

Zion's Advocate

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

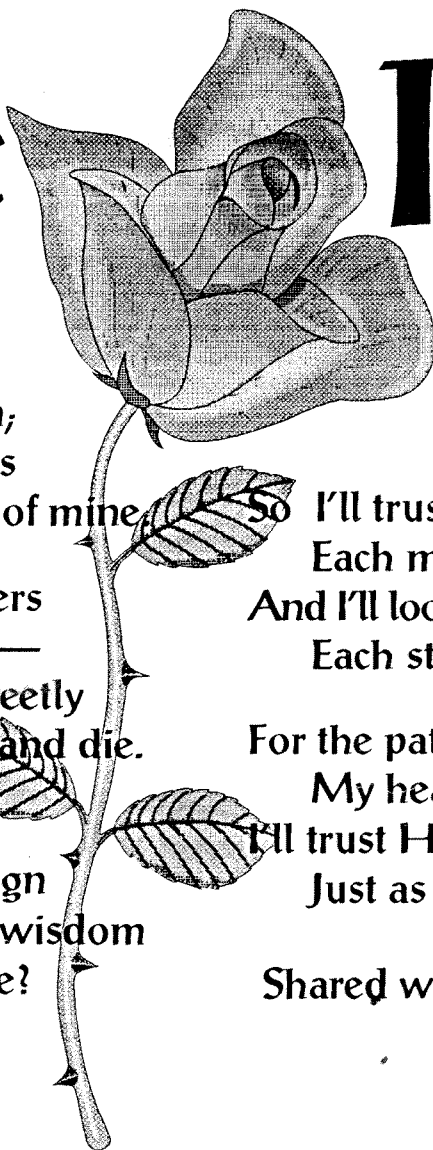
I Nephi 3:187

Volume 71

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Number 9

The Rose



It is a tiny rosebud—

A flower of God's design;
But I cannot unfold the petals
With these clumsy hands of mine.

The secret of unfolding flowers
Is not known to such as I—
The flower God opens so sweetly
In my hands would fade and die.

If I cannot unfold a rosebud
This flower of God's design
Then how can I think I have wisdom
To unfold this life of mine?

So I'll trust in Him for His leading
Each moment of every day
And I'll look for Him for His guidance
Each step of the pilgrim way.

For the pathway that lies before me
My heavenly Father knows—
I'll trust Him to unfold the moments
Just as He unfolds the rose.

Shared with us by Elizabeth Sears

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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.

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

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Editorial...

Who Are We, and Where Are We Going?

Elder Robert Dewaele

Lately, it has occurred to me that all of us need to take a deep and honest look at ourselves. As we are nearing some monumentally important events; only honest, personal evaluation will suffice.

Members of my family and I have encountered circumstances which have drawn nearly all of our personal strength and spiritual reserve. These same events, although difficult to understand then, have done much to shape our current view of life and our belief in the Gospel on which we depend upon always.

Allegorically, when a land survey is begun, it is necessary that a starting point, or bench mark be established. Only after this crucial information is established, can the survey proceed with accuracy. If this bench mark is not found, there can be no expectation of reaching the stated point, or goal.

Similarly, people first need to determine who they are, and where they are go-

ing. To discover who we are, we must develop values and beliefs in an unchangeable truth. Precisely, the same logic which was employed in the above illustration. These values and beliefs can only be derived through the reception of the Lord's spirit and guidance, as well as meticulously searching out the truth of the scriptures. After this truth is identified, our next responsibility is to see how we can apply it to our lives.

Even though this process might sound overly simple, it is in fact one of the most difficult endeavors of our lives. How do we know when we are finally successful in achieving this application of knowledge? I don't believe that we can fully apply the knowledge that we have acquired at a given point in time. We must resign ourselves to the fact that we are continually learning and developing spiritually. This certainly is nothing to be downhearted about, but, rather something to rejoice in as we travel along the path toward greater un-

derstanding and tolerance.

If we follow these guidelines, it will become possible to see past events in a positive, rather than a negative manner. In turn, learning from our experiences will result, preventing us from wallowing in self pity.

Once we have begun to establish who we are, and where we are going, it can be possible to reach out to other people in need, and to have constructive ideas about where the Church of Christ is heading. What can our part be in achieving these results? Only when we are strong and confident in our own beliefs will it be possible to help others and the cause of the Gospel effectively.

An added benefit to this more reasoned approach to life is that we will be able to work more cooperatively than has been the case in the past. Now, more than ever, we must harness all of our beliefs, creativity, and strength to become more effective human beings in the sight of God.

It is only human to have

desires and then to hope to see these desires become reality. Conversely, parochial interests can have grave consequences in our individual lives, the lives of others, our relationship with the Church of Christ, and, finally, society in general.

When these parochial concerns come in conflict with the tenets of the Gospel, we are required to make the decision of the correct action to be taken at a given

moment, or, do what seems to be expedient. Once this decision is made, we then can resume our spiritual growth and understanding.

The time is very short in which we can accomplish what is expected of us by the Lord. We must be diligent in casting out of our lives anything that does not emulate the Gospel. Only if we truly give ourselves to the Lord, and do our best, will we be able to facilitate the fulfill-

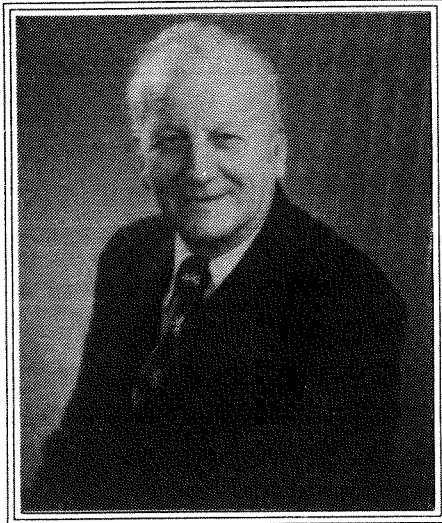
ment of all the wonderful promises given to us.

THE CHOICE IS OURS!

Joshua 24:15

“And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord.”

MISSIONARY OUTREACH TO JEWS



Apostle William A. Aheldon

This is intended to present the basic religious culture of the Jewish nation in order to understand how to approach them with the gospel of Christ, or to convince

them that He is their expected Messiah. In such contact, it is not necessary to inquire as to his particular religious sect or party, but rather: what does he think of the Bible and of God? It is important to agree with the Jew who says he is and will always be a Jew, just as we might say: I am English or German or etc. and will always be such. The thrust of the approach should be to convince him that an acceptance of Jesus Christ will give completion; that Christianity is the fulfillment of the Jewish faith.

Information to be pre-

sented here is gleaned principally from a booklet entitled, “That They Might Be Saved”, by Ruth Specter Lascelle, a Jewess now deceased, who was converted to a Christian faith.

The word “Jew” comes from “Judah” or “Jehudah”, meaning, “praise of Jehovah”. There are basically three kinds of Jews: Orthodox, Conservative and Reformed:

a. The Orthodox Jew believes in the God of Israel as revealed in the Tenach, which we call the Old Testament; in the Talmud, which is a compilation of tradi-

tions; in the oral law given by Moses to Joshua and repeated to successive prophets and elders, which was later recorded and called the Mitzvah; and in the future coming of a Messiah.

b. Conservative Jews do not believe in a personal Messiah, but believe in a Utopian age of peace and righteousness; do not believe in a resurrection. They are humanists; nothing supernatural; yet they are Zionists, or patriots for a Jewish homeland.

c. The Reformed Jew adapts Judaism to the demands of modern life; is more wealthy and cares little for a Sabbath observance.

The scripture most revered and which is the very basis of Judaism is that found in Deut. 6:4. It is called the Shema: "Hear, O Israel, the Lord our God is ONE". To Jews, this is indicative of one supreme being; that there is no other; and thus they are offended in the presumption of any other as being God, or the Son of God. Nevertheless, they are faced with, to them, the mysterious unity in the three persons which appeared to

Abraham, and Whom he addressed as LORD; also the unity of more than one personality in Gen. 1:26: "And God said, Let us make man in our image, after our likeness". There are many other evidences of a composite unity of divine beings in their accepted Tanach (our Old Testament), which must perplex them.

The Moffat translation renders Deut. 6:4 thus: "Listen, Israel: the Eternal, the Eternal alone, is our God". A later improved Hebrew translation renders it: "Hear, O Israel: The Lord is our God, the Lord alone". These renderings affirm that the God of Israel is the only God for their allegiance; there is no other; yet they do not demand acknowledgment of Him as a single being in the light of our preceding observations as to a plurality of beings, though perfectly united in composing the godhead.

The Hebrew word "Echad" is a composite-one (meaning several or many in one), and is used frequently with reference to God; yet they fail to recognize its significance. There are three names for God in their scriptures, all of which are plural

forms; these are Elohim, Adonai and El Shaddai. This is important as a means of breakthrough pertaining to Jesus Christ as the Son of God, who is worthy of their worship.

The sacred name of the Lord is "Yahweh", which is transliterated as "Jehovah", and derives from YHWH (or JHVH), but because of its sacredness is not spoken by the Orthodox Jew. In its place they use "Adonai" to signify the term "LORD", which is thus capitalized in our Bible.

Their scriptures are called Tanakh (our Old Testament), and is derived from TNK by addition of vowels. "T" is for Torah, the law of Moses, which is the first five books; "N" is for Neviim, the other prophets; "K" is for Ketuvim, the book of Psalms. Jesus referred to these three divisions by saying: "All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me." (Luke 24:44). The Torah is also called The Pentateuch.

The Torah is the written law given by Moses, and the Mishna was originally the oral law he gave to Joshua,

who then delivered it to a succession of prophets and elders. The Mishna was finally recorded by Ezra the prophet. In addition, there is a commentary called the Gemara, which was developed by several hundred rabbis between about 300 to 500 AD. It was an effort to adapt the Mishna to changing times and circumstances of life. The Mishna-Gemara is now called the Talmud, and covers the bulk of their traditions, dietary regulation, agriculture, hygiene, civil and criminal law, holy days, sayings and ethics of the fathers and comments on the scriptures.

Regarding their dietary requirement, they use the term Kosher, which applies to ritually acceptable food. Kashrus is a compilation of forbidden foods. Deut. 12:23 forbids the eating of blood, and this with the many stipulations of God, as found in Deut. 14, regarding clean and unclean food, or that which was acceptable or unacceptable, was given to the children of Israel as a means of distinction from gentile nations. Such observance has, in fact, been a means of identifying Jews in their scattered condition among the

nations.

This strict regulation could well be a reason for which they may resist a christianizing effort towards them. Apostle Peter was imbued with the idea that they should not keep company with other nations, and therefore that the gospel of Christ was only for Jews, when he was shown in vision that he should not call any man common or unclean (Acts 10:15, 28).

As for the use of such dietary regulation under the gospel covenant, Apostle Paul counseled that such was given as a "shadow of things to come; but the body is of Christ" (see Col. 2: 13-17).

There were numerous feasts, fasts and holidays imposed upon the house of Israel to keep them in remembrance of the Lord. These included special sabbaths or days of rest from servile labor, in addition to the regular Sabbath of a seventh day following six days of labor. Such observances precluded a fixed day-of-the-week Sabbath, contrary to the present Saturday Sabbath of the Jews. Rather, the scriptural Sabbaths were on a yearly basis, beginning with the

14th day of the first month called Nissan or Abib. This was the eve of the Passover when a lamb without blemish, a male of the first year, should be killed by the whole congregation of Israel; its blood was taken to strike upon the side posts and upper door posts of the houses, and its flesh was to be eaten that night with unleavened bread and bitter herbs, which symbolized the bitterness of their Egyptian bondage.

The scriptural sacrifice of a blood offering is no longer required in modern Judaism, showing a departure from the ancient covenant. This is justified by Jews by reason of the fact that they no longer have their sacred temple for this purpose. How symbolic was this ancient ordinance as a type of the pure Lamb of God being slain for the sins of all, and also that the lamb was offered by the whole congregation, as typifying consent by the Jewish nation for the crucifixion of Christ!

The Sabbath was instituted from the beginning and thus is not limited to the Mosaic covenant. It signifies God's rest, and while it is not spelled out in the gospel

covenant, it was signified by Jesus Christ, saying: "Come unto me, all ye that labor and are heavy laden and I will give you rest (or, I will be your Sabbath)" Matt. 11:28. This points up the need of Jews for their true Sabbath!

Of equal or greater importance to the Jews than the Passover is Yom Kippur, the Day of Atonement. It is observed in the spirit of humility, by repentance, prayers and almsgiving in order to pray God to inscribe their name in the Book of Life, for on that day God seals the decree written in the Book of Remembrance. Since there is no longer a high priest as prescribed in the scriptures, it is assumed that the individual sacrifice of fasting and prayer, accompanied by offering of a fowl or fowls will suffice as a substitute sacrifice for their sins. This is done in place of the scriptural requirement (Lev. 16:22) of a goat to "bear upon him all their iniquities", the atonement being possible only through the shedding of substitutionary blood (see Lev. 17:11). Sadly, the Jew does not recognize the substitutionary sacrifice of Christ as fulfill-

ing the atonement observed in Yom Kippur.

A sign was to be given Israel in the virgin birth of the Messiah (Isa. 7:14). Here, in the Hebrew, it is rendered as "the" virgin, meaning the only woman to give birth to a child without relation to a man. This is alluded to in Gen. 3:15 as "her seed", and is the only exception in using the term "seed" applied to mankind. Every other time it is given only as a man's seed. What a marvelous sign!

The Messiah was to be a prophet like unto Moses, to give the law of God. See Deut. 18:15-19. The Lord told Moses (v. 19) "that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him". Evidently, the words of that latter prophet (Jesus Christ, the Messiah) would even supersede or be greater than the words of Moses: "Unto him shall ye hearken" (v. 15).

He was to come out of Bethlehem; He who was to "come forth unto me (God) that is to be ruler in Israel" (Mic. 5:2).

He is often referred to in the Old Testament as the "Anointed" one. See Ps. 2:2.

Their Messiah came to them as the very foundation of their hope and salvation, yet was refused because of their spiritual blindness.

"The stone which the builders refused is become the head of the corner. This is the Lord's doing; it is marvelous in our eyes." Ps. 118:22,23.

God's covenant given to Abraham, in which every male child was to be circumcised when eight days old, is held in high esteem by Jews; it is called Brit Milah. The child is named at that time, usually after some near relative who has passed away. At this celebration, Elijah is presumed to be seated next to the one who holds the infant, and the child is placed on "Elijah's chair" with the vocal expression being given: "This is the chair of Elijah". The circumcision signifies a circumcision of heart to love the Lord "with all thine heart, and with all thy soul, that thou mayest live" (Deut. 30:6). It thus signifies the cutting away of all which, in the flesh, separates one from God through repentance.

The rite of circumcision was observed by Joseph and Mary in bringing Jesus to

the temple. In place of a lamb she offered two pigeons, one for a burnt offering and the other for a sin offering for purification according to the law (Lev. 12). Unwittingly, though, she offered the true Lamb of God.

Jews have controversy over Zech. 12:10 which states: "They shall look upon me whom they have pierced". Just who is represented by the term "whom"? The Hebrew form of the word is the first and last letters of their alphabet. How appropriate is this in connection with Isa. 44:6: "Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last..." This also accords with Rev. 1:8 where Christ speaks of himself as Alpha and Omega, which are the first and last letters of the Greek alphabet. These terms refer to "Jehovah the Almighty", but in their plural sense they are applicable also to the Messiah, their Redeemer.

A careful search of their own accepted scriptures reveals the Christ in the varying elements of his earthly life: his virgin birth at

Bethlehem; that he should be found at Nazareth; of his qualification as a prophet like unto Moses; as the Good Shepherd of Israel; of his betrayal, his agony and crucifixion, his resurrection and triumph over death and over all his enemies. Yet these elements are scarcely, if at all communicated in their traditions and teachings, being left out of the complete puzzle, the mosaic, the tapestry of their relationship with the mighty God of Israel. The complete picture was given, but hardness of heart and the propensity of disobedience has blinded their minds. Their teachers have given them a large part of the picture, but have deleted, possible through their own ignorance, the principal or key pieces of the puzzle which identify their Messiah. Their concept of him is as a temporal deliverer; a mighty leader to overthrow their enemies and to reestablish their inheritance in Palestine, driving their enemies therefrom, and to build their holy temple with a renewal of the ancient order of worship; to secure a final, lasting peace to that nation. It is this ultimate destiny which, while largely true in its pro-

phetic scope, engrosses their attention to the exclusion of consideration of Jesus, the meek and lowly Nazarene, as to being the Messiah.

Their greatest feast is the Passover, in remembrance of God's provision in Egypt; that by the sprinkling of the blood of an unblemished lamb upon their door posts, the Lord would pass over those homes in his visitation of death upon the firstborn of all the families of Egypt. They were to eat the flesh of the lamb and to have prepared unleavened bread to be eaten in their hasty departure. This was all as a type of the spotless Lamb of God, with the unleavened bread also typifying his stainless character. The leavening decays and brings death, and certainly could not symbolize the body of Christ, who is our Passover by the remission of our sins in receiving His body and blood. By the same token, when the Jew drinks the Passover wine, it is usually the unfermented wine which is used; a wine which would not contain the same leavening quality.

Today, the Jews use a shankbone of a lamb (without the blood) rather than to

kill and eat a lamb. Since they believe that the sacrifice must be performed in the temple by the shedding of the blood, and they no longer have a temple, therefore it is felt to be forbidden. How sadly this reflects the fact that they have no hope through their Passover observance for their deliverance; and they will not have this hope until they receive the Lamb of God, who is Jesus Christ! They have only a dead form.

The Jewish New Year is at the beginning of their civil or agricultural year, and is observed in great solemnity as to their sins; a time of repentance and renewed determination of righteous living. It is called Rosh Hashanah. At that time they gather into the synagogue at the blowing of the Shofar horn, which is usually a specially prepared ram's horn. This is to remind them of God's appearance before them on Mount Sinai, having been called from their camp by Moses, and in which there was terrible thunder, lightning, and a thick cloud upon the mount with an exceedingly loud blast of a trumpet, causing great fear.

As the Shofar is blow-

ing in the synagogue, the following prayer is offered, as recorded in more ancient prayer books: "Merciful and gracious God, I have sinned against thee and done that which is evil in thy sight. Have mercy on me and forgive all my transgressions, trespasses and sins, through Yeshua, the Prince of His Presence". Yeshua is a Hebrew word, and the Old Testament form of Jesus, meaning Salvation.

More modern forms of this prayer ask for mercy through mediation of Elijah and Joshua, the Prince of the Presence, the "Prince Metatron." This Prince Metatron, in Jewish theology, is the angel who conversed with Moses on Sinai and identified himself as the "I AM" (see Ex. 3:2-15).

In whatever form this prayer may be offered, they do ignorantly acknowledge Jesus as Yeshua, or otherwise Joshua, being heralded by Elijah, his forerunner. The Prince Metatron is another descriptive term for their Messiah. He is described elsewhere as the Emanation from God. Yet in all this they are unable to see their Lord Jesus Christ!

Jews live in expectation

of the appearance of Elijah, the forerunner of the Messiah (Mal. 3:1 and 4:5) but were unable to accept John the Baptist as that forerunner (though he was considered a great prophet) any more than they could accept Jesus as their Messiah.

It is interesting and highly significant that God further commanded sacrifice for the composite sins of the Israelites in this manner (see Lev. 16:2):

a. The high priest (Aaron) was to offer a bullock to atone for his own sins.

b. He was to take two goats and cast lots upon them one lot for the Lord, and the other lot for the scapegoat.

c. The Lord's lot was to be made a sin offering by the shedding of its blood, being sprinkled upon the mercy seat in the tabernacle.

d. The scapegoat was to be presented alive before the Lord and let go into the wilderness, being led by a fit man, to bear their iniquities unto a land not inhabited. Before the goat was led away, Aaron was to lay his hands upon the head and confess all their sins, or to place

them upon the scapegoat.

Of course, Christ suffered as our scapegoat, being led out of the camp, which was Jerusalem, to suffer death on Calvary's hill. Our great "High Priest" did not need to offer blood for his own sins, as He was spotless. Yet, as the Lord's lot, his blood was made a sacrifice to God for all, being an infinite atonement.

The original temple built by Solomon was destroyed by Nebuchadnezzar about 586 B.C. Another temple was built in its place by Herod, who had been appointed by the Roman Caesar as king over the Jews, about 4 B.C., which was also destroyed by Roman armies in 70 A.D. Today, there is only the western wall of that temple standing. The Jews believe the Divine Presence (or Shekina) has never departed from it. Just as God has not left it, so Jews feel they should never leave it for a moment; someone is always there in secret prayer to God. One prayer at the wall (which is referred to as Kotel) is this: I believe with a perfect faith in the coming of the Messiah, and though he tarry, yet will I

wait for him to come.

One of the songs or chants used there declares His greatness and goodness; that He will build his temple speedily; that He will save Israel speedily. This couples the building of the temple in Jerusalem with the coming of Messiah to save them.

An emblem called "Mogen David" is used by Jews as a symbol for Israel. It appears as two intertwined triangles. Evidence of it has been found as early as the 7th century B.C. This term, Mogen David, means "Shield of David", or more popularly, "Star of David". There have been various claims as to its significance. Jews, who have converted to a belief in Yeshua ha Meshiah (Jesus the Christ) see it as a beautiful picture of the triune God in relation to mankind: of the six points, one points up and signifies the Messiah reaching toward God for them, and the opposite point (downward) signifies his coming to earth as a man.

Orthodox Jewish theology speaks of two Messiah's to come: one from the house of Joseph (Messiah Ben Joseph) whom they believe is the suffering, dying per-

sonage of their scriptures to be killed in leading them against the Russian army which is to invade the land of Israel, as they believe is indicated in Ezek. 38,39; the other is Messiah Ben David, who is to come in the clouds of heaven (Dan. 7:13). Rejection of Jesus as the Messiah is understandable, from their perspective, He being only one of 24 claimants who had appeared to them, and in which they felt greatly disappointed.

Conservative Jews, who do not believe in a personal Messiah, would probably agree with Morris B. Margolies who is rabbi emeritus of the Beth Shalom Congregation in Kansas City, Missouri. He stated in the Kansas City Star: "Essential to the understanding of Judaism is the comprehension that the Hero of the Bible and indeed, of all Jewish history, is the Jewish people itself". He further comments on the 53rd chapter of Isaiah, which is a cardinal scripture used by Christians in their affirmation of Jesus Christ as the Messiah: "The servant of the Lord" dominates its magnificence and pathos-charged verse. Judaism (and plain scriptural

sense) views the Jewish people as the said "Servant of the Lord". Such de-personalization would not seem to us as "plain scriptural sense".

A review of Old Testament scriptures as prepared for our ministerial handbook, entitled "Old Testament References To Jesus The Christ" will aid in our approach to those of Jewish faith, but it can only be effective in its use through humble prayer and evident love for the soul of the Jew.

That the Jews will ultimately accept Jesus Christ as their Messiah Ben David (Anointed Son of David) is abundantly clear in the scriptures. Our Book of Mormon gives us the knowledge that they will begin to believe in

their scattered condition (2 Nephi 12:85,86), although it seems evident that as a nation they will not accept Him until He reveals himself to them at the battle to be waged by the nations against Jerusalem (see Zechariah, chapters 12 through 14).

Much of Christian evangelization has been done among Jews, but it would seem imperative that the Church of Christ should attempt to offer those who may be touched by the Holy Spirit the even greater message of the restored gospel of Christ, including our precious Book of Mormon. Christ has said: "I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fullness of

my gospel" (3 Nephi 7:37). This would apply to those of the tribe of Judah as well as to the remnant of Jacob, the Lamanites descended from Joseph through Manasseh.

Evangelization by the Church of Christ will open the door for their entrance into the Kingdom of God, after their conviction that Jesus is the Christ, or their Messiah for whom they have yearned as a Savior or Deliverer, in whom alone is their hope for both a temporal and spiritual salvation.

Lord. Give Me Faith

In this mortal strife: Do I have faith To trust that God Is as near as the lowliest prayer?

Do I have faith To utter that prayer And believe that He is there?

Do I have the belief To use that

faith To rely on His every word?

Help me, Lord, Thy word to heed, With hope that I may "resist steadfast in the faith" As large or as small as the mustard seed. Lord, give me faith.

Lois Harris

The Great Commission

“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen.” St. Matt. 28: 18-20.

This is a well known scripture that has been used extensively by untold numbers of persons who recognize the implicit and simple command of our Lord to his disciples as to what they must do after he was taken from the earth.

Primarily, these disciples of the Lord were to be the teachers of all nations, we find no barriers of race given, it was to be all inclusive to all mankind. In a historic sense this is what happened as the new Christian faith spread from Jerusalem through out many parts of the world until today it has covered the world. The impact of this Christian faith

on the concept of human governments has been phenomenal. The struggle for freedom continues to this day, seeking the perfection of human dignity and spiritual equality espoused by Jesus Christ in and through his doctrines and the gospel of salvation.

Secondarily, the basic doctrine of baptism is unmistakably commanded to be observed, recognizing the name (identity) of the Father (God), the Son (of God), and the Holy Ghost (the Spirit of God), the three persons in the godhead. This concept of God as a doctrine is widely held and accepted, often referred to as the Trinity; they are one God in spirit and purpose. See Alma 8: 104.

The doctrine of baptism by water and the Spirit is also widely accepted but has been practiced in many forms and fashions that do not conform to the original scriptural pattern. The changes brought about by the apostasy of the early Christian church has been well documented and needs little study to confirm Priesthood authority was lost in

the apostasy that overcame the early church by the withdrawal of the Holy Spirit. With the withdrawal of the Holy Spirit and priesthood authority the churches made many changes in the practice of baptism.

We hold that priesthood authority was restored to the Church of Christ by the command of God when organized on April 6, 1830. Likewise the teaching and practice of baptism was established again. We must hold to the original scriptural teaching of the doctrine of baptism by water and the Spirit, lest we too are accounted as having apostatized and we lose our claim on authority through the withdrawal of the Holy Spirit.

Thirdly, there is the command to teach the nations to observe all things that had been taught by Jesus. There is no doubt that the word “observe” was meant to be more than to take notice, it was intended to be understood and practiced as the rules of conduct within the church. The moral values as found in our scrip-

tures as the teachings of Jesus are eternal and unchangeable as well as the doctrines that he propounded. This includes the codes of conduct for our lives as of primary concern for each one of us. The remedy for sin is repentance and the gospel provides the observance of baptism for the remission of sin with the promise of the gift of the Holy Spirit if we obey and keep the commandments and sin no more.

A review of the sermon on the mount found in chapters 5, 6, and 7 of St. Matthew will cover much of the basic rules of conduct and the moral codes we need each day for guidance. It would be well if we would be sure to use this as a study in all our Sunday School work with our children from the first level of instruction until we reach the point where doctrine needs to be introduced. Conduct is the key to life, and the first rule is obedience.

Conduct is the key to life, and the first rule is obedience.

Learning by experience as well as by the written or

spoken word, and the example of us as parents, our children must have this basic education for all the decisions of a full and happy life and their spiritual development.

Introduction to the gospel of Jesus begins in the home and parents are the front-line teachers (disciples?) and most often serve as the Sunday School teaching personnel. It is important that as teachers that they be well trained and dedicated to the gospel, capable of teaching with love and skill.

There is an anchor for our faith in God in this great truth-that He is unchangeable and His love has no limit, the plan of salvation is for us to enjoy that love forever

When Jesus came to this land of the Americas, to the people of Nephi in the land called Bountiful, he gave the same basic teachings through his sermons to these people. This is recorded in the Third Book of Nephi, starting with verse 50 of

chapter 5, and continues through chapter 6. It is evident that this gospel of the kingdom will ever bring to all people the same truths and doctrines to guide and bless without change or variation. There is an anchor for our faith in God in this great truth-that He is unchangeable and His love has no limit, the plan of salvation is for us to enjoy that love forever.

Jesus taught them his doctrine in simple straight forward language. "Behold, verily, verily I say unto you, I will declare unto you my doctrine. And this is my doctrine, and it is the doctrine which the Father hath given unto me; and I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me, and I bear record that the Father commandeth all men, everywhere, to repent and believe in me; and whoso believeth in me, and is baptized, the same shall be saved; and they are they which shall inherit the kingdom of God. And whoso believeth not in me, and is not baptized, shall be damned. Verily, verily I say unto you, that this my doctrine; and I

bear record of it from the Father; and whoso believeth in me, believeth in the Father also; and unto him will the Father bear record of me; for he will visit him with fire and with the Holy Ghost; and thus will the Father bear record of me; and the Holy Ghost will bear record unto him of the Father and me; for the Father, and I, and the Holy Ghost, are one." Third Book of Nephi, chapter 5, verses 32-38.

We have found the doctrine in this record to be in total harmony with what Jesus taught to his disciples in Judea before he was crucified. In chapter 12 of this same book, starting with verse 25, as Jesus concluded his ministry and instruction to his disciples, he continues, "Behold I have given unto you my gospel, and this is the gospel which I have given unto you, that I came into the world to do the will of my Father, because the Father sent me; and my Father sent me that I might be lifted up upon the cross; and after I had been lifted up upon the cross, I might draw all men unto me; that as I have been lifted up by men, even so should men be lifted up by the Father, to stand before

me to be judged of their works, whether they be good or whether they be evil; and for this cause have I been lifted up; therefore, according to the power of the Father, I will draw all men unto me, that they may be judged according to their works".——verse 33, "Now this is the commandment, Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day.

Verily, verily I say unto you, This is my gospel; and ye know the things ye must do in my church; for the works which ye have seen me do, that shall ye also do; for that which ye have seen me do, even that shall ye do; therefore if ye do these things, blessed are ye, for ye shall be lifted up at the last day."

It is essential that we have a sound grasp of our responsibility to commit all our resources, both human and material to the tremendous task of teaching this gospel of the kingdom of God in harmony with the scriptures that are contained

in the Bible and the Book of Mormon.

The restoration of the gospel in these latter days in harmony with the prophetic scriptures was to give to mankind a last opportunity to worship "in truth and Spirit" the pure undefiled unchangeable laws of our God. With error and false doctrines, unbelief, and corrupted religions surrounding us we face great perils in our world. The day of judgment of a Holy God is soon to be experienced, and as the Church of Christ we stand to be remembered for what we have done. To the extent that we expend our resources, either human or material, for other purposes than the promoting of the gospel of the kingdom of God we will incur the judgment of God against us.

The fact remains that the kingdom of God will be built with the hearts of men and women dedicated to the task of teaching the gospel. The Church of Christ exists as an organization to represent that kingdom of God or we have no message worthy of mention and cannot serve its true purpose as set forth in the great commission.

There was no command

given to the disciples to build temples after Jesus was resurrected in either record of the Book of Mormon or the Bible scriptures. It simply was not the primary purpose of his ministry and doctrine. It has been from the beginning that to worship our God mankind has erected some structure where we can gather together in praise, prayer, and joyful songs. This is good and proper as long as we do not put the building first in our hearts which would be unacceptable to our God.

We should have men in the Church of Christ that have the sincere desire to teach the gospel of Christ and draw the souls of men and women, and their children into the fold of the Good Shepherd. They must be truly called of God and be humble and full of love, else they will not be fruitful in their ministry.

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” 2 Timothy 2:15.

“Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly: not

for filthy lucre, but of a ready mind: neither as being lords over God's heritage, but being ensamples to the flock.” 1 Peter 5:2,3.

Others have thought it necessary to change the priesthood structures to have progress as we become enlightened. The fate of any church that embarks on an ambitious program of growth that encourages or induces priestcraft is witnessed all about us within the Latter Day Saints churches. May God help us escape by the reliance on the Spirit of God to reveal His will without question or doubt.

We are to be held accountable for what we teach. Far more important is how we treat one another!. We tend to be too legalistic.

Education of the whole priesthood is needed to help bring simplicity and understanding to our church functions and goals. There needs to be a more harmonious spirit encouraged, a suppression of conflicts and controversies by kindly administered counseling.

There are differences in the duties of the offices of the priesthood that are clearly understood yet the

commission to teach, preach and exhort all to come to Christ is under the same authority. To spiritually arm all our ministry to carry the great commission any division or controversy among us needs to be addressed and corrected. Can we afford to allow these things to cripple us in these critical last days?

“Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish

that which I please, and it shall prosper in the thing whereunto I sent it." Isaiah 55:6-11.

Without the Holy Spirit we cannot function and the great commission entrusted to our care will pass to another people, the torch of truth of the gospel of Jesus Christ in their hands. The Holy Spirit and priestcraft are not compatible and we

will be ruled by one or the other as long as we are human and subject to the temptations of the devil. Contention, confusion, conflicts, and strange doctrines are the signs of the apostate church.

May our God help us to avoid these pitfalls that we might be the advocates of the great commission, preaching the old Jerusalem gospel of salvation to a

wicked nation. Let us cry to our people to repent, to return to the belief in a Holy God who offers us eternal life if only we will be obedient to His will in all things, being baptized both by water and the Holy Spirit in His name.

Elder Arthur G. Smith

Harold E. Adams

I've never been fond of impersonal obituaries, but there may be those that would like to know, or have their memories refreshed, concerning the background of my dad, Harold Adams, who passed from this life on April 16, 1994. So as closely as possible I'll provide that information as it was imparted by our dear brother Allen Kauffman, whose love showed through as he spoke at Dad's funeral, making this information more personal—not just a list of facts.

Harold E. Adams was born at Marion, Michigan on December 27, 1922, the son of Leslie W. Adams and Gertrude Bigford Adams. He

was united in marriage to Dora Mae Orton in Flint, Michigan on February 2, 1846. Harold was a member of the Church of Christ, and attended church faithfully until he was unable to, because of illness. He was a WW II army veteran and a life member of the Disabled American Veterans and the Veterans of Foreign Wars. He retired in 1981 from CMSU where he was employed as an electrical engineer. Harold is survived by his wife Dora; three sons, Paul E. Adams of Des Moines, Iowa, James D. Adams and Gary L. Adams both of Warrensburg, Mo. and two daughters, Gail Ann Hylton of Leeton and Nancy

Kay Wiley of Chilhowee. Also two brothers, Leslie Adams of Sprague River, Oregon and Glen Adams of Windsor, Mo.; three sisters, Juanita Opper of Birch Run, Michigan, Winona Onstott of Mt. Pleasant, Michigan and Wanda Eddy of Clinton, Mo.; nineteen grandchildren and three great grandchildren. Harold was preceded in death by one daughter, Laurie Mae Bragg and one brother Earl Adams.

Harold was greatly loved by family and friends and will be missed by all. All too often we don't tell people that we love them until it's too late. I had a great love and respect for Harold,

a respect that he earned by the life he lived. I could see in Harold's face the attributes of a Christian, a love for God and Jesus Christ, a love for the gospel, a love of mankind, and yes, a love for his family. We are told in the scriptures to be meek and humble. I saw those qualities in Harold. Harold has gone to his God. We must remain and fight the fight of life.

Allen then read passages from the Book of Mormon and the Bible, books which Dad dearly loved. Alma 3:27-40; Alma 3:46-51; Romans 8:35-39; Alma 19:42-44 and finishing with I Peter 3:15, "But sanctify the Lord

God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:"

Thank you again, Allen, and also a special thank you to Czerna for the touching tribute paid to Dad in the Collins Local News column of the June 1994 Zion's Advocate.

Submitted by;
Nancy Wiley

Dear friends,

Although somewhat belated, we wish to express our gratitude to everyone for the

kindness and concern that was shown us in our time of sorrow at the passing of our father, grandfather, and husband. We greatly appreciate your prayers for us, and the support you gave by being there to share our sorrow. Thank you for your gifts of cards, flowers, money and food. We would also like to express our gratitude to the C.A.R.E. Group for their special prayers on our behalf. We shall always remember the love each of you have shown.

The family of :
Harold Adams

Charles Thomas Denham

Charles Thomas Denham, son of Charles N. and Marion O. (Frisbey) Denham was born at Independence, Mo., April 13, 1904 and passed from this life August 5, 1994 at his home in Havelock, N.C. He had been ill for several months with cancer of the stomach and esophagus.

Charles was baptized July 9, 1916 a member of

the Church of Christ he was ordained a Deacon some years later and served in that capacity many years. He taught school in Jackson County, Mo. fourteen years and served two years as Assistant Scout Executive of the Omaha Council of the Boy Scouts of America. He then became Superintendent of the Mc Cune Home for Boys at Independence until entering military service in

October, 1942. He remained in military service until 1964 and continued in civilian status with the Navy and the Marine Corps retiring in Havelock, N.C. in 1974. Brother and Sister Robert Oldham paid him and his wife a visit during their tour of duty at Camp LeJeune. Charles was quite pleased with their visit.

Charles is survived by

his wife Mildred, two sons, Colonel Charles A. Denham USAF Retired of Colorado Springs, Colo. and Thomas J. Denham of Raleigh, N.C., one daughter, Charlene Adamson, of Germantown,

Md. and three grandchildren. He is also survived by one brother, Nicholas F. Denham of Independence, Mo. and one sister, Marion O. Sprague of Blue Springs, Mo. Funeral Services were

held August 8, 1994 at the First United Methodist Church Havelock, N.C. and interment was at New Bern Cemetery, New Bern, N.C.

Ravenna Michigan, Local News

Some real good news and surely a miracle. Mrs. Bud Horn, stepmother of Jerry Horn, had a stroke and was placed in the Hospital suffering a coma, for eight weeks. The miracle, she went home! Elder Max and Vivian Spencer went every day and ministered to her and her family. Our local immediately prayed for her. Jerry is married to Annette, the daughter of Max and Vivian Spencer.

Sister Marie Piatt is looking much better

Elder Gale Brantner is doing some missionary work in Florida.

A young couple visited our local last Sunday that Elder Aaron Heath married a while ago. Niece and nephew to Sue and Aaron Heath, Cris and Floyd.

Thursday, July 21st Jerry and Annette Horn with their children, Mike and Kristi, went to Kentucky on vacation.

Mike Horn and Kristi went on the last trip with Elder Max and wife Vivian Spencer to Cherokee to help with the work there. They put a new roof on the building and Mike helped with putting on shingles. Last year the building was painted outside, now a new roof, next they will do some work inside.

My daughter Betty Hoffman is visiting here from Wilson, N. Carolina.

Today a good moving sermon from Elder Max Spencer about Prayer. Did we pray before we left our from this morning? We should pray in secret and God will reward us openly.

A sermon from Elder Max Spencer Sunday about the Kingdom of God. Another sermon from Elder Gale Brantner when he returned from Florida.

We have had several visitors also. Doug Brantner and

three children. My two daughters; Lois Armstrong from Muskegon, Michigan and Betty Hoffman from North Carolina, were here for a month and are home now. Also my brother Clifton Pullen from Kalamazoo, Michigan. Max and Vivian Spencer took three of there grand children Skye Oudsema, Amber Oudsema, and Michael Horn to the Youth Camp in Missouri, and later the Missouri Reunion. Sister Heath visited her sister in Jackson, Mich. at the nursing home there.

Soon everyone that went to Missouri will be coming home. We have missed all of them. The weather is cooler here at night . A little warmer thru the day.

Sister Lois Heath
Reporter

Collins Missouri, Local News

Can you believe that school has started already? Now maybe for some of you there's a big sigh of relief, but not for me. It seems the summer, though hot and busy, has flown by. I always liked having my kids home in the summer and loved it when vacations from school rolled around or snow and ice would prevent classes.

Am I silly or what?

Well, this fall we have three young ones from this local going off to kindergarten: Jodi and Justen Cook, and their cousin, Aaron Herd. They're all so big and brave, wide-eyed and interested, but there is so much "stuff" waiting to influence and change them. Please, do any of you reading this have one extra prayer, to ask God for his protection and guidance over these little folks? Oh, how we here appreciate your concern! Thank you.

August 9th was a special day to many of us in this area. Wallace and Geraldine Yates were baptized in a creek near their home with Brother Allen Kauffman officiating. Several friends and family were witness to the occasion. It was such a

pretty setting, but it was the touch of the Spirit that was the most important feature. Wallace and Geraldine seemed eager to hear the scriptures that were read for their service. Confirmation for the reception of the Holy Ghost was given under the hands of Brother Jack Martin for Wallace and Brother Allen laid hands on Geraldine; each elder assisting the other. Loving greetings were then offered with visiting and fellowship at their home afterward.

Two of our brothers from Yucatan were here for a visit after the Missouri Reunion and August Ministers Conference: Brothers Placido Koyoc and Rojer Con, along with Don McIndoo and Jay Moser, Apostles from Phoenix. We enjoyed their visit so much. Brother Placido was our speaker that Sunday followed by a short greeting from Brother Rojer with Brother Jay interpreting for him.

Also that same Sunday Brothers Rhondal and Jim Shaw came to visit. It was so good to see them and have a few minutes to visit. They sure can brighten a room!

Apostle Smith (Buzz) Brickhouse and Sam Kidd were in our area visiting several members and dropped in for our Wednesday night Bible study. What a nice surprise!

Bob and Jo Eddy have been away for about a week to visit Bob's mother in Michigan who has been in the hospital.

In closing, I have a few sermon notes to share with you:

Be prepared always—as if He (Jesus) is coming in the next hour.

God is easy to love He's good. Our neighbor is not always good.

If we don't pray to the Lord, we will fall down spiritually rapidly.

I appreciate very much that God gave me this life to serve Him.

The important thing is not just to begin, but to follow to the end.

It is sad when we see people wasting their time.

Your reporter,
Czerna Kauffman

CHURCH OF CHRIST CONFERENCES

The 1995 Ministers' Conference (general membership) for the Church of Christ will commence Sunday, April 2. The business sessions will start at 9:00 A.M., Monday, April 3. A Solemn Assembly will be held prior to the conference, March 31 & April 1. All services will be held on the Temple Lot.

The 1995 Ministers' Conference (priesthood membership) of the Church of Christ will be held Wednesday, Thursday and Friday, August 16 through 18, at Independence, Missouri.

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Send all orders to the Church of Christ, P.O. Box 472, Independence, Missouri 64051-0472

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