

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

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Number 2

There is a potency in this thing called "love" that permeates the universe with good.

It breaks upon life in waves of sunlight and shower in the world of nature, and bestows beauty and creates for itself communicating elements in sweet sounds, fair sights and delightful odors.

It crowns memory and pulsates through recollection. It lights the way when disappointments come and when clouds of sorrow shut out all else that makes for brightness.

It supports, invigorates, em-

bellishes and always enriches, wherever its abiding place in life.

If my life shall be love-lit then I shall be able to bear all things with faith in God and my fellow-man unflinching, and trust in the ultimate victory of good shall be measured daily.

I may even be permitted to radiate some of the love-light bestowed upon me to others as I receive refracted light from others. Thus a constantly increasing and delighting source of peace and joy is contributing to all of life's associations.

Vida E. Smith Yates

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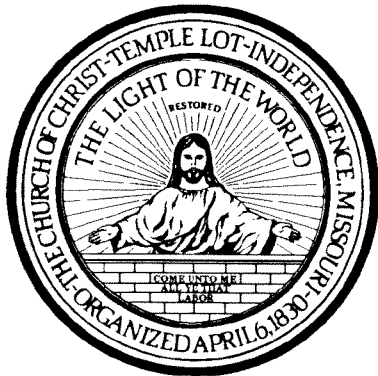
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To promote Jesus Christ as our only Saviour;
To promote His Teachings & His Church, the Church of Christ;
To be a voice of warning to His people; To be Zion's advocate.

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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.

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.

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The Kingdom That Suffered Violence

By Elder Joe Smith

Matt: 11:12 (IT) “And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.” So it was in the days of Christ, even so is it now in our time.

From the beginning of the restoration movement the restored Kingdom of God has suffered violence. Most obvious to the historians were the acts of mobs, the false accusations of outsiders, the violent expulsion of the Saints from Jackson County, Missouri, and the many other forms of violent actions known to students of this restoration movement. Not so obvious, and not so well reported, are the destructive acts that took place within the restoration, by men who should have known better, by those in high places who were willing to compromise the truth to fulfill their own desires, or their own concepts.

Let us take, for instance, the office of the presidency. Many members of the vari-

ous restoration churches believe, or assume, that this office existed from the beginning of the Church; while, in fact, it was an office which was developed several years after the beginning, and its introduction into the restored Church seems to have come about by the will of man, not by the command of God.

The first mention of the office of the presidency was from Joseph Smith's history, as recorded in the *RLDS History of the Church*, Vol 1, page 244. “...On the 26th (April—JFS), I called a general council of the Church (in Missouri—JFS), and was acknowledged as the president of the High Priesthood according to a previous ordination at a conference of High Priests, Elders, and members, held at Amherst, Ohio, on the twenty fifth of January, 1832. The right hand of fellowship was given me by the Bishop, Edward Partridge, in behalf of the Church...”

In the same volume, page 245, we find this statement from the historian. “This seems to be a very

◆ **Not so obvious...are the destructive acts that took place within the restoration...by those in high places who were willing to compromise the truth to fulfill their own desires, or their own concepts.**

meager mention of so important an event...” I would say very meager indeed. Very little is known about that ordination, and yet we notice that the first issue of the *Evening and Morning Star*, the “official” newspaper of the Church, was published just two months after Joseph was “acknowledged” president of the High Priesthood, without the slightest mention of the “acknowledgment,” nor is there any mention of the ordination in Amherst, Ohio.

These facts alone would cause one to question the validity of the account of the beginning of this office. But let us turn to the account of

this meeting, as recorded by the official Church historian, John Whitmer, who was living in Missouri during this time, and recorded the event. "And it came to pass that Joseph, the seer, and Sidney, the scribe, and N. K. Whitney, and one Jessie Gause, came to Zion to comfort the saints and settle some difficulties, and regulate the Church and affairs concerning it, and we had a pleasant visit with them and they returned again in peace." (Chapter 10)

Again, no mention of a council meeting, no mention of an "acknowledgement," no mention of an ordination to President of the High Priesthood. It is strange indeed that little is recorded about that ordination in Amherst, Ohio. I can find no original commandment ordering such action, and I can find little recorded as to who ordained Joseph president.

I do find the following from *Orson Pratt's Journals*, Watson, comp (1975), page 11 and page 12: "About the 1st of January 1832, I went to Kirtland, attended many meetings, visited disorderly members with Elder Cahoon, called Church meetings and excommunicated several. I then returned to Hiram, united in

the ministry with Elder Lyman E. Johnson, and started for Lorain County, Ohio, where we preached in the regions around, until the general conference held at Amherst, Lorain County, on the 25th of January. At this conference, the Prophet Joseph Smith was acknowledged President of the High Priesthood, and hands were laid on him by Elder Sidney Rigdon, who sealed upon his head the blessings he had formerly received...."

Concerning the conference in Amherst, Joseph says: "At this conference much harmony prevailed and considerable business was done to advance the Kingdom and promulgate the Gospel to the inhabitants of the surrounding country" *Church History*, Vol 1, page 233. Again, no mention of an ordination to President, even though there was a revelation received, in the which there were many called to ministerial work.

Beginning then with this reported ordination of Joseph to President of the High Priesthood, in Amherst, Ohio—January 25th, 1832—one year, nine months after the organization on April 6th, 1830, let us investigate the growth of

this office in the restored Church through the history as recorded. It is quite obvious that the office did not exist from the beginning of the organization; if that were the case, Joseph would have been holding the office almost two years before he was ordained.

After having established the office of President, apparently it came to their attention that there was no revelation providing for such an office. In order to cover their action, it became necessary to change, or alter that revelation known as the "Constitutional Section," Section 17, Doctrine and Covenants. Into this Section 17 was inserted a paragraph providing for that office of President. This was done in the 1835 edition of the Doctrine and Covenants, and is still to be found in the present edition of that book.

This is the paragraph inserted (see section 17, verse 17): "Every President of the high priesthood (or Presiding Elder), Bishop, High Councilor, and High Priest, is to be ordained by the direction of a High Council, or general conference." Somehow they did not realize that this revelation had been printed in the early church paper, *Evening and Morn-*

ing Star, and this paragraph was not in that early revelation. Also, we find that the words "to be the first elder of this Church..." as found in the 1st paragraph of Section 17, was not in the original revelation.

The Latter Day Saints Church in Utah freely admit to the introduction and revisions to the earlier revelations. Note this from the *Utah Church History*, Vol. 1, page 173. "Some of the early revelations first published in the Book of Commandments in 1833, were revised by the Prophet himself in a way correcting errors made by scribes and publishers: and some additional clauses were inserted to throw increased light upon the subjects treated in the revelations, and paragraphs added, to make the principles or instructions apply to officers not in the Church at the time some of the earlier revelations were given. The addition of verses 65,66, and 67 (verses 16 and 17 Reorg. D of C.—JFS) in section 20 of the Doctrine and Covenants (Utah edition—JFS) is an example."

By what terminology such action can be excused is beyond my comprehension; however, an old dictionary which I have gives a very

fitting description: Duplicity = Tricky deceitfulness, double dealing. What courage some men must have had to

◆ "Some of the early revelations first published in the Book of Commandments in 1833 were revised by the Prophet himself...."

deliberately set aside God's command and insert their own concept.

All this maneuvering to establish an office in the Church, to govern, to hold order, to give direction, and to control the Church is supposed to have taken place between January 1832 and sometime in 1835, at the coming forth of the Book of Doctrine and Covenants. Again, remember that there was no revelation providing for this office, no command from God to ordain Joseph to this office, and no order from a Council of High Priests, or from a general conference (which section 17 of the D and C requires). So, placing Joseph Smith in the office of President was by man's will, not God's will, and in conflict with the pro-

visions of the law, as described in the "inserted clause," verse 17, section 17, of the Reorganized Doctrine and Covenants.

Apparently those "clauses" inserted to "throw increased light upon the subjects treated," failed to do so and have cast a shadow of darkness rather than light.

It might be interesting to note here that in June of 1829, three years prior to the reported Amherst conference, a revelation was given to Joseph, Oliver and David, making known the calling of the twelve. This revelation can be found in chapter 15 of the Book of Commandments. In verse 27 we find: "And now behold, there are others which are called to declare my gospel, both unto Gentile and Jew: Yea, even unto twelve."

At this point in time, June 1829, there was established in the Church three Apostles: Joseph, Oliver, and David. Let us note carefully the wording found in verse 27, where it says: "even unto twelve..." Now read in section 16, Doctrine and Covenants (the same revelation after a few alterations), verse 5a (1952 edition), and we find a very important word left out:

“unto.” The original call was for nine or more Apostles to make the desired twelve. By deleting the word “unto” they make it appear that there were to be twelve separate from the original three, thus giving 15 Apostles, which does not conform to the pattern of the Old Jerusalem Church, nor with the Nephite Church as recorded in the Book of Mormon.

In the Book of Commandments, verse 42, God tells who is to search out the twelve: “And now behold I give unto you, Oliver, and also unto David, that you shall search out the twelve which shall have the desires of which I have spoken; and by their desires and their works, you shall know them....” Had this commandment been obeyed at that time there would have been a governing body in place at the very beginning of the organization—not only in place, but it would have been in accordance with the scriptural precedence as found in the old Jerusalem Church and the Nephite Church on this continent.

The commandment was not obeyed. Not at that time, nor was the selection of the twelve made in accord-

ance with that commandment. Let us go to the *RLDS History of the Church*, Vol 1, pages 540 and 541, and see how the twelve were chosen and by whom. “Kirtland, February 14, 1835 (almost 6 years after the commandment was received to seek out the twelve—JFS). This day a meeting was called of those who journeyed to Zion for the purpose of laying the foundation of its redemption last season, together with as many others of the brethren and sisters as were disposed to attend....” The following is from the minutes of that meeting.

“President Joseph Smith Jr., after making many remarks on the subject of choosing the Twelve, wanted an expression from the brethren, if they would be satisfied to have the Spirit of the Lord dictate in the choice of the elders to be apostles; whereupon all the elders present expressed the anxious desire to have it so...President Joseph Smith Jr. said the first business of the meeting was, for the three witnesses of the Book of Mormon, to pray, each one and then proceed to choose twelve men from the church, as apostles, to go to all nations, kindreds, tongues,

and people.” The above action was hardly in accordance with the commandment as given in June of 1829.

Who did God command to choose the twelve? Oliver Cowdery and David Whitmer. Here we see Martin Harris included contrary to the original commandment. There is a story told that Martin Harris was included in the original commandment, but because of a transgression was removed, and was later reinstated because he had repented. There is little evidence to prove this story. We should remember what God told Joseph in a revelation given in July 1828. See chapter 2, verse 3, Book of Commandments: “Behold, you have been intrusted with these things, but how strict were your commandments: and remember, also, the promises which were made to you, if you did not transgress them; and behold, how oft you have transgressed the commandments and the laws of God, and have gone on in the persuasions of men....”

As is the case so many times when men seize the reins of authority and try to achieve success by their own ability, things become tangled and confused. In the

beginning years of the growth of the man-made office of the Presidency, the choosing of the original three did not permanently establish the number allowed for the President and his councilors. History reveals that at times there were as high as seven occupying that office simultaneously.

"President Smith then introduced Oliver Cowdery, Joseph Smith Sr., Hyrum Smith, and John Smith for assistant councilor. These last four, together with the first three (Joseph Smith Jr., Sidney Rigdon, and F.G. Williams) are to be considered the heads of the Church. Carried unanimously" *Joseph Smith's History*.

And again on another occasion: "According to the direction of the Holy Spirit, on the evening of the 5th of December, while assembled with Sidney Rigdon, Frederick G. Williams and Oliver Cowdery, conversing on the welfare of the Church, I laid my hands on brother Oliver Cowdery, and ordained him an assistant President, saying these words: In the name of Jesus Christ, who was crucified for the sins of the world, I lay my hands upon thee and ordain thee an as-

stant President of the High and Holy Priesthood in the Church of Latter Day Saints." *Joseph Smith's History*.

◆ ...These men were sincere in their efforts to stabilize a surprisingly fast growing organization.... The problem is, they neglected to follow Christ's directives, and chose to create their own governing body.

It goes without question that these men were sincere in their efforts to stabilize a surprisingly fast growing organization, to establish directives designed to control and direct the Church into the desired channels they envisioned. The problem is, they neglected to follow Christ's directives, and chose to create their own governing body.

Every seed, planted and properly cultivated, will produce fruit after its own kind. It is written one cannot gather figs from thorns, nor can we gather apples from locust trees. We have witnessed in

the last 100 years the fruit of seeds planted in the early years of the restoration. Some have given us much light and many blessings; on the other hand, some have given us much grief and sadness. Such is the fruit of the establishment of the Presidency. In one restoration Church, in 1925, we witnessed many saints who were pure in heart thrust out of the home of their faith because they would not bow the knee to falsehood. Now again in the late 80's we see again the execution of those whose faith would not allow them to accept the new direction of the present day hierarchy. To these we extend our love and sympathy, with the hope that new light will brighten their days, and that ton of the Holy Sruth will prevail.t, on the eveninf the 5

If we measure the success of the restoration by the restrictions outlined in the revelations given through Joseph Smith Jr. for the salvation of Zion, or if we judge this restoration by the accomplishment of the predominate factions, after 163 years of activity, Mormonism is a failure, Zion, the beautiful city of God, is just a faint vision in the mist of future hope, and the true

concept of Zion is recognized by very few, and is accepted by even less.

Yet somewhere in the tangled fabric of the restoration movement, there must be found the golden threads of truth. The words of Isaiah 46:11 give us hope: "I have spoken it, I will also bring it to pass: I have purposed it, I will also do it." Zion will yet be established, not according to men's concepts, not according to men's interpretations, but rather, in harmony with God's word as delivered to us in these last days.

It would be well if we all could learn from the mistakes of our forefathers. However, too often we like to cover those mistakes and to hold those early saints in high esteem. Well, we should hold them in high esteem, for those early saints stood steadfast in their faith, even at the point of death.

They were full of hope, which has become rare in these latter days—that is, a hope in the coming of Zion. It was the hope of the fulfillment of God's promise to gather scattered Israel and to establish "The mountain of the house of the Lord" (Micah 4:1), the New Jerusalem, the Zion of our God, that enabled those early

saints to face the hardships and trials that befell them—trials which were brought on because they did not obey God's commandments.

◆ **Zion will yet be established, not according to men's concepts, not according to men's interpretations, but rather, in harmony with God's word as delivered to us in these last days.**

Note this from the Doctrine and Covenants, section 83, 8abc: "And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received. (the delay in calling the twelve? the celestial law of consecration? JFS) which vanity and unbelief hath brought the whole Church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon, and the former commandments which I have given them, not

only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's Kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion...(the expulsion of the saints from Jackson County? JFS)."

Yet there is hope for the coming of Zion, even though mistakes were made in those early days of the restoration. We recall the words of God, given to the prophet Isaiah (46:11-13): "...I have spoken it, I will also bring it to pass; I have purposed it, I will also do it. Hearken unto me, ye stouthearted, that are far from righteousness: I bring near my righteousness: it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory."



A Letter

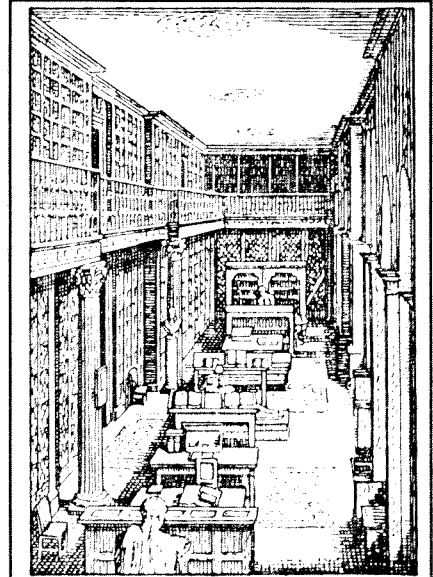
The following letter was written by John C. Whitmer and John J. Snyder at Richmond, Missouri, February 3, 1888, a few days after the death of David Whitmer.

Dear Brethren:
 It has pleased the Lord to take from our midst our dear aged brother, David Whitmer. God alone knows how we mourn his loss, yet we know that it pleased God to take him, because the righteous purposes and work of God must roll on. The Testator has died. His testimony that the truth is now established, and the Book of Mormon and the Bible are true, was given by him on his death-bed; therefore, as he sealed his testimony with his death, it is now in full force to the condemnation or justification of the world. Upon his death-bed he gave us his testimony in these words: "I know the work is set up. Truth is established. Hold fast to the Rock."

By the same Spirit as he gave this testimony, he bore testimony to the truth of the Book of Mormon.

O brethren, we cannot describe to you in a letter what we have seen and heard, and what the Lord has made known to us through our dear brother in his dying hours. Only those who saw and heard can fully feel and know these great things in their fullness. We can only write a part of these testimonies, and when we see you face to face, and can talk with you in the Spirit, then we will tell you more, for we know that these things are strength and comfort to all who are in Christ Jesus our Lord.

Last spring, soon after Bro. David had finished his pamphlet, he selected a verse (Rev. 22:14) which he wanted read at his funeral services. He was then in good health. This was something he never did before in his life. We told him we wanted him with us yet



ARCHIVES

many years if it was God's will, and urged him not to think about dying. He answered that his work was done; and God's will, not his, be done; and if it pleased the Lord to let him remain some years, to see the work move on, well and good; and if it pleased the Lord to take him hence, well and good. He would always tell us that the honest in heart would have their spiritual eyes opened in God's own due time, and they would then understand and receive his pam-

phlet; that he had borne his testimony in the pamphlet concerning all these things and his work was done; that he would not make a single reply to the Herald, no matter what they would say; that he would not carry on a debate or disputation with them. He said that when a servant of God had borne his testimony to a people, if that people openly rejected it and desired only to refute and contend against it because of their blindness to the truth, that that servant had rid his garments of their blood, and his work was done; and for him to keep up a contention with those people, he would come under that condemnation where Christ says that contention was of the devil, and that disputation must be done away.

Brethren, we have told you before about the prophecy which Brother Joseph Smith gave in 1834 to Brother David. We have the old, yellow, time-worn paper, among the sacred papers of our dear brother. This prophecy has been fulfilled. It says of Brother David that "He shall be a ruler in Zion when he is old and well stricken in years. He shall say to the faithful, Go forth and build up the

waste places of Zion."

Brethren, he has said it. Let us go forth to the work; may God be with us to keep us humble, meek and lowly in heart, that we

◆ "I know the work is set up. Truth is established. Hold fast to the Rock."

may depend upon Him who is able to accomplish a great work through his weak and humble servants.

Brother David recovered from the spell of sickness he had last spring, and enjoyed good health through the summer. Last October he was taken with a cold on his lungs, which was the beginning of his late weakness. The cold wore off and left him in a very weak condition. He had no disease, but was simply weak and feeble. He grew more and more feeble up to his death, which occurred January 25th, on Wednesday, at five o'clock P.M. His mind was as clear as the noonday up to the time he breathed his last breath.

On Sunday previous to his death, about 4 o'clock P.M., he told us to send for certain brethren and for

Dr. George W. Buchannan, an old friend whom he had known for about fifty years, saying he wanted to bear his dying testimony to the truth of the Book of Mormon. At about 5:30 P.M. those brethren and Dr. Buchannan, also Mr. George I. Wasson, another friend (Mayor of Richmond), had all arrived at the house. He first asked Dr. Buchannan to state to those present whether or not he was in his right mind, before he gave his dying testimony. The doctor replied, "Yes, you are in your right mind, for I have just had a conversation with you." He then addressed himself to all those who were in the room and said, "Now you must all be faithful in Christ. I want to say to you all, the Bible and the Record of the Nephites are true; so you can say that you have heard me bear my testimony on my death-bed. All be faithful in Christ, and your reward will be according to your works. God bless you all. My trust is in Christ forever, world without end. Amen." This testimony of the truth of the Book of Mormon and Bible he gave to go forth to unbelievers in the Book of Mormon.

He continued from Sunday evening to Wednesday evening, the time of his death, being three days, in this weak condition of body, but his mind was strong and clear up to his death. And, oh, brethren! the many great things he uttered to us with the power of God upon him; though weak in body, at times he would have us set him up in the chair so he could speak with power and force; and in his weak and dying condition he would raise his hands and eyes to heaven and speak by the power of the Holy Ghost.

On Monday morning Brother David had certain brethren set him in his arm chair. While in the chair he raised his eyes and hands to heaven and had a vision. While in this vision, with uplifted eyes and hands to heaven, among other things he said: "I see Jesus. Oh, if I could only raise my feet and understanding to my faith, I could make one step into the promised land forever." He said other things in this vision that we cannot write you. After this he said what we have told you in the beginning of this letter: "I know the work is set up. Truth is established. Hold fast to the Rock."

There is one thing more we will speak of in this letter: when the appointed time of the Lord came for the spirit to leave the body,

◆ "I want to say to you all, the Bible and the Record of the Nephites are true; so you can say that you have heard me bear my testimony on my death-bed."

such a sweet, peaceful and marvelous death we have never seen or heard of. Just before the last breath left the body, he opened his eyes wide. There was no more expression in his eyes than there would be in a dead man. Gradually his eyes began to grow bright. They grew brighter and brighter, until they shone far brighter than we ever saw them in this world. The eyes then gradually turned straight up toward heaven, and he seemed to be looking at something afar off. He was looking into heaven. Then a sweet smile came upon his whole face and features, as if he were greeting the angels of God. He breathed one or two more

times, and his body sank in death. His spirit had taken its flight to heaven. Oh, brethren! words fail us. We cannot describe to you by letter, nor could we by word of mouth, bring you to realize the great and marvelous things which we have seen, and heard, and felt, and know.

Your brethren in Christ,

*John C. Whitmer
John J. Snyder*

CORRECTION

The 1994 Ministers' Conference (priesthood membership) of the Church of Christ will be held Wednesday, Thursday and Friday, **August 17, 18 and 19**, at Independence, Missouri.

“Physician, Heal Thyself”

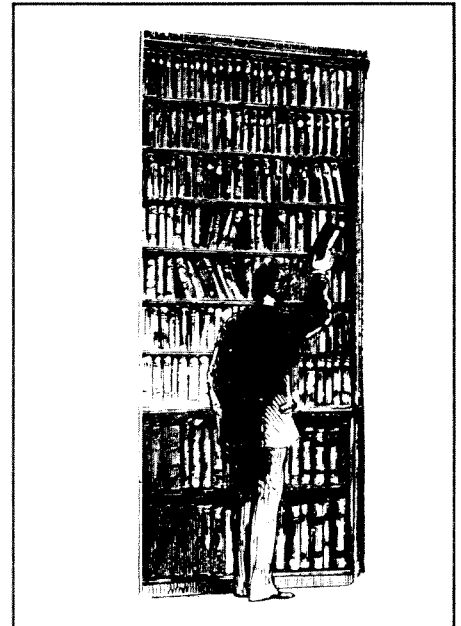
I have taken note of all you I say relative to our lack of spiritual blessings, and have come to the conclusion that we are living too far from God; and it seems that in the conditions under which we live, and the small number that gather together in his name, it is difficult to reach the plane that we desire.

I had a letter from a sister of mine in Independence, about the time I got your letter, and she was telling about an elder, our Uncle Lester Whiting, being called to go to northwestern Minnesota to administer to his second wife's daughter, who had been run over by a tractor that broke her shoulder and crushed her chest, and she couldn't take anything into her stomach without vomiting blood. After the administration she began to take food without vomiting, and when an X-ray was taken the broken bones were all back in place, and knitting together. And his big question was why she should be so blessed through the administration, when he himself (he's two years older than I am) when afflicted as

he is, could get no relief through administration, but had to undergo an operation.

And in connection with that I thought of Paul, who, with a thorn in the flesh, besought the Lord thrice that it might be removed, but the Lord said, “No, My grace is sufficient for you.” Then I thought of Brother Welch of Michigan, who has been blessed in a miraculous way, and even raised the dead, but says when he is afflicted he can't get a blessing, and Brother Jordan likewise, and both had to have an operation, one for my kind of trouble, and the other for hernia. Is it lack of faith? or is it so that we must endure in a small way the taunts thrown at the Master, “Physician, heal thyself.”

You undoubtedly read Brother Sheldon's testimony in the recent Advocate about the man in Michigan who was so miraculously healed. I was well acquainted with the man—his name is George Miller—in the years I was in Michigan. He was the type that was “Always agin it” whatever it



FROM the FILES

was. Hard to keep in line and get along with. His daughter was at the conference this spring with her husband (I was at their wedding five years ago), and having heard about the case through Brother Sheldon in the winter, I asked her to tell me about it and she did. It was a case of “quick consumption” that rapidly ran into the hemorrhage state, and it was at that stage that he fell headlong to the floor with the cry, “Lord save me.” He afterwards told them that he knew then that if he died he would go

straight to hell.

She told how her mother had run for the consecrated oil, and poured it down his throat and into the lung cav-

◆ I have taken note of...our lack of spiritual blessings, and have come to the conclusion that we are living too far from God; and it seems that in the conditions under which we live, and the small number that gather together in his name, it is difficult to reach the plane that we desire.

ity, and how the doctors said that that was the only thing that kept him alive till they got him to the hospital. An examination and X-ray showed that the left lung was entirely gone, and the bronchial tube on that side had broken and was laying over sideways in the cavity, and there was a big spot on the right lung. The doctors said it was impossible for him to live but a few days. He was administered to, and began to get better, and kept improving; and when they

took an X-ray later on the left lung was renewed complete and the bronchial tube back in place, and the right lung healed till but a small spot was left. And while he was yet in the hospital, he spent his time in going from room to room, telling the patients what the Lord had done for him in giving him another chance. The doctors and nurses say it was nothing that they did that caused the healing.

There are indeed many healings today within the church; but so many people are like the "nine;" they do not return to give the Lord thanks either in the prayer service or through the press—and in time they even forget that they have had it.



Out of Order

Oh God!

The warp you gave me,

my life,

I got it tangled,

I broke some threads,

I made mistakes,

I wove too bright

a border.

You take the shuttle out of my hands and make me rest awhile;

Correct my faults and

Mend my threads and put it all in order.

Amen.

By Georgia M. Smith

Ava, Missouri



WARP—DEFINITION: In weaving, the threads running lengthwise in the loom and crossed by the weft or woof.

The Son of the Eternal Father

By Hans H. Hansen

Is the God of the universe schizophrenic? Does your God suffer from a severe case of schizophrenia? Stop and think before you answer, but don't answer just yet; read on and then check out all the scripture references in this thesis (which are not by any means the only scriptures on this subject). There's only one requirement that I ask of you, the reader, and that is that you use only the King James Bible and the Authorized 1908/1990 edition of the Book of Mormon in your scripture search.

Well, by now you must be thinking, "What is this guy talking about? Is he a little short in left field? What kind of silly question is this?" Before I answer, let me preface it with this statement: I'm glad that I'm a member of the Church of Christ (Temple Lot) because of one fact, and that is we know who our heavenly Father is, and who His Only Begotten Son is. I can't say that is true of all the "Restoration" churches, and that's

really a shame that they are so mixed up in their understanding of the scriptures. I don't want to state names but most of them are not aware of who is who in the Godhead. Some think that there are three-in-one, some think that there is only two, and some say that it doesn't matter. I, for one, not only think that it makes a difference, I know it does. In the book of 1 Nephi 3:43-44 we read, "And when I had spoken these words, the Spirit cried with a loud voice, saying, Hosanna to the Lord, the most high God; for he is God over all the earth, yea, even above all. And blessed art thou, Nephi, because thou believest in the Son of the most high God; wherefore, thou shalt behold the things which thou hast desired." You see, Nephi was blessed because he knew God the Father and the Son of God.

Many times I've listened to prayer, where the prayer would use Jesus as God, something like this, "Dear Jesus, you are the God of the universe" or "Our Father, we thank you for coming

down to earth and dying on the cross for us" or even mixing the words God and Jesus up so much that by the end of their prayer I was confused and wondered if they were! I have read many church newsletters and magazines that leave me confused as to their understanding of the scriptures. Nephi knew the most high God, and he knew that there was a difference between the Father and the Son.

I get so upset when I hear Jesus is God, and God is Jesus. Any minister in this great Restoration should know the difference, as did Nephi. This may sound hard, but it's true. God is not schizophrenic. He doesn't think he's two. It's not the many personalities of God, like the infamous "Many Faces of Eve." God has one personality and that is that of the most High God. I just can't understand these "One Goders." There are far more scriptural references pointing to the Father AND the Son as two distinct entities than there are pointing to one. Let's take a good long look at Matthew 27:46:

“And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, My God, why hast thou forsaken me?” The “one goders” would have you believe that Jesus, as God, was talking to himself, but that is not the case. Jesus, in a lot of pain, remembered that he took upon himself the sins of fallen man. What a load to bear. It was in pain he cried out to his heavenly Father. No, Jesus doesn't suffer from schizophrenia; He knew who He was and it's for sure He knew who His Father was.

Let me ask another question: what would you think would be a greater sacrifice for you as a father or mother: to give yourself, or your child? So it was with God. He could have taken the easy way and given Himself, but he didn't; He gave His best, He gave His Son, His Only Begotten Son, and they called his name Jesus. To get understanding read Gen. 22:1-13 where God tells Abraham to take his *only* son, Isaac, and offer him up as a burnt offering. Before Abraham could do so, God told him to stop and not do it. This was a type of things to come, the offering of all offerings.

It's good to be a member of the Church of Christ, a church where the word of God is still being taught, a church where the scriptures are understood, a church where the Holy Spirit guides the Priesthood with knowledge and truth, and where John 5:39 is a way of life for the Priesthood as well as all the membership, a church where Isaiah 28:10 is applied: “For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.” We in the Church of Christ (Temple Lot) have the King James Bible (1611), the Authorized Book of Mormon, and the 1833 Book of Commandments to build upon to draw the precept upon precept and line upon line, here a little and there a little. Our ministers are called of God as was Aaron (Ex. 4:14-15; Heb. 5:4). I think this makes the difference between our ministry and the ministry of other churches.

We have so many scriptures to learn from and still we have more, we have the teacher of all teachers, the Holy Spirit—the last word in teaching. This, together with men called by divine revelation as was Aaron, and you have the best possible

Priesthood—a Priesthood that searches and researches and scrutinizes every word in the scriptures to bring to you and me—all of us—that glorious truth and knowledge that God restored His blessed Church through His Only Begotten Son, Jesus Christ, and because of that we, too, like Nephi, can have the desire of our hearts, by believing in the most high God and His Son, Jesus Christ. Not one God in two bodies, but two Gods in two bodies, but very much one in unity and purpose, and very much in control. The next time you read or hear someone saying God the Father and Jesus the Christ are one and the same, get these scriptures to them: 1 Ne. 3:43-44; 62:86; 193; 2 Ne. 11:36; Mos. 1:102; 8:29; Alma 5:18-19; 8:93-94; Hel. 5:66; Matt. 26:63; Lk. 1:35; Jn. 3:18; 10:36; I Jn. 5:10-13; Isa. 9:6-7. There are many more if you wish to take the time to research them. May God the Father and His Only Begotten Son, Jesus Christ, bless you in the study of the scriptures.



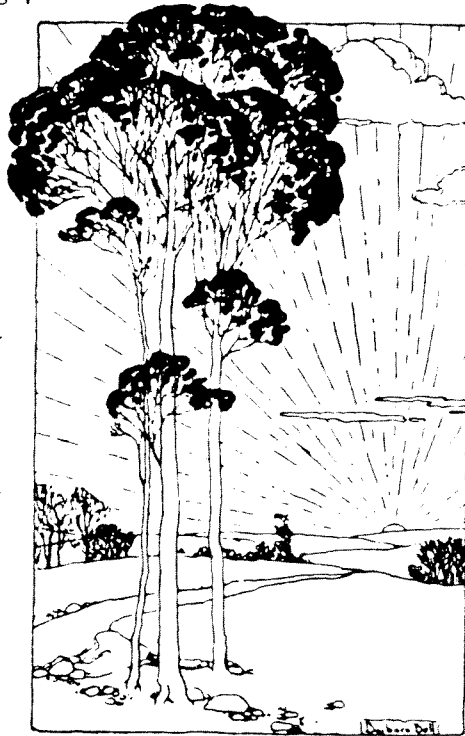
THUMBS UP!

Twenty of the Temple Lot Local's Junior Young Peoples' Group visited several church families in a "Treasure Hunt." The "treasures" were testimonies. Two subjects on their list were "A Thumb" and "A Pet." These were Alvin Harris's testimonies, submitted by Joyce Harris.

A Thumb

We were in Branson, Missouri, at Compton Ridge Campground. Virgil and Grace Rudd and Pat and Jo Hiatt were there, too. At our campsite, after breakfast, Alvin was carving a little wooden mouse. Suddenly, the carving knife slipped. The mouse's ear came off—and so did the end of Alvin's thumb. Our daughter, Susan, ran to get Virgil.

The Rudds and Hiatts were just leaving. Minutes later, they wouldn't have been



PATHLIGHTS

there to help. Virgil helped Alvin into our van (the bed was made up, because that's where Susan slept). Virgil drove us to the Branson hospital. As we left the campground, Pat Hiatt said, "Oh no, there isn't anyone here to administer

to him."

Saturday morning on "the Silver-Dollar-City strip" is slow-and-go; but that morning, we were able to drive at the speed limit.

In the hospital emergency room, the doctor sewed the piece of thumb back on, but he told Alvin he was only doing it so the rest of the thumb would heal better; however, the end would not heal, would turn black, and would eventually fall off. He gave him pain medication for when the anesthetic wore off, and told him to go back to the campground and rest.

Susan tried to find an elder in southern Missouri or Arkansas who could come and administer to Alvin. She reached Jo Eddy in Clinton, Missouri. Jo said if she could reach her husband, who was helping a farmer out in his field, that he would come by early

evening.

After supper, our friends were going to town and wanted Susan to go along. By 7:30, Susan thought no one was able to come, so she left—disappointed. At 10:30, Elders Bob Eddy and Jack Martin arrived at our camp site. They had missed the turn and driven into Arkansas before realizing they were lost. They administered to Alvin, then they drove home.

Alvin never took any pain medicine because he had no pain. The whole thumb *did* heal. There is no scar. Alvin held both thumbs up for the children to guess which thumb had been the injured one. They picked the wrong one. Alvin also showed the children the steel-mesh glove he *now* has, to prevent an accident from happening again. We should learn from mistakes, especially when God has blessed us, even though we were careless.

A Pet

We had a big yellow cat named Herschell. When he was 15 years old he refused to come in one night. Later,

◆ God waits for just the right moment to answer our prayers, and gives us the answer when we least expect it...and when we need it most.

we thought we heard gun shots. The next day, Herschell didn't show up for breakfast—a first! The neighbor's cat had been wounded, and we feared Herschell had been shot. Someone must have been tired of listening to cat squabbles. We hunted everywhere and asked all the neighbors if they had seen him. We loved that old cat, and we prayed we would find him alive. But he was nowhere to be found and we

gave up.

Fourteen months later, the morning of Alvin's sister's funeral, Alvin looked out the window and said, "Joyce! Guess who's sitting on the front porch?" I thought it must be a visitor, come for the funeral. No—it was Herschell. Alive and well. Of course, much as we wanted to know, he was unable to tell where he had been. It was a cheering blessing, having that old cat come home on that particular day. He lived to be 19 years old and finally died last summer. God waits for just the right moment to answer our prayers, and gives us the answer when we least expect it...and when we need it most.



N E W S



N E W S

RAVENNA, MICHIGAN

Greetings from Ravenna, Michigan Local, Church of Christ.

Our visitors lately were my brother Clifton Pullen and friend Carol Sutton, from Kalamazoo, and also Elder Charles Brantner and wife Jeanne from Missouri.

It's so nice to have some visitors. Also, two sisters, Sarah Brantner and Jeanette Cunningham, from Missouri.

We had been praying for some time for a grandson of Dick Brantner, when word came he had passed away. He had leukemia.

The last Wednesday in December, Elder Max Spencer read II Nephi 6:44. This is the season for joy, but not for everyone.

Last Sunday our pastor, Gale Brantner, preached about the baby Jesus being born, the story of his life and crucifixion, and giving his life for us.

New Year's Eve we first had our business meeting,

then went to the dining area for fondue and a potluck supper. When everyone finished we gathered back to the meeting room for a prayer service, and to give thanks to the Lord for all our blessings of '93.

Another family is coming. Erica has been baptized, and tomorrow her three children are going to be blessed.

After the business meeting—I am still reporter for another year!

Sister Lois Heath

COLLINS, MISSOURI

Happy 1994! On T.V. the national news gave a brief look back at the highlights of 1993. They flashed tragedy of every kind across the screen from country to country. It made me feel really sort of hopeless. But at church, during our first sacrament service of 1994, a different kind of view of 1993 was given. People stood and

bore testimony of miracles, telling of things of great joy and the hope of continued blessings. I hope where ever you are that you will take the time to look back and count the blessings—great and small—given to you by our Heavenly Father...then thank Him for His mercy.

The Collins Rally was held October 17, 1993, with four speakers for the morning service: Brothers Alvin Harris, Randy Sheldon, Ger-

ald Bryant, and Bob Eddy. In the afternoon, Brother Glen Gill gave the closing sermon. The Rally was well attended and well received. I personally enjoyed it very much and appreciate so much all those who made such an effort to come and participate.

We shared in the Community Thanksgiving Program at the Baptist Church again this year, and then enjoyed being host for the

N E W S

Community Christmas Service held at our local. We shared songs and a good sermon from Brother Allen Kauffman. Of course, it seems that when we get a group of people together like this we always enjoy eating some sort of wonderful goodies and this was no exception. Many left thanking us for the good evening and wishing us all Merry Christmas. I am so grateful that God has blessed our community with love and respect for one another so that we can meet together and share what we have with graciousness.

Dennis and Olivia Yates have shared the good news of the arrival of their first grandson, Brady Jordon DaMitz, born November 10, 1993, to Tiersa and Clay DaMitz. There was a glow on the face of this new Grandpa that you could have seen with the lights off!

Congratulations to you all! Indeed, this is wonderful.

On January 3rd, at approximately 3:00 A.M., Cletus Wiley woke his family with a shout of "FIRE!" The fire department was called as garden hoses were put into use until they arrived. (Good work, Luke!) In a short time the fire was brought under control, leaving their house with a 16x16 foot hole burnt in one side of the roof. However, no one was hurt, they didn't lose any of their belongings and had no smoke damage. They readily recognize the blessing and protection of God, as do we all. The roof repair will begin shortly, but our thanks to God for sparing those we love is very much in progress.

In closing, here are a few quotes from recent sermons I'd like to share with you:

✓ *Are you spiritually prepared to defend yourself*

against all that Satan may throw at you?

- ✓ *It is necessary to be prepared BEFORE a calamity occurs.*
- ✓ *Without faith, nothing else happens.*
- ✓ *We burden ourselves down with things that are not necessary—that drag us down: anger, unforgiveness.*
- ✓ *The Spirit of God has enticed us, and led us, to help us arrive at the point at which we are.*
- ✓ *"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (II Chronicles 7:14)*

*Your reporter,
Czerna Kauffman*

A N N O U N C E M E N T

Young Peoples Christian League Youth Forum

Monday—April 4, 1994 • 2-4 P.M. • Temple Lot

YOU ARE ENCOURAGED TO ATTEND THIS OPPORTUNITY TO VOICE YOUR SUGGESTIONS & OPINIONS!

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 17 through 19, 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 Commandments (hard bound)	9.00
Book of Commandments (plastic bound)	5.00
Book of Commandments Controversy Reviewed	4.00
Book of Mormon (1908 Authorized Edition - Leather)	20.00
Book of Mormon (1990 Independence Edition - Cloth)	18.00
Book of Mormon (1990 Independence Edition - Leather)	24.00
Book of Mormon (1990 Independence Edition - Missionary)	7.00
Book of Mormon Concordance	8.00
Changing of the Revelations	.50
Comprehensive Comparison of Changes to the Revelations	1.30
Historical Facts Concerning the Temple Lot	1.30
Marvelous Work and a Wonder, The—by Daniel MacGregor	3.50
Outline History of the Church of Christ	4.00
Temple Lot Deed	.30
What the Restoration Teaches Concerning God	2.50

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

- Ancient Prophecies Fulfilled in 1830
- Articles of Faith & Practice of the Church of Christ
- Articles of Faith & Practice (Spanish)
- Baptism for the Dead? - A Fallacy
- Book of Mormon, The (tract)
- Brief History of the Church of Christ, A
- Cost of Salvation, The
- Does it Make a Difference to Which Church You Belong?
- First Presidency or First Apostles?
- God's Purpose in America
- Great Plan of Redemption, The
- Latter Day Restoration, The
- Marriage for Time and Eternity? - A Fallacy
- Mighty Acts of the Ages (Spanish)
- Priesthood - Divine Authority
- Principles of the Gospel, The - Baptism
- Principles of the Gospel, The - Faith & Repentance
- Principles of the Gospel, The - Laying on of Hands
- Resurrection and Eternal Judgement
- Sermonettes on the Teachings of Jesus
- Synopsis, A (Compares beliefs of 3 Restoration churches)
- What about the Book of Mormon
- What the Church teaches about Matrimony (Spanish)
- Why? (Amplifies absence of a "First Presidency" in Scripture)
- Zion and the Temple of the Lord

*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.

- Bible Stories to Grow By - 52 Lessons about God and Jesus for ages 5-7
- Book in the Stone Box, The - About the Book of Mormon
- Church History for Juniors - Includes a Teachers Guide
- 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?

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<p>Richard & Velma Wheaton 704 S. Elizabeth Independence, MO 64056</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.

LAMP UNTO MY FEET, A (32 minutes) — Directed specifically toward American Indian viewers, compiled from three other programs.

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.

OUT OF THE DUST (45 minutes) — Tells the story found within the Book of Mormon.

RETURN, THE (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

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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 addresses are listed on the inside front cover.