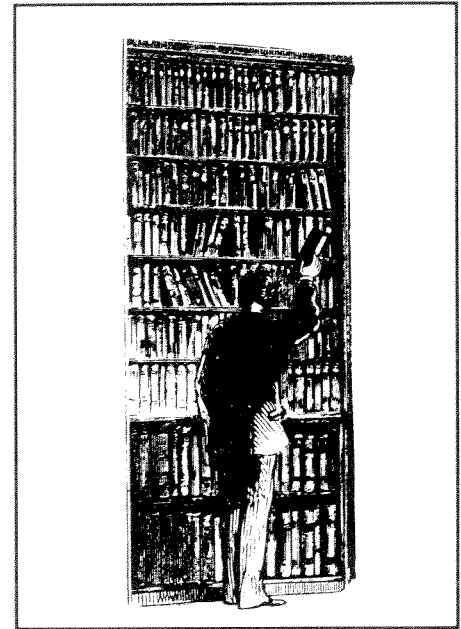
From the Files of Leon Gould

When we read the scriptures, we find that the instances when great spiritual blessings were enjoyed were scattered over years of time, and undoubtedly there were many such happenings not recorded.

And today, if such blessings were recorded in a volume such as a Bible, where people could read them, we would find that they were as frequent as those we read of in the Bible, and many such happenings are never heard of by the church at large.

I am acquainted with two ministers—one dead now—and have heard their testimony in raising an individual from the dead, each one of them. One was Elder Marcus Shaw (now dead) who raised Gilbert Whitehead from the dead, at St. Joseph, Missouri, and later I heard Whitehead preach. The other minister, L. E. Welch, lived at Coleman, Michigan, during the time of the great 1918 flu epidemic when people died so fast there were not well men left to bury the dead. At Coleman they put them in coffins, numbered them, and

stacked them in a warehouse till the crest of the epidemic had passed, and men began to get strong enough to bury the dead. During all this time, Welch was on the go day and night answering sick calls for administration. His daughter Mabel (now Mabel Bergey, of Flint, Michigan), was an active girl and she took care of his horse, unhitched it when he came home, and when a call came she would have the horse and cutter ready by the time he was dressed so that he could catch a little sleep between calls. Not a member of the church died during that epidemic. And then, after the epidemic was past, Sister Welch took sick and died. In all his weariness, he had watched at his wife's bedside, until worn out, and one day said to Mabel, "You watch by your mama's bedside for a little while. I must have a little sleep." The next thing he knew he was awakened by Mabel at the foot of the bed, jumping up and down and screaming, "My mama's dead, my mama's dead." He quieted her, and said, "Now



FROM the FILES

we'll go downstairs and see what we can do." He found his wife's body cold; and when he poured the consecrated oil on her head, instead of being absorbed as it is by a live person, it ran off like water. He administered to her, and in a few minutes she began to breathe, opened her eyes, and said "Oh, Ed, why did you call me back. I was in such a beautiful place." She lived for many years, and raised her family.

Peter raised a woman from the dead, and that is wonderful when we read of

it. Paul raised a young man from the dead who had been killed by falling out the window; and that, too, is wonderful when we read of it.

But as miraculous instances of today are passed by, with little consideration or a shrug and, Oh well, they would have gotten well perhaps anyway.

Alongside of the miracles in the Bible we read of the trials, sicknesses, suffering and death that were spread over the same period of time; but take little note of them; and there were doubtless many that were never recorded.

Miracles seldom convert anyone. Many times people have come into the church for having seen a miracle; but they come unconverted, and know nothing of the gospel or the teachings of the church; consequently, they require a miracle almost daily or they begin to dwindle in unbelief—or else the constant attention and care of some elder to keep them in the straight and narrow way, because of “having no root in themselves.” According to the parable of the sower, They belong to the second group that hear the word and with joy receive it; but having no root in themselves, not having been

grounded in the principles of truth, and the teaching of the gospel, nor, through repentance, conforming their lives thereto, they endure for awhile; but when tribulation (in its many forms, or persecution ariseth because of the word, which they are not grounded in, neither do they understand, they are offended, and finally drop by the wayside. So of the four classes of people who hear the word, only one continues until they bear fruit; those that hear it and understand it, and are grounded upon it, and not upon seeing or hearing of a miracle.

At Bemidji, during that great plague, none of the church members died, and the elders, like Brother Welch, did not take it, although some families were completely out. And that great plague is almost entirely forgotten, and even the histories give scant mention, if any, of it. And yet it killed more people than both world wars combined.



I Am So Glad

*I am so glad he was not
born*

In some rich palace bed.

*I am so glad to know it was
A lowly place, instead,*

*A place where soft-eyed
cows and sheep*

*Were sheltered and were
fed.*

*For to the country-born of
earth*

*A stable will ever be
A wholesome place, where
night comes down*

With its tranquility.

*A place of heart's ease
and content*

For all who choose to see.

*And so I like to think of
Him,*

*First opening His eyes
In that good elemental
place*

*Beneath the friendly skies,
That the men of fields
could find Him there,
As well as the great and
wise.*

—Grace Noll Crowell

An Open Letter

From the *Zion's Advocate*, April 1959

Dear Jim and Sid:
It has been a while, and a lot of water has run under the bridge since then, but you may remember running me into a corner during a religious discussion we once had. That was when the three of us worked together. If you try hard, you may recall some mention being made that you could see no place in Scripture which would make allowance or leave place for the introduction of any further sacred literature.

It may have tickled you a bit to see that I was caught with no scripture to cite. Since then I have made the matter a point of prayer and also research. You might be interested in what I found.

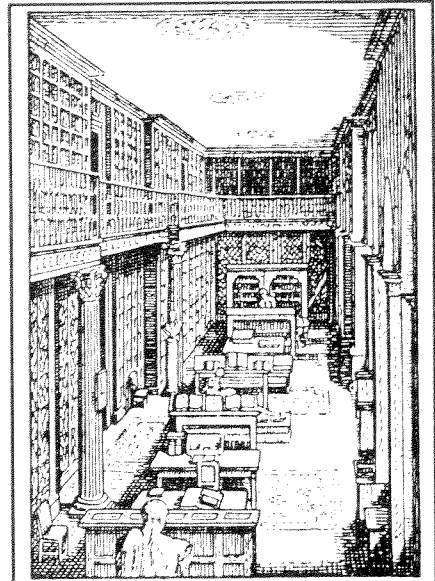
The search starts a long way back, so we'll use the oldest first, to maintain chronological order. Likewise, the story is not told all in one place, nor is it always obvious to the casual reader.

The first item appears in Genesis.

In blessing his twelve sons from his death bed, Jacob gives the most choice

blessing to his own true legitimate first son Joseph. Included in this prophetic blessing mention is made that Joseph's branches shall run over the wall and extend to another area. The meaning of this statement is somewhat obscure. It does, however, indicate that part of one of the tribes of Israel would be somewhere apart from the parent plant. At least that seems allowable as one of the possible interpretations of that passage. Genesis 49:22. Examination of Genesis 49:26 seems to connect the fulfillment of Joseph's blessing with some place which is the nether extremity from the place in which the prophecy was uttered. The spot so qualified as land masses lie today is around the northern tip of South America.

It might be worthy of note at this point that the sons of Joseph, Ephraim and Manasseh, had been adopted by their grandfather Jacob as his own sons. Therefore each would have full tribal status as the partitioning of the land of promise bears



A R C H I V E S

out. Genesis 48:16 shows that the blessings of these two adopted sons were great indeed, in addition to which they were heirs of the promises made to their father Joseph.

Moses practically reiterated these same blessings on the tribes as shown in Deut. 33. It seems that here again Joseph received a blessing above those of his brethren. Undoubtedly this blessing describes a land which is not the land of Palestine nor any place near it. Look around for the land that seems to have an abundance of everything and you will find

Joseph's land.

Examination of a few Bible maps of the area succeeding Solomon will show that the House of Manasseh was split much as Pakistan is today. One part of the tribe lived to the east. The other part lived to the north and west of Jerusalem. This latter part became associated with Judah and the tribe of Benjamin. Many of their interests and activities centered around Jerusalem.

In the reign of King Zedekiah, II Chronicles 36 gives us part of the story of the sacking of Jerusalem by Nebuchadnezzar. He also sacked the Temple and wrecked the city. People were carried away captive until the reign of Cyrus, of whom Isaiah had prophesied even in such detail as to give his name and mission. It indicates here that, when Jeremiah was the principal prophet, the priests did evil and misused the prophets that God sent many times to instruct them and to warn them. Nebuchadnezzar evidently was king of the Chaldees. By him the sacred vessels and objects of the Temple were carried away to Babylon.

You may wonder where all this much fits in.

I hope to bring out that some undoubtedly escaped this part of the Babylonish captivity and went else-

where. I hope to show that those escapees were of Manasseh and therefore a "branch" of the tribe of Joseph.

Take a look at Isaiah

◆ **Look around for the land that seems to have an abundance of everything and you will find Joseph's land.**

37:31-32 given before the captivity of note. It speaks of a remnant escaping from Mount Zion. You may remember that Mount Zion was the part of the Holy City where the king had his residence.

Concerning the captivity of Zedekiah, Jeremiah 39:4 gives an account of how the king tried to escape the Chaldeans by means of a gate between the walls of the king's garden. Zedekiah was overtaken as he tried to get away across the plains. It is entirely possible that those who overtook the king did not get all the party. It is more possible that other groups of the royal household had used this secret escape route previously. Therefore many could have escaped.

By reading Jeremiah it will be seen that for a long time spiritual minded men

knew that the city of Jerusalem was to be taken by the enemy. No doubt many such people and those who took their counsel departed ahead of the calamity and went elsewhere. Some even thought to exile themselves in Egypt until the anticipated trouble was over and the prophet condemned them for it. After Jerusalem fell and a puppet government was set up, many of the people returned from various lands to occupy the nearly vacant country. How could they return if they had not fled? There had been plenty of time—plenty of warning. See Jeremiah 52:7, 40:11.

The book of Jeremiah sort of skips back and forth as to time, and you have to watch the date notations at the chapter headings to keep it straight.

In Ezekiel, Israel is shown desolate, then resurrected as it were from dry bones. Following that there is a peculiar passage to notice: Ezekiel 37:15-22. It should be clear there that the sticks mentioned are those upon which scrolls are rolled after having been written upon. The indication is that the writings of Judah and the writings of Joseph will be joined together after the latter writings have been found in the hands of the seed of

Ephraim.

Immediately after the mention of the joining of the two writings, it shows how the people of Israel will be gathered to their own lands. Or at least the operation should start. The influx of the Jews to Palestine has long been in progress. The government of Israel is an accomplished fact.

Since therefore the gathering of Israel is far advanced, if God is true, and Ezekiel was accurate, these two writings must already have been joined before now. The deadline has passed. Has such a great event gone unseen? Remarkable, to say the least! Where has it taken place? In heaven?

It may be well to point out here that there were twelve tribes in the original nation of Israel before they began to be dispersed. Judah was only one tribe, now called Jews. Ephraim and Manasseh also qualify doubly as sons of Joseph and adopted sons of their grandfather.

Couple with that thought the statement of Christ about having other sheep not of that fold—John 10:16. He says that He must bring these other sheep and that there would then be one fold and one shepherd.

It is easy to think that Christ thus spoke of the Gentiles, but wait.

Christ also said that He was not sent to anybody but the lost sheep of the House of Israel. Matt. 15:24. According to the records we

◆ **Now if there were others to be included in the sheepfold, what shall we say but that there should be an account of those others somewhere?**

have, Christ stuck almost exclusively to the Jews. On one occasion he talked to some Samaritans at a well; once to a Canaanite woman.

Now if there were others to be included in the sheepfold, what shall we say but that there should be an account of those others somewhere? And if there was an account, would it tie in with and confirm the Bible or not? Would not Christ speak to one flock like he would to another? And should not the things spoken harmonize together?

Furthermore, is it possible that the seed or branches of Joseph should receive blessings as great as theirs were to be and yet not be connected with God, and not be found upon the earth either so they could not be

gathered? Is it reasonable to think they could receive the scripture recorded blessings of God which surpassed the other tribes and yet be an obscure people living unknown to the world?

The Old and New Testament of the Bible clearly are the writings of the Jews, or has been transmitted by Jewish hands primarily—members of the tribe of Judah. The Bible has undergone the ravages of willful men since its beginning. Writers contemporary to the times give us account of some of the tinkering that was done to the church and also done to the Bible. Emperor Constantine had something to do along this line. He had both the church and the Bible altered before he accepted of either. I don't feel that the Bible has suffered too much at the hands of devout but perhaps unlearned copyists in dank old monasteries. Even so, the Bible is a Jewish document from cover to cover.

Let us then marshal a chain of evidence. First a branch of Joseph was to run off from the parent location. Next we find that some had plenty of warning and a good opportunity to escape the Babylonish captivity. Apparently some did so. Yet we are told that the writings of the people of Joseph are to be found in the hand of

Ephraim and are then to be joined to the writings of the people of Judah, or our present day Jews. Christ was sent only to the lost sheep of the House of Israel, who were to have the benefit of His divine ministry, as well as the Jews who were not lost. In spite of this very definite statement about the lost sheep, the only record of Christ's ministry is to be found in the new testament part of the Bible...if we are to accept the Bible record and no other. The Bible ministry was to the Jews alone. Now the writings of the peoples of Judah and of Joseph are to be joined shortly before the children of Israel are to be gathered back to their promised land.

At this day, the nation of Israel is over ten years old. If the record of Joseph is to be joined to the Bible before that time, it is now too late. It must have happened before unless the prophet was lying. If that great joining of sacred literature of two peoples has escaped our notice, we are left with a yawning vacuum in our scriptures. And yet the time is irrevocably past.

God forbid that the prophecy is false. The prophecy indicates that the two writings being bound together are on an equal footing and stand as one, supporting each other.

There is only one place you will find anything purporting to be a sacred record or writing which by its internal evidence even remotely

◆ **At this day, the nation of Israel is over ten years old. If the record of Joseph is to be joined to the Bible before that time, it is now too late.**

makes an assertion of fitting the picture given us of the record of Joseph's people.

Such a record is the record of a people who left Jerusalem during the reign of King Zedekiah, and journeyed away from that place under the direction of the Lord. These people were members of the tribe of Manasseh which were at Jerusalem. After having travelled by ship across the ocean, they arrived on a completely strange land, where after a few years they encountered another group who also had left Jerusalem, but some years later at the time of Babylonish captivity. These last were a part of the royal family from the part of the city called "Mount Zion." They'd fled about 600 B.C.

After living in this new country where the amalga-

mated group had found evidence of earlier inhabitants, the continuing descendants of this people underwent a combined storm and earthquake accompanied by a three day dark period. Following the violences of nature they were visited by a white skinned, bearded personage who descended into their midst from high above the earth in a robe-like garment. He identified himself as Jesus Christ, whom their prophets and holy men had taught them to expect. This Jesus Christ instructed them in the ways of spiritual life and established a full-fledged church like that at Jerusalem, with ministers to shepherd them. Then he left as he had come, promising to return in the future. As a result of the conversion of the entire population, there ensued 200 years of perfect peace. These people had a system of record keeping which was done in what was called reformed Egyptian. They recognized themselves as the descendants of Joseph through the tribe of Manasseh. The record of their spiritual doings was kept on metal plates instead of parchment and was handed from one generation to another until it was finally buried during a great civil war. They expected God to bring the contents of the written record again to

the knowledge of men at some time in the future.

This, of course, fits in beautifully with the account in the Bible. The doctrines portrayed in the writings of these supposed people of Joseph intertwine with and reinforce majestically those teachings of Christ portrayed in the New Testament.

But there is one thing that sounds too fantastic for many human minds to accept. That is that the record of this supposed people of Joseph was found and translated into English by a young man in response to angelic visitation and instructions. After the translation was complete, the angel returned and took away the metal plates from which the translation was made. This was done from an unknown language by one who had no education to qualify him for such an undertaking. Fortunately, before the records were taken away, facsimiles were made of a certain passage from the original. The characters turn out to be substantially the Egyptian demotic, as differentiated from Egyptian hieroglyphic. This was before the Rosetta Stone was made public.

It is quite easy to believe that angels appeared to men way back in the past. It is not so hard to admit that miracles happened in the life

span of people before us. But when one asserts that he has seen an angel today, we are ready to brand him as bereft of his mental facilities or subject to hallucinations.

◆ **It is quite easy to believe that angels appeared to men way back in the past....But when one asserts that he has seen an angel today, we are ready to brand him as bereft of his mental facilities or subject to hallucinations.**

Still in all, there are many prophecies in the Bible which point to great things happening in what is called the "latter days", in which we feel we now live. Isaiah says that some shall whisper out of the dust. Then he mentions a marvelous work and a wonder. The deaf shall hear the words of a book, a sealed book. Also the wise men coming to naught. Lebanon should become a fruitful field after many years of barrenness. This last has already come to pass. Where is the book? (Isa. 29.)

It is also passing strange

to notice that in one of the early captivities of the Jews, many articles of the Temple service were taken away, including one named URIM & THUMIM, the possession of which constituted a Seer. The young man who found the sacred record of the people of Joseph relates that this particular article was with the records when he found them and he was instructed how to use them to make the translation. Those who took his dictation report that the continuity was steady from day to day as the translation progressed and took up the following day where it had been left off previously without consultation of the script. All this was done by a young, relatively un-schooled man hardly more than 25 years of age, way back in 1829 about.

This is too much for many to accept as fact because this marvelous and miraculous translation came to be known as the Book of Mormon, and was published as such. The publication and divine instruction accompanying proved to be the starting gun of a church and religious movement which differed radically from the churches then current. Since then it has been in turn scorned and envied and copied.

Violent opposition to the "Restoration Movement" ex-

pressed itself in persecution, vilification, mob depredations, and finally culminated in the killing, by gunfire while in prison waiting trial, of the man who made the translation of the Book of Mormon. This has not destroyed the impact the Book has had on the theological thinking of our day. In response, many old ideas have had to be dropped and others adopted in many standard Christian denominations. Some of these old ideas had been held dearer than life, almost, by the early worthies of those churches. But perforce, there has been a new look taken into the Bible.

Infant baptism is no longer the must it once was. We hear the "age of accountability" mentioned more. Healing by the laying on of hands of elders of the church is not so much an oddity as it once was, for the healing of the sick. Baptism by full immersion is more in vogue than once. Church financing has undergone a radical overhaul. Inspiration is heard more as contrasted with intellectualism. And there are more, but I spare you. These were considered radical by many in the days when the "Restoration Movement" first began.

The Bible repeatedly comments that the testimony of two or three witnesses is true. And yet to

many the Bible stands alone as the only witness. Still the Bible, as I have shown, speaks in its testimony of still another witness to be called to testify, and confirm

◆ **The question before us in its essence then is, "How many witnesses are the basis of your faith in God and Christ?"**

its testimony; showing men how to become acceptable in the sight of God.

The question before us in its essence then is "How many witnesses are the basis of your faith in God and Christ?"

Some find it easy to reject and ridicule the record contained in the Book of Mormon because it is so different, also for the sake of some rather outlandish attitudes and actions adopted by some who claimed to be following the counsels of the Book of Mormon while following more the commandments of men, and traditions of men.

If that were a valid excuse, then the Bible ought to be doubly damned and rejected when one considers the clownish actions of those who claimed to believe and uphold the Bible while perse-

cuting, torturing, and burning at various stakes their fellow men. All the while they invoke the cross of Christ and lean upon the authority of then dominant church, to justify them in their unholy deeds.

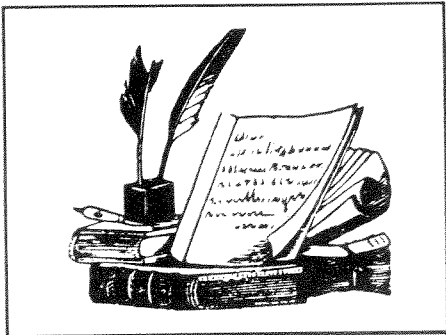
The truth is that many are condemned by the very scriptures they claim to uphold. Men do not take kindly to being forced to change their minds as to that which they consider truth and righteousness, nor the state of their current philosophy.

The scriptural passages noted are far from exhaustive but have been limited to avoid being too voluminous. I'd like to know your reaction to this sometime when the press of your daily chores give you a little time to ruminate on the matter.

*Your old work-buddy,
Forest Maley*



N E W S



N E W S

GRAND JUNCTION,
COLORADO

Winter is upon us here in Grand Junction. The mountains are covered in snow, and the geese are flying south for the winter. It was a short summer for us. Reunion, last June, was a small

crowd, but the Spirit was ever with us. We saw many visitors during the summer and fall; family and friends whom we always love to see. During the autumn months our Local enjoyed several picnics. It gives us a chance to relax and enjoy the outdoors together.

Our Local lost, and gained, a few members. Arden and Edith Lloyd moved to Denver. But Jim and Viva Shaw moved here to assist Viva's mother, who could no longer live alone. Rita, their daughter, came down, and is attempting to locate a job here so she can stay.

Alvina Bell went to Independence, Missouri, to celebrate her 90th birthday. Her

children hosted a party at the Independence Local. Grandma said there were about 200 family and friends there to help her celebrate.

We will soon be planning our Church program to celebrate the birth of our Savior. Our love and prayers are with all our families and friends for a joyous and beautiful Christmas. Keep warm in the love Christ gives to each of you.

Kathy Larsen



RAVENNA, MICHIGAN

Greetings from Ravenna, Michigan Local Church of Christ:

Recently a sermon by Elder Max Spencer reminded us that faith without works is dead, being alone.

Elder Gale Brantner and Apostle Buzz Brickhouse have been doing missionary work here after returning from Cherokee. Also Elder Max Spencer and wife were there helping with the work.

Brother Gale and Brother Brickhouse then

went to Wilson, North Carolina, visiting with my daughter Betty and her husband, Mr. and Mrs. Duane Hoffman. I received a phone call telling of their visit and how much they enjoyed and appreciated the effort.

On November 1st Sister Lois Heath had her 75th birthday, and today, November 5th, is Sister Marie Piatt's 80th birthday. Mr. and Mrs. Atwood Shelley are leaving for Florida for the winter. Mr. and Mrs. Loren Devries are going to Texas for the Winter.

On November 10th Elder

Max Spencer and wife are taking Sister Lois Heath for her birthday and Christmas gift on a missionary trip through Raceland, Louisiana; Houston, Nederland and Dallas, Texas; and Little Rock, Arkansas, as well as the church reunion in Phoenix, Arizona.

We have some new comers at church. Erika and her fiancé Jerry, and her three children.

*Sister Lois Heath
Advocate Reporter*

FARMINGTON, MINNESOTA

October 28, 1993

In the trust of the blessings of Jesus Christ in each of our lives, the Church of Christ Farmington local also adds its testimony in this report for the Tri-State Reunion of the Church of Christ. On Friday, September 3, through Monday, September 6 (Labor Day weekend), the 1993 Tri-State Reunion was again held at the Whitewater State Park Youth Camp, in Minnesota.

As Sunday morning approached, we greatly anticipated the time when the Holy Spirit would attend with the believers in Jesus Christ in fullness. The sacrament services highlighted the weekend as we renewed our commitment to Jesus Christ and thanked God for all that He has done in our lives—for all the blessings, and for all our pain He has borne through our troublous times, giving us sufficient strength to endure all the trials that lay ahead. Elder Isaac Brockman presided over the sacrament service, and with the help of Elders Sam and Peter Gould the emblems were served.

We were thankful for the service these ministers of Jesus Christ provided, which coincided with a sermon Elder Jim Case preached, on servanthood. Elder Case ex-

plained (with the help of children in the audience) that the meaning of life is to be one another's servant. We need to serve others—as Christ's example was for us.

Other ministry did great service as they administered to the sick during the sacrament service (as well as other times throughout the weekend). Among the administrations were Enoch and my son, Tristan Michael Gould, and while the latter ordinance took place I felt myself separated from the child I held in my arms, and a warmth overcome his entire body which stayed through most of the service. I knew that the Lord had heard and answered the prayers offered by His servants. Many prayers, testimonies, and hymns flowed from the hearts of those in attendance. During a season of prayer, Elder Peter Gould received a calling for Doug Ferrier to occupy the office of a Priest (which Peter was not able to deliver at this time). The singleness of heart toward our Heavenly Father and each other is sufficient to make one not want to depart from the session.

Nevertheless, the service did come to an end, and later in the afternoon, Elder Merlin Eddy, in concert with all the available ministry, hosted a "Questions and Answers" period. The ministry (along with others in attendance) responded to questions that

people, throughout the weekend, had written on paper and placed in a specified box. The questions covered a variety of topics—chiefly focusing on Zion and many aspects included therein.

A back-to-back preaching service was also held on Sunday where Elder Jim Case, in the above-mentioned sermon, occupied the first half of the time, followed by Elder Glenn Gill, who said that perilous times are ahead for the believer, but faith will see us through. In his discussion, Glenn gave the history of the song, "It is Well with My Soul," and then he ended his sermon by singing the hymn along with Margret and Donald Gill and Darin Crull.

Other addresses from the pulpit during the weekend were delivered by Apostle Robert Jensen, Elders Tom Maley and Adam Porter, and Priest John Gill. The topics covered were Responsibility of a Believer, Repentance and Sanctification. We are always pleased to see that the God of Abraham, Isaac, and Jacob—the True and Living God—continually uses the one whose life He spared for His work—our missionary in charge, Apostle Robert Jensen.

Elder Adam Porter stressed sanctifying our very lives to God. Sanctification was the topic of the "Round Table", a group discussion led by Apostle Jensen and Elder

Tom Maley.

The Lord's Day ended with a song service or talent offerings led by Leah Ferrier. Stephen Gould offered his assistance to his brothers and sisters in Christ, in the same fashion, on the previous day. We were pleased to see that so many offered their tribute to our Maker through song, poem, or skit. Special thanks to the youth who participated and the effort they put forth. We hope they understand how much this touches all of our hearts.

The Sabbath started with a prayer service that began as the sun crept above the horizon. Prayer services at the Tri-State Reunion were led by Elders Tom Maley or Sam Gould. The prayer services during the weekend were held the first thing in the morning to remind us of our purpose for gathering ourselves together.

Some of the ways we served our purpose for being at the church reunion are mentioned above. Other events included a creative activity or art project for the very young children on Saturday, guided by Leah Ferrier; a "Treasure Hunt," held at the same time, for the next age group, directed by Nana Gill, focusing on choices between good and evil, where balloons were hidden with the words "charity" and "patience" versus "liar" and "dishonesty," for example. Fur-

thermore, for the teenagers there was another "Treasure Hunt," where those who participated were asked to unscramble the verses, Exodus 3:2-4, find the selected word located in the verse, and locate a hidden treasure. The answer was found in a bush.

The weather was very comfortable for outside activities. Indeed, God blessed us with beautiful weather, but when it became a little chilly at night, adequate housing was furnished at the camp site, in cabins; or for those who chose to stay elsewhere, there were motels in Saint Charles, just eight miles from the park. However, the kitchen was Jeannine Gould's cabin away from home.

We thank Jeannine for an excellent job in the kitchen. Jeannine went through much time and effort to plan, prepare, and assure that the food arrived at its destination. Special thanks to Eva Lin Eddy for her help, and to Joani Gill who also serves on the Food Committee. Many others (including children) dedicated much time to either preparing the food, serving the courses, or cleaning up after the meals. The men did an excellent job cleaning up after Sunday dinner, and the kitchen help sure appreciated it.

Meals served as an excellent opportunity to fellowship, and we used the chance

to reunite with old friends, in gospel bonds, and to build new friendships with loved ones from the following states: Kansas, Michigan, Minnesota, Missouri, Nebraska, and Wisconsin.

*Your sister in Christ,
Patricia Gould*

If anyone has been missed, please forgive.

November 2, 1993

After the Tri-State Reunion, in September, when we returned to our homes and regularly attended locals, the Farmington local continued to try to serve the God of Abraham, Isaac, and Jacob—the True and Living God. Thus, we were blessed when Elders Sam and Peter Gould visited the Farmington local and helped us remember our duty to our Maker. In his sermon, Sam quoted Ether 1:101:

"And in that day that they shall exercise faith in me, saith the Lord, even as the Brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the brother of Jared saw, even to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in

them are.”

Elder Merlin Eddy was also directed by the Holy Spirit to speak similar words in a sermon he delivered in September. Merlin was led to say that the choice is obvious—choose Jesus Christ and live or choose not Jesus Christ—His commandments, His teaching, His doctrine, His way of life, and die spiritually.

For the first time, Merlin's sermon was preached entirely out of the *Zion's Hymnal*. Instruction through song, in the hymnal, are also the following words:

“A charge to keep I have, a God to glorify, a never dying soul to save, and fit it for the sky. To serve the present age, my calling to fulfill, Oh, may

it all my powers engage, to do my master's will!” (from, “A Charge to Keep I Have.”)

Merlin served the isolated members in Wisconsin, and thus fulfilled his calling, when he held a sacrament service in Black River Falls. The Eddys also visited with Margie Cain. Please continue to remember her in your prayers.

In Merlin's absence, Priest John Gill officiated. We are so thankful to have John's assistance during these, and other, times. Several of John and Nana's children practiced and performed a puppet show in October, “Fred the Worm,” directed by Eva Lin Eddy. Along with John Michael, Laura, and Thomas Gill were Bill and

James Brown, Jakey, Jenny, and Joey Eddy, Alyssa Gould and Seth Gould. The puppet show, which emphasized “You cannot always judge by what you see because things are not always as they appear,” was shown in front of residents at Orvilla (a home for developmentally disabled adults). The mentioned children also sang songs, one of which was, “God be with You.”

We pray, and ask for your prayers, that God will be with John and Nana Gill, and their family, and Ronnie and Joani Gill when they travel to Honduras to try to do the Lord's work there as well.

*Your sister in Christ,
Patricia Gould*

CHRISTMAS PRAYER

Loving Father, help us remember the birth of Jesus, that we may share in the song of the angels, the gladness of the shepherds and the worship of the wise men.

Close the door of hate and open the door of love all over the world.

Let kindness come with every gift and good desires with every greeting.

Deliver us from evil by the blessing which Christ brings, and teach us to be merry with clear hearts.

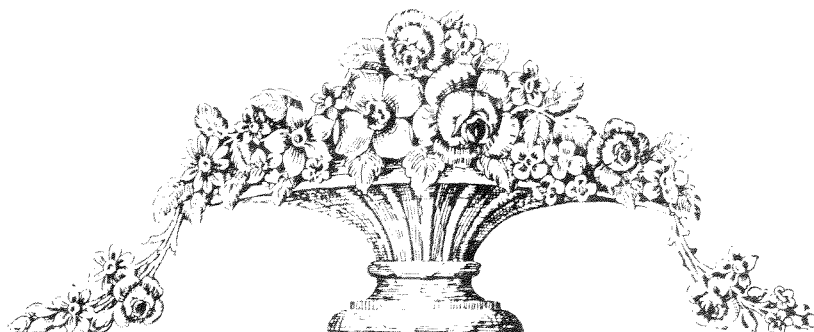
May the Christmas morning make us happy to be Thy children, and the Christmas evening bring us to our beds with grateful thoughts, forgiving and forgiven, for Jesus' sake. Amen



Robert Louis Stevenson

---Della Wave Bittner---

February 28, 1911—October 29, 1993



Della Wave Bittner was born February 28, 1911, in Rockwell City, Iowa. Her parents were Bert and Evva (Reynolds) Krause. In 1914 the family moved to Vesta, Minnesota. Della attended country school near Vesta.

On August 12, 1929, Della was married to Leopold Bittner. They settled in Lamberton, Minnesota, and lived there ever since. Della enjoyed sewing, quilting and gardening. She was baptized into Christ May 3, 1953, and has remained a member of the Church of Christ ever since. Assured in Christ, she resides with the blest.

Her death October 29,

1993, was at the Valley View Manor in Lamberton at the age of 82 years, 8 months and one day.

She is survived by one daughter, Darlene Olson of Lamberton, Minnesota, and one son, Leopold Bittner of Corpus Christi, Texas. Remaining also, three brothers; Everette Krause of Belview, Minnesota, Wayne Krause of Seaforth, Minnesota, and Chester Krause of Slayton, Minnesota. Also surviving are eight grandchildren and sixteen great-grandchildren.

She was preceded in death by her parents, husband, two sisters, Allene and Lois, two brothers, Virgil and Floyd, and a great-

grandson, Kyle Anderson.

Officiant at the funeral at the Sunset Funeral Home, Wabasso, Minnesota, and the interment at Vesta Cemetery at Vesta, Minnesota, was Elder Thomas S. Maley, Pastor of the Minneapolis, Minnesota Church of Christ, on Monday, November 1, 1993.



---Wilburn Hayes Casey---

August 25, 1922—November 16, 1993

Wilburn Hayes Casey went to be with the Lord November 16, 1993, at the age of 71. More commonly known as "Bill," he was born August 25, 1922, in Gassville, Arkansas. He was the son of Benjamin Harrison and Amanda Ellen-der Casey.

As a child he roamed the hills and hollars of Arkansas along the White River, farmed in the area, and later settled in Flippin. It was there he learned to love horses with a great passion, which he never outgrew.

Bill served in the United States Army in World War II for three years as an AAA Weapons Crewman in the European theater of war. He was awarded five bronze stars and a good conduct award, as well as a Purple Heart. He was the third of four generations of Casey men to serve their country in wartime.

After the war, he returned to Arkansas where he married Zanna Burks. From that union were born one son and one daughter. He moved his family to Lee's Summit and joined the Assembly of God Church. His wife, Zanna, went to be with the Lord in 1974.

Bill managed a large farm

for Harold Rice and later worked for him at the R. B. Rice Sausage Company in Lee's Summit.

In 1975 he was united in marriage to Margaret Mann, and they lived for several years in Independence, Missouri. In 1976 they purchased their retirement home in Schell City, Missouri, and spent each weekend there. In 1982 they retired and moved to Schell City. They attended the United Methodist Church, since they were too far away from Margaret's church, the Church of Christ (Temple Lot).

Bill was a very honest, upright, hard working, outgoing man who loved the Lord, and was much respected in the community.

Bill was known for his love of horses and his were truly beautiful. They loved him, too. He cared for them: grooming them, petting them, and talking to them by the hour.

He leaves behind four sisters, Anna Lea Reed, of Mountain Home, Arkansas; Della Mae Jones and Mary Smith of Flippin, Arkansas; and Ellen Beyer of Hazel Green, Alabama. He also leaves one son, Wayne Hayes Casey, and three grandsons, one daughter, Dar-


lene McIntire, and three granddaughters, two great grandchildren, and one step daughter, Marlene Suzanne Mann of Phoenix, Arizona. Of the home he leaves his faithful, loving wife, Margaret. Also, he leaves a host of loving friends and family.

Services for Wilburn Casey were held Friday, November 19, 1993, at the United Methodist Church in Schell City, Missouri. Officiating were Reverend Diane Cutler, of the Methodist Church, Elder Nicholas Denham and Elder Leslie Case, of the Church of Christ (Temple Lot), Independence, Missouri. Musical selections, "Are You Washed in the Blood," and "The Old Rugged Cross," were sung by David Sauza, accompanied by Connie Ijams at the organ. Pallbearers were John R. Hoagland, Joe McKinney, Gale Cook, Roger Way, B. D. Dickbreden, and Vernon Sauder. Interment was in the Green Lawn Cemetery, Schell City. Arrangements were under the direction of the Lewis-Hoagland Funeral Home, Schell City, Missouri.

Index to Volume 70 (1993)

Title/Author	No.	Pg.	Title/Author	No.	Pg.
ARTICLES					
Baptism—J. Smith.....	5	79	Open Letter—F. Maley.....	12	218
Choice or Option—A. Smith.....	1	7	To Your Knees, O Israel—J. Luff, 1931.....	10	163
Excused?—J. Smith.....	4	60	True Greatness—B. Flint, <i>Zion's Advocate</i> , 1949..	2	20
Husbands Love Your Wives—D. Hitt.....	7	120	Was Joseph Smith a Prophet—W. Anderson, <i>Zion's Advocate</i> , 1959.....	4	67
Suffer Little Children—G. Gill.....	9	150	What is that in Thine Hands?—C. Wheaton.....	2	22
Tithing: Temporal or Spiritual?—A. Harris.....	11	187	FROM THE FILES OF LEON GOULD		
To Honor Our Mothers—N. Denham.....	5	86	—L. Gould.....	7	115
EDITORIALS					
Christmas: Man's Hope in Christ—M. McGhee.....	12	211	—L. Gould.....	12	216
Gospel of Light, The—R. Sarratt.....	5	77	GENERAL SUNDAY SCHOOL ASSOCIATION		
Questions Remain Unanswered—J. Case.....	9	147	Ages 12-15—J. Oldham.....	8	134
Love and Marriage—A. Kauffman.....	3	39	Learning Center: Jesus Christ in the Land		
Our Great Task—A. Smith.....	4	58	Bountiful.....	6	103
Profitable Servants, The—A. Porter.....	8	127	Suggestions for Teaching 2-4 Year Olds.....	7	122
Responsibility to Children—M. Ely.....	1	4	Suggestions for Teaching Teens—R. Sheldon.....	9	153
We are to be a Beacon—S. Brickhouse.....	2	19	Thoughts About Teens—M. Lawrence.....	10	170
FROM THE ARCHIVES					
Apostolic Succession or Apostolic Age?—Elder H. Seibel, <i>Zion's Advocate</i> , 1959.....	2	30	MISCELLANEOUS		
Church of Christ, The— <i>Zion's Advocate</i> , 1922.....	1	11	Announcement Complimenting Iowa Local Name		
Eleventh Hour—W. Anderson, <i>Zion's Advocate</i> , 1958.....	8	130	Change—R. Dewaele.....	9	159
Gift of the Holy Ghost—J. Smith, 1842.....	11	195	Clarification of the Intent of the 1991 Opinion of the		
Granville Hedrick, Prophet, Part 1—Haldeman.....	10	165	Apostles—S. Brickhouse.....	9	149
Granville Hedrick, Prophet, Part 2 & 3—Haldeman.....	11	189	Dear Brothers and Sisters in Christ—M. Gage.....	6	101
Hail! 1897, Hail!— <i>Searchlight</i> , 1897.....	1	10	Hidden Treasures—Selected.....	4	72
Holy Ghost—F. Maley, <i>Zion's Advocate</i> , 1958.....	4	63	Missouri Reunion 1993—E. Engle.....	11	203
Interview with David Whitmer— <i>Deseret News</i> , 1878.....	8	129	1993 Conference Report—D. Vogel.....	6	107
Jewish Wisdom on Obedience and Charity— <i>Times & Seasons</i>	12	212	1993 Michigan State Reunion—D. Vogel.....	8	139
Modern Stumbling Block, The, Pt. 1—J. Luff, 1902.....	4	70	1993 <i>Zion's Advocate</i> Index.....	12	230
Modern Stumbling Block, The, Pt. 2—J. Luff, 1902.....	5	81	Notice of Iowa Local Name Change.....	6	101
Modern Stumbling Block, The, Pt. 3—J. Luff, 1902.....	6	97	Prayer—H. Hansen.....	8	125
			Spiritual Message, A—M. Smith.....	9	157
			Study on the Inhabitants of Zion—S. Gould.....	12	215
			Who Said It And Where Is It?.....	1	5

Index to Volume 70 (1993)

Title/Author	No. Pg.	Title/Author	No. Pg.
OBITUARIES			
Bergey, Mabel R. (Welch)	2 29	Cross Was His Own, The.....	4 .. Cover
Bittner, Della Wave	12 ... 228	Crowned or Crucified—F. Johnson	462
Casey, Wilburn Hayes.....	12... 229	Drinking from the Saucer—Unknown	592
Earl, Myrtle Irene.....	3 54	Feed My Sheep—H. Hansen.....	9145
Filley, Vida Emma.....	1 15	God that Stopped the Sun on High, The— M. Luther.....	217
Giddings, Iva J.	10 ... 182	Grandmother's Prayer—Field	585
Nast, William August.....	9 155	Happy New Year—Selected.....	15
Shaw, Irene M.....	4 73	Hymn—S. Gould.....	463
Sills, Evalena Pearl.....	3 55	In Memory of a Beloved Aunt—N. Onstott	10 ...182
Sloan, Rowena Mary	3 54	Jesus Jesus—D. Gould	12 ...214
Tyler, Hester P.	10 ... 183	Life Decreed From the Beginning—L. Seibel, <i>Zion's Advocate</i> , 1959	7 .. Cover
PATHLIGHTS			
Added Testimony for the Book of Mormon— E. Smith	9 152	Little Things—V. Filley	1 15
Child's Prayer, A—K. Cloyd	4 63	My New Year's Aim—Selected	1 1
Child's Prayer, A—K. Cloyd	7 121	Special One—S. Kidd.....	585
Dad—M. McGhee.....	9 156	What Kept You From Church Today—A. Kauffman.....	695
Dear God, Deliver Me...—M. Smith.....	11 ... 200	SERMON	
From Evalena Sill's Journal	6 101	Dare to Do Right—A. Harris.....	342
He is Victorious, I am Positive—M. Addie	2 27	Is the Book of Mormon True?—R. Sarratt	7116
Kettle of Soup—G. Nast.....	6 99	TESTIFY TO THE TRUTH OF THE BOOK	
Letter to the Saints—S. Addie	10 ... 176	Cross, The—D. McIndoo	589
Love of Christ, The—J. Oldham	6 100	—D. McIndoo.....	16
Miracle of Our Son, The—J. Addie	2 29	—D. McIndoo.....	341
One Who Touched the Lives of Others—M. Ely	5 90	—D. McIndoo.....	464
Papa's Prayers—C. Payne	11 ... 202	—D. McIndoo.....	7119
Testimony—M. Smith.....	1 13	—D. McIndoo.....	8128
To My Church Family—J. Addie.....	2 26	—D. McIndoo.....	9151
Traditions of Their Father, The—J. Knott.....	8 136	WEDDING ANNOUNCEMENTS	
With Him, All is Well—S. Bailey.....	10 ... 177	Bell—Bunte	353
POEMS			
Angels—And Angels—M. Sprague, 1933	5 .. Cover		
Beloved Brethren!— <i>Saints Hymnal</i> , 1895	3 37		
Christmas Prayer—R. Stevenson	12 ... 227		

CHURCH OF CHRIST CONFERENCES

The 1994 Ministers' Conference (general membership) for the Church of Christ will commence Sunday, April 3. The business sessions will start at 9:00 A.M., Monday, April 4. A Solemn Assembly will be held prior to the conference, April 1 and 2. All services will be held on the Temple Lot.

The 1994 Ministers' Conference (priesthood membership) of the Church of Christ will be held Wednesday, Thursday and Friday, August 10 through 12, 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 (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.*

- Ancient Prophecies Fulfilled in 1830
- 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)
- Resurrection and Eternal Judgement
- Sermonettes on the Teachings of Jesus
- What About the Book of Mormon
- 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.

<p>ZION'S ADVOCATE (USPS 6993-0000) P.O. Box 472 Independence, Mo 64051-0472</p>	<p>Second Class Postage Paid Independence, Mo 64051</p>
<p>Mr & Mrs Aaron Heath 3604 LO AL Ravenna, MI 49451</p>	

AUDIO-VISUAL MATERIALS

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

Slide Programs with Taped Narration

Specify program(s) wanted, anticipated dates of use, and the make of your projector. Slide projectors and tape players are not provided except in the Independence, 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.

<p>PRIESTHOOD VISITATION</p> <p>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.</p>
