

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 72

Independence, Missouri — February 1995

Number 2



*"Many waters cannot
quench love, neither can the floods drown it:
if a man would give all the substance of his house
for love, it would utterly be contemned."*

Song of Solomon 8:7



FEATURED IN THIS ISSUE

ARTICLE—The Just Shall Live by
Faith—Elder Arthur G. Smith..... 19
ARTICLE—What Shall We Do?—Elder
Joseph F. Smith 21
LETTER—Letter to Rabbi Charles
Kluge—Apostle William Sheldon 26
FROM THE FILES—Apostle Leon Gould—
By A Daughter (Abridged & Edited).. 29

PATHLIGHTS—Heaven on Earth—
By John C. Morris 30
PATHLIGHTS POEM—Love, or the
Lack of It—By Sam Kidd 32
PATHLIGHTS POEM—So Close to the
End—By Jacquelynn Marie Brain 32
NEWS 33

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

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

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

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

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

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

THE APOSTLES' MISSIONARY FIELDS

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

NORTHEAST: William A. Sheldon and Smith N. Brickhouse. In charge of Illinois, Indiana, Ohio, the provinces of Manitoba, Ontario and Quebec, and east of the St. Lawrence River and the Maritime provinces, Canada.

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

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

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

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

WORLDWIDE: Contact the Secretary, Council of Apostles.

GENERAL CHURCH OFFICERS

SECRETARY, COUNCIL OF APOSTLES

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

SECRETARY, COUNCIL OF BISHOPS

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

GENERAL CHURCH SECRETARY

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

BUSINESS MANAGER

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

ZION'S ADVOCATE STAFF

EDITOR

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

ASSOCIATE EDITORS

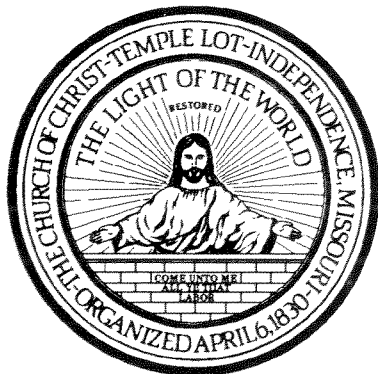
Ron Temple 5621 Logan Road Kansas City, Missouri 64136	David Rudd 4917 Casey Court Independence, Missouri 64055
--	--

FEATURE EDITOR - "Path Lights"

Melissa McGhee
2533 Glen Lane
Independence, Missouri 64052

PRODUCTION STAFF

Rickey J. Olson
Harvey L. Seibel



Zion's Advocate is ...

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

WRITTEN MATERIAL REQUESTED

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

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

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

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

STATUS OF PUBLISHED ARTICLES

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

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

The Just Shall Live by Faith

By Elder Arthur G. Smith

Romans 1:16-17:

"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith."

Paul lived in a perilous time of oppression for his people in Jerusalem and especially those who chose to follow the Christian faith. Firsthand knowledge of the ministry of Jesus was still in the hearts of many and the pressures of rejection and the attending persecution by the unbelievers was mounting. It took great courage by the disciples to stand up for what they believed in public and testify to the faith.

We find ourselves in these latter-days surrounded by unbelief and rejection of the gospel of Christ. In fact, it is becoming physically perilous for our people to live in a society that is finding it necessary to wage open war on the streets of our communities against the criminal elements, though they are a minority in numbers.

We fear to go to the shopping centers, banks, restaurants, and even to send our children to the public school. Many have armed themselves with weapons and we sometimes fear our next door neighbor. Our law enforcement agencies are over-taxed and unable to meet the need to maintain peace and security.

How could we have come to such a state of affairs in our nation that was predicated upon the principle of "unalienable right of Life, Liberty and the Pursuit of Happiness."; and with religious freedom to be

guaranteed?

I am of the opinion that

◆ "...It is not a matter of "trust in luck"—that is not faith in God.

we have "shot ourselves in the foot" so to speak. We have educated our society to deny that God exists in our modern school curriculums by accepting as good science (this is debatable) the teaching of the theory of evolution. The Biblical position of a creation by God is not admissible to be taught or given any textbook status. There is now an accepted doctrine of secular humanism that objects to all moral law, that declares that all good is in man and that he is not subject to any God.

The result is that we have become a Godless society to the degree that we are living in fear of violence and for our lives. What should we do then? What

recourse do we have? What assurance can we give our loved ones, our children, our aged parents who are among the more threatened?

Paul was consistent in his teaching in all his writings that we have the answer to the problems we face: it is faith in God. In Hebrews 10: 35-39, he writes,

“Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.”

The whole eleventh chapter of Hebrews is a testimony to the effectiveness of faith in God that provided so many an escape from the violence and hazards of their day. We can be

assured the same protection of our Lord, that if we will have faith we will live.

Again, in the Galatian letter he writes in chapter 3, verse 11, “But that no man is justified by the law

◆ We must...qualify by our everyday lives that we truly believe in God as our Creator, and in the Lord, Jesus Christ, as our Savior...

in the sight of God, it is evident: for, The just shall live by faith.”

A definition of what is meant by a “just man” is given in the old testament scriptures, Ecclesiastes 7:20. “For there is not a just man upon the earth, that doest good, and sinneth not.” Again in Ezekiel 18:5,9, “But if a man be just, and do that which is lawful and right, And...Hath walked in my statutes, and hath kept my judgements, to deal truly; he is just, he shall surely live, saith the Lord God.”

It is evident that our conduct must meet the qualifications of a just man before our faith can work

for our good. Simply, it is not a matter of “trust in luck”—that is not faith in God. We also must qualify by our everyday lives that we truly believe in God as our Creator, and in the Lord, Jesus Christ, as our Savior, in this life as well as for the next by promise. We have the assurance of a “great recompense of reward” to follow this life.

Let us stand with Paul and let our faith in God be revealed to our children, our loved ones, and our neighbors. The purpose of the gospel of Christ is to save the souls of the believers in the Kingdom of God.



What Shall We Do?

By Elder Joseph F. Smith

The history of the restoration movement presents us with many baffling accounts of the actions of the early brethren. The question that forever puzzles me is: How can a people, who were so close to such a spiritual manifestation, the magnitude of which I can barely envision, lose that delicate relationship with God so quickly? Yet it is a fact of history that bountiful blessings from God are seldom received with sufficient gratitude to be long lasting.

If one researches the history of this Restoration thoroughly, seeking out the revelations and commandments which were given to the saints in the early years, (1820-1833), and carefully studies the directives to the work to be accomplished, you can come but to one conclusion. The purpose of restoring the Church of Christ, with the authority

of the priesthood, men divinely commissioned to perform the work of the gospel in the name of Christ, must be for the preparation of mankind for the second coming of our Lord, Jesus Christ. This work of preparation must begin with the promised gathering of Israel. The Old Testament contains an abundance of prophecies concerning this gathering. To ignore these prophecies, these promises to Israel, is to disregard God's plan. We cannot substitute a plan of our own, or that of another who may be well learned in the ways of the world. This preparation of mankind will be accomplished according to the merits and provisions set by God, found in the scriptures and in these latter day revelations. That this Restoration is the work of God's hand should be obvious to any who are pure of heart and of love, and accept the truth.

Let us begin with the first action of this Restoration, which would be the first encounter Joseph

Smith experienced. The following is his account of that vision:

"After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen

world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

“It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said—pointing to the other—This is my beloved son, hear him. My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right—and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all

their creeds were an abomination in His sight: that those professors were all corrupt: that ‘they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men: having a form of godliness, but they deny the power thereof.’ He again forbade me to join with any of them...”

From the foregoing account let us take special note of two very important bits of information. First, there was no church upon the earth which was acceptable to God at that time. If there had been, there would have been no need for the restoring of the Church of Christ, no need to restore the authority of the priesthood. If the churches of that time were unacceptable, how have they changed today to become acceptable? Where have they received their authority? How have they received the Holy Ghost, and if they have not received it, how can God, through their priesthood, give it to someone who is baptized? How can they be born of God without receiving that Holy Ghost? The second bit of information that we can

learn from this vision is that there is an adversary to the work of God in this restoring of the Church of Christ. Not only do we see the work of his hands in this first vision, but we will see that he has never stopped fighting the work of God in these last days, even to this very day. Some of his most effective tools in this latter day battle have been confusion, doubt, greed, selfishness, self-righteousness, and many others. We should remember though: Today's battles are not won by yesterday's victories, nor are they lost by yesterday's defeats.

We should go now to the second vision that Joseph experienced around the 21st of September, 1823.

“I had retired to my bed for the night, I betook myself to prayer and supplication to almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before Him; for I had full confidence in obtaining a divine manifestation, as I previously had done. While I was thus in the act of calling upon God, I discovered a light appearing in my room,

which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor... When first I looked upon him, I was afraid; but the fear soon left me. He called me by name, and said unto me that he was a messenger sent from the presence of God to me and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and all people. He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the sources from whence they sprang. He also said that the fullness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants; also that there were two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim—deposited with the plates; and the possession and use of these stones were what constituted 'Seers' in ancient or former times; and that God

had prepared them for the purpose of translating the book..."

After several more visits from heaven-sent messengers, and several years had passed by, Joseph did receive those plates of gold, and through the power of God

◆ The purpose of restoring the Church of Christ, with the authority of the priesthood... must be for the preparation of mankind for the second coming of ...Jesus Christ.

and the use of the Urim and Thummim, was able to translate what we now call the Book of Mormon. This book is accepted by all the factions of the Restoration. There is little or no objection to the validity of the Restoration up to this point, by the believers of the restoration. However, from the date of the bringing forth of the Book of Mormon on down through the history of the Restoration, the adversary has been able to employ his most effective tools; confusion, contention, selfishness, pride, lust for power, egotistical ambitions, etc.

This Book of Mormon is the record of some of the descendants of Joseph, who was sold into Egypt. The scriptural basis for this belief is to be found in the 37th chapter of Ezekiel:

"The word of the LORD came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is IN THE HAND OF EPHRAIM, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them ONE STICK, and they shall be one in mine hand" (emphasis mine JFS). I emphasized the lines in the above quotation specifically for

those who like to think of themselves as gentiles, as they carry their Bible and Book of Mormon in their hand, as they go to Church.

Since there was no Church upon the earth at this time that was acceptable to God, likewise there would have been no acceptable priesthood authority; therefore, one of the first things to be accomplished was the restoring of such an authority. As Joseph Smith and Oliver Cowdry were in the process of translating the Book of Mormon, they began to read about baptism. Following is Joseph's account:

"We still continued the work of translation, when in the ensuing month (May, 1829), we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, that we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light and having laid his hands upon us, he ordained us, saying:—Upon you my fellow servants, in the name of Messiah I confer the priesthood of Aaron,

which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.—He said this Aaronic Priesthood had not the power of laying on hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter, and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdry, and afterwards that he should baptize me. Accordingly we went and were baptized..."

There are several things in this account which are very interesting. First, notice the date of their receiving the priesthood: May 1829. There has been some who claim that the Church was in existence and active prior to the date of April 6, 1830. The translation of the Book of Mormon was not completed until late in June 1829. We do not know the exact date the Melchizedek priesthood was restored, but we do know from history that the implementation of that priesthood was deferred until those who had been

baptized from May, 1829, until April 6th, 1830, could be brought together and vote their acceptance of this ministry.

Again let me say, up to this point in history most latter day saints are in general agreement; however, from April 6, 1830, until this very date, the path of righteousness has become obscured by the fruits of the work of the adversary's influence on those who were set in leadership positions. In this respect we see the divine foreknowledge of Christ as He said: "Because strait is the gate, and narrow is the way, which leded unto life, and few there be that find it," Matt. 7:14 (emphasis mine JFS).

To make a list of all the obvious mistakes that were made by those early leaders of the restored Church of Christ, (I say "obvious", that is to us who can look back in history and can see them and their results), would be quite an undertaking. In time I would like to bring forth some of them; but right now the question that seems to be of import is: what do we do now? Already in the very recent past there has been a shadow cast upon some of the works of Joseph Smith. The learning of man

has been brought to bear upon these works, causing doubt and uncertainty. In opposition to the learning of man stands history and the revelations contained in the Book of Commandments that these works were divinely inspired. Most recently an effort was made to disqualify the Book of Commandments. By our actions, what are we saying to God and to the world, *that we reject the restoration?????*

To your knees Israel (and so-called gentiles), open your hearts and YOUR MINDS to Christ. Seek from Him the answers to the things you don't understand in this latter-day work of Christ. Look not to the writings and intelligence of men, abide not in traditional conceptions, harden not your hearts that the Lord may perform a marvelous work in our time. Christ said: *"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."* John 8:12 (emphasis mine JFS). Brothers and sisters, we have been born children of the light that was restored to earth in the 1830s; turn not away from that light because of the mistakes of men; but rather let us walk in that light, ever aware of the dan-

gerous tools our adversary will use to cheat us out of our salvation.

If you cannot accept the first visions of Joseph Smith, and the information delivered to him in those visions, in spite of the evidences of the Book of Mormon, the re-

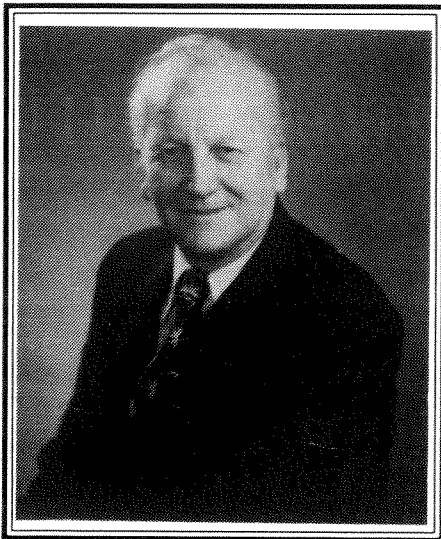
◆ **Today's battles are not won by yesterday's victories, nor are they lost by yesterday's defeats.**

turn of the authority of the priesthood, the establishing of the Kingdom of God again upon the earth, what do you accept???? Where are you in the spiritual realm of God?? What is your interest in this Church of Christ?? For this Church of Christ was established by way of those events, by revelation received the priesthoods, the fullness of the Gospel, and was built up by way of commandment. The Bible contains errors, and perhaps the Inspired Translation also, and perhaps the Book of Mormon, and the Book of Commandments, but these are the mistakes of men, not of God. Do we cast aside the Bible, because the men who gave it to us made mistakes? Shall we also cast out the

Book of Mormon because we find things we don't understand? Some say there are things in the Book of Commandments they do not accept, but do they understand them? Reject not the commandments of God because they do not fit your concepts. The Jews rejected Christ because He did not fit their concepts of the Messiah. This did not make Christ any less the son of God. Your rejection of the commandments of Christ in these latter days will not alter the course of His plans; but it will determine whether you are a part of them or not.

Come, Come, O Israel, "Seek ye first the Kingdom of God, and HIS righteousness..." Seek to build it up, seek not to destroy this building by removing the very foundation blocks upon which it is built. Repent of your dead works, repent of your sins, return to Christ with a broken heart and a contrite spirit, and He will instruct you in all the ways of His righteousness. I pray God will bless each and every one of you and I pray that He will strengthen His Kingdom here in these last days, and will move the cause of Zion forward. Amen.

Letter to Rabbi Charles Kluge



The following letter has been modified from that as was sent in order to delete an introductory paragraph which was unimportant in this publication. Contact with "the Tislars", referenced herein, who are a couple of old friends who had personal acquaintance with the rabbi in Florida and with the Christian-Jew organization he heads, was the lead which opened this correspondence. The hus-

band, Joe, has since deceased, to my personal regret; he was a genial friend. I also regret that the response from the rabbi was unproductive.

By Apostle William A. Sheldon

Dear Friend in Messiah:
I would like to share some of our beliefs with you as respecting God's provision for the reclamation of the house of Israel, and I hope you will patiently and thoughtfully peruse this letter.

I think you must know that those of the Jews who are of the tribe of Judah are not the only people who can lay claim to the name Israel, notwithstanding that in a general sense they are the only people so recognized. Where are the other eleven tribes? Surely we must know that the scope of the divine plan of God to restore Israel in the last days is all-

encompassing as it relates to all the seed of Jacob, and the hope in Jesus Christ is the very core of that plan.

Where are these other tribes? It would not serve my purpose to attempt a critical survey and conclusion of this matter. Indeed, I feel it is not God's purpose to reveal their whereabouts definitively until He shall see fit to gather them back to their lands of inheritance. Suffice it to say for now, in the words of the prophet Hosea 8:8: "Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure". This refers to all of Israel, not simply those of Judah.

As a matter of biblical revelation, the tribe of Judah (the Jews) can only lay claim to the name Israel by reason of genealogy from Jacob. More correctly: the name Israel was given to the two sons of Joseph, Ephraim and Manasseh, as I assume you know (see Gen. 48:8-20,

especially v. 16).

It is not my purpose to downgrade the Jews or to "downplay" your efforts as an organization to reach that people with the knowledge of their Messiah, Jesus Christ; far from it, for I admire such efforts by the various ones so occupied as have come to my attention. Surely the Lord has and will bless those desires for your sakes as well as those to whom you minister. But I would like to broaden your horizon of understanding even as ours has been in contact with others of similar intent as yours.

It is my understanding that after ancient Israel became divided into two kingdoms, the southern kingdom of Judah was principally composed of Judah, Benjamin and a half tribe of Manasseh. In addition, there were elements of the tribe of Levi, Ephraim, and perhaps others.

The northern kingdom of Israel was composed of all others of the nation of Israel (descendants of Jacob) with Ephraim being the chief or governing tribe. Thus, Joseph's descendants (who were more properly called Israel by virtue of Jacob's blessing) were divided between the two kingdoms. So

my particular emphasis here is upon the seed of Joseph, Ephraim and Manasseh.

Joseph (his seed), while initially being given inheritance in Canaan, as with the whole nation, was curiously given another land, separate from his brethren, and as

◆ ...Major Indian tribes have it in their traditions that a bearded white god came among them and taught them their religion.

alluded to in Gen. 49: 22,26. His branches were to "run over the wall" (the sea); he was to be "separate from his brethren". Again in Deut. 33:13-16, the Lord was to bless "his land", and he was to be "separated from his brethren". The Lord's people of Israel (Ephraim and Manasseh) were to be planted "in a place of their own", to be no more moved (2 Sam. 7:10).

Without further elaboration, I would only say that the special place for Joseph's seed was to be the Americas: Ephraim from among the gentiles (notably from northern Europe) and Manasseh from that half

tribe in the southern kingdom of Judah.

Here again, I want to narrow our focus to those of Manasseh, as being of Israel, and to whom we feel to minister the gospel of Christ by way of special emphasis because of a general rejection of the fullness of the gospel by the Gentile nations. I will not go into this at this time.

I do not know if the Tislers have shared with you of their great interest in the American Indians, even as we do. We share this common desire because of our mutual belief in the Book of Mormon as continuing the word of God as well as the Bible.

My friend: That book is worthy of your consideration as the word of God, for it contains an intriguing account of a family being led by the hand of God (direct revelation) to depart from Jerusalem shortly before the Babylonian king Nebuchadnezzar destroyed it and led many of the Jews into captivity. This family wandered for seven years until directed to build a boat, at which time they came to Central America. They became a mighty nation in righteousness, but also became divided because of those among them who re-

jected the directing power of God, becoming a darkened and wicked people, who finally destroyed their more righteous brethren whose final wickedness had become even greater. Thus, we have the various Indian tribes to whom the white men came after Columbus had discovered this New World.

That people, according to the Book of Mormon account, were descended from Manasseh which was at Jerusalem, being numbered with the Jews. After his resurrection, Jesus came among them (as He had prophesied in John 10:16) and established his church in this land as it was in the Holy Land. It is most fascinating that major Indian tribes have it in their traditions that a bearded white God came among them and taught them their religion.

This is Christ, and the tradition has come with no connection whatsoever to the white man's faith in Jesus Christ. In fact, the Spaniards were shocked as they were able to see elements of the Christian faith among Indians which were so similar to their own.

It is the Book of Mormon which informs us that the Jews, from which these descendants of Manasseh had come, would begin to believe in Christ in their scattered condition; and this is the reason for our perhaps secondary interest in the Jews also. This is not to say they are of less importance. So I share this with you, and hopefully with your co-laborers, that perhaps you may also think of the American Indians being of Israel and worthy of your prayers, etc. Indeed, if there be any

truth in my assertions here (and there is), the Jews will also come to accept the Book of Mormon, as we are informed therein, and will be persuaded to believe in Jesus Christ and in the validity of the New Testament as being God's word to them also.

If I may assist you in further understanding of these important matters, please advise, even as I desire to understand and share further in convincing the Jews of their true Messiah.

Most sincerely, in the faith of Christ.



HOLD THIS DATE!

The 1995 Arizona Camp For All Ages will be held Friday, June 30th, through Sunday, July 2nd, at Walnut Ranch near Heber, Arizona. Mark your calendars now and watch for more information coming soon!

Apostle Leon Gould

Leon Arthur Gould was born on May 7, 1876, to Winfield and Ella Gould, the first of eight children.

Formal schooling in Minnesota was limited; still, six of the eight became school teachers, Leon leading the way. He was mostly self-educated, teaching himself to write shorthand, practicing while he rested the horses at the end of the rows as he cultivated corn; and later to type, both skills which he used extensively in his work in the church, first as a secretary to Alexander H. Smith on two missions, one to the western United States and the other to Australia and the South Sea Islands; later in his work at the Herald Office in Lamoni, and much later when as an Apostle in the Church of Christ in such capacities as secretary of the conference, church and quorum, and Editor of the *Advocate* at various intervals.

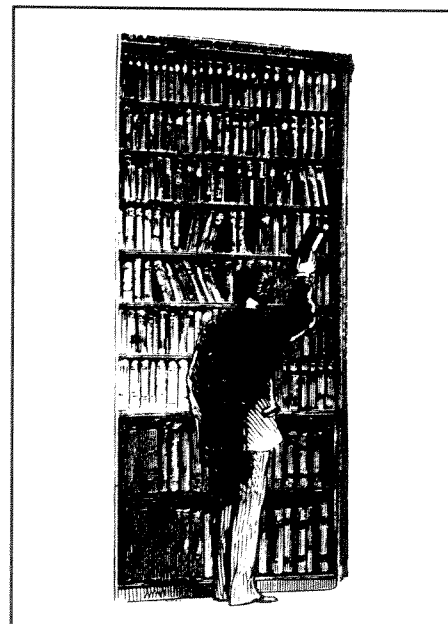
Leon was baptized into the Reorganized Church by his grandfather, George Gould, late in the fall of 1888, and was ordained to the Aaronic priesthood on

June 24, 1900. On June 10, 1900, he was married, and in August of the same year, he and Alexander Smith left on a mission to the west which lasted through the fall and most of the winter months. On September 19, 1901, Leon, in a party of six or eight, left on a mission to Australia, doing mission work on Tahiti, Island of Markime, Ravioa Island, Tonga, Kuakura, Papeete, New Zealand, Pago Pago, and Somoa. He didn't return home until mid-summer of 1902, there to see, for the first time, his first child, seven-month-old Leona.

Leon established a reputation for speaking up and out on his convictions in the following years, including a strong voice against the errors he saw even then encroaching into the teachings and policies of the Church.

He was a hard working man, putting in long hours as an employee for the Postal service and on his 160-acre farm, as well as pastoring the Bemidji Local (RLDS).

Leon was ordained to the Melchizedek priesthood



FROM the FILES

on June 18, 1905. He retained his original baptism and priesthood when he transferred into the Church of Christ in 1931. At the 1936 conference he was called to be an Apostle, the ordination taking place August 2nd of the same year, Brothers C. L. Wheaton, A. M. Smith, and James E. Yates officiating.

At the age of 95 and a half, having led a life rich in blessings and miracles, he walked with death into life.

*By a Daughter
Abridged & Edited*

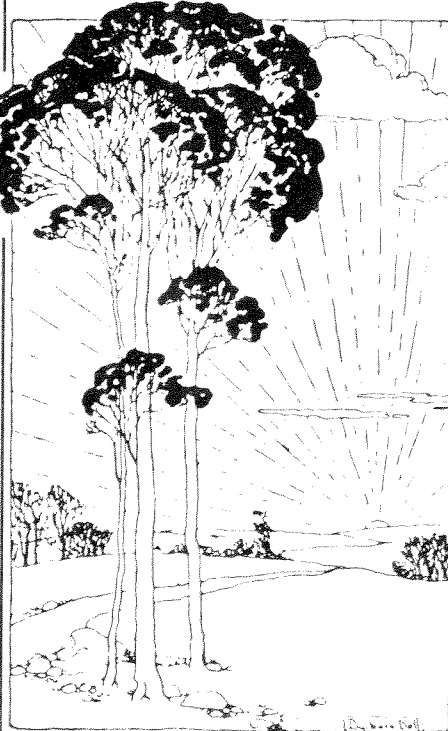
Heaven on Earth

By John C. Morris

I can easily say that the most significant series of events that shaped my faith was attending church camp in Minnesota each year during my teenage years. It occurred in a beautiful pristine setting. It was a place where I experienced loving interaction with people of all ages and backgrounds. It occurred at a time in my life when I was young and impressionable. It was a place that I could truly be me.

Wake Up Camp, as we called it, was held through a long weekend in the summer on a resort farm at Turtle Lake, north of Bemidji, Minnesota. After the day's services, which were held in the hayloft of an old red barn, we would gather for supper. Before the evening preaching, I would retire to the cool lakeside and listen to the tender lapping of the

waves against the shore and the timbers of the dock. Watching the lightning sparkle in the distant thunderheads



PATHLIGHTS

that had formed during the steamy afternoon, the Lord and I held many 'heart to hearts'. In the cold mornings, I always awoke early to the calls of the loons as the first pink rays of the sun began to penetrate the mist. I

knew that it wouldn't be long before George would be shaking the moisture off the tents, announcing it was time to rise and shine. Between meetings, after the sun was higher, and the mosquitoes were less active, several of us might take to the woods to explore a likely spot for a fort. The trek was usually cut short by the smell of frying bacon on the breeze and we'd scamper back to camp for breakfast and fellowship.

It was not just the setting and scenery that left such a lasting impression. The people and the wonderful characters who attended and contributed to this thing truly made it something I will never forget. I recall the testimony of one Irish gentleman who admonished the young folk to make the choice of a mate a matter of prayer. He punctuated this oration by reminding us that

the words, "Till death do you part" held no magic, and there was no incantation he could recite to keep the thing from "fizzling".

At another meeting, a man was preaching your basic 'nuts and bolts' sermon that, frankly, got more confusing the longer he rambled. After, nearly, an hour of this mish-mash about "orders of priesthood and holy underwear", an adult lady stood up and trembled. Essentially, she ordered him, "In the name of Jesus Christ", to either preach faith, repentance, and baptism, or sit down! He sat down. This confrontation was my first exposure to the church's continuing identity struggle with its Mormon roots.

One of the most treasured memories I have of these services involved my father, a gifted orator, who stood before the congregation to remind all of us that we all come to this table with deformities of the soul

and heart, that make it difficult, if not impossible, for some of us to be filled. With a thump of his finger on the scriptures he thundered, "This is why we FEED EACH OTHER."

Another significant contribution to the lasting effect of this experience is that it took place during my adolescent and high school years. I had not developed a lot of convictions about religion, others, or, for that matter, myself. I was young, green, and impressionable. Thus, I was fertile ground: an empty, clean cup just waiting to be filled with something to believe. And filled we were...to overflowing! The Irishman that I mentioned earlier referred to this experience during one of his colorful "stand ups" as... "Agape", a Greek word which I probably misspelled here. It roughly means, "banquet".

These pictures, which were burned into my memory at an innocent time, will forever be a place of rest for my soul. The love, through this fellowship, created the closest friendships I

have ever known. As a matter of fact, one who was there to share it with me, is, today, my precious wife. She was 11 and I was 15 when we first sat through a service together on a hay bale, passing straw crosses to each other, listening to the prayers, and watching the bats swoop overhead as they ate the mosquitoes in the loft. There was nothing profane here. Not just because of adherence to lofty ideals greater than our own natures. We didn't check in the swear words at the door before we were granted a seat in the services. There was simply no need for it. No one called me skinny, puny, or stupid. I didn't have to laugh at bad jokes that I really didn't care for in order to take part or be liked. I could join my squeaky voice with the other sour notes and make the most beautiful music in the world. "Stand up... Stand up for Jesus! Ye soldiers of the cross!"

If ever there is a heaven on earth I believe that it will be...like this.

Love, or the Lack of It

If you have aught against your
brother, your impulse, don't
resist—

Greet him with a hug of love
and not a clenched-up fist.

I saw a man with swollen feet
without a single crumb to
eat and I passed him by;

I saw a soul torn within and I
didn't try to comfort him
nor hear his cry.

Christians without worldly
wealth somehow never fear
it,

Because they know they'll
never be destitute in spirit.

Give not just for giving, give
the love that's in your heart;
As this is passed from man to
man, the world will have a
start—

In learning of the true love
that makes us all as one,
And witness of the real love
when God gave us His Son.

Sam Kidd
1995

So Close to the End

The Savior has come to save our souls,
And lead us astray from Satan's controls.

We all know well about Jesus' commands,
His caring, His kindness, the holes in His
hands.

The wine and the bread on sacrament Sunday,
The rest of the world so busy on Monday.

We walk away from the teachings of God,
The scriptures, the books, the way that He
taught.

But the world still walks so free without care,
Not knowing their actions will lead to despair.

Someday, somehow, He will come again,
But people won't know it until the end.

Until it's too late,
Then they'll walk straight.

For Jesus wants good for the people, not bad,
To think of what they all could have had.

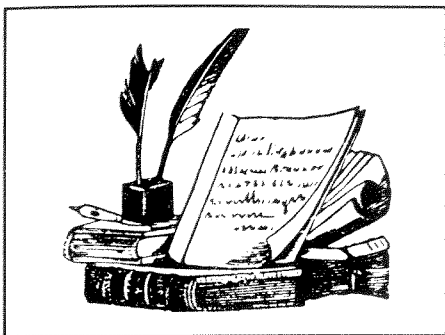
Just pick up the Book and read for your life,
It's really not all that much sacrifice.

Maybe we think that there's so much time,
And putting it off won't be such a crime.

But really, the minutes, the hours, the days,
Will help us through life to walk in His ways.

Jacquelynn Marie Brain—Age 14
Treasure Valley Local—Idaho

N E W S



N E W S

MOGOLLON, ARIZONA

Greetings to our brothers and sisters in every land. 1994 is but a dream. We have not made leaps and bounds as some churches claim, but we know that the kingdom of God will grow until it fills the whole Earth. I was privileged to at-

tend the reunion this year and to my great surprise I finally got to meet some of our Indian brethren. So this was the year I have embraced the seed of Joseph. I know we have many brothers and sisters in Yucatan, and we rejoice over their many blessings, to see the Lord's work taking hold in this land as well is a day we have all awaited. We hope to have a visit from Bruce and Sylvia, Joann and Dennis, and others who can, sometime in Payson or Show Low. When I went to Phoenix in December I picked up an Apache hitchhiker who was going to San Carlos. I told him who we were, and who he was. He was raised Mormon and hadn't been to church in

years. I gave him an address if he wanted to know more. I pray the Lord will touch him. I am having opportunities to witness to some people here in Show Low and some have come to church here. I pray it will grow. Of course, there have been disappointments. I pray for patience, to possess our souls. We have come through the year afflicted, tried, troubled, but triumphant. Thank you, truly, Lord. 1995—what will we make of it? What will the Lord make of it? I have a Christmas card I really like: "Anticipate His Coming." May you all fair well in 1995.

*Your Sister
Kathy Cloyd*

**GRAND JUNCTION,
COLORADO**

As we look back from the year's end it seems but short weeks since the Colorado Reunion in June—a joyful time of togetherness with brothers and sisters in the family of Christ as we worshipped and testified of God's goodness to us—a peaceful, uplifting, rewarding time.

Each sermon gave us thoughts to ponder. A few examples:

"Which of the ten virgins am I? Do I keep my spiritual lamp filled?"

"A parent's most impor-

tant duty is to teach children to know and love God and Christ, to obey God's commandments and to appreciate the great love of God and Christ for us."

"Be a light to the world. All that we do or say (even unspoken attitudes) are our example and our testimony to those about us."

The crowning event of our Reunion was the baptism and confirmation of Glenda Van Den Heuvel. We have long regarded her as a sister in spirit, and it was a joyous occasion to welcome her home to the fold of Christ.

Summer was busy; many

of our number were able to take vacation trips and we were privileged to entertain visitors from other areas. Alvina and Lois Bell traveled with family members to visit relatives in Missouri, Oklahoma and Longmont, Colorado. Jeanie and Joanie Larsen and Daniel Carroll attended the Arizona Camp for All Ages. Jean and Joanie spent the following week with cousins in Phoenix, then a group outing in the mountains on their way home. David and Kathy Larsen took John and Mary to the Teen Challenge Camp and with their two younger daughters visited Kathy's family.

Marvin and Hellen Carroll vacationed in the Pacific northwest and later attended the Phoenix Reunion. John and Enid Bell visited their son Jack and family in Texas as well as relatives in Missouri. Bob and Shirley Ely visited her sister Donna in Oklahoma. Shirley accompanied Bob on a few business trips. They are spending the holidays with their son Duane, Kathy and family in Phoenix and their daughter Patsy, Gordon and Jennifer in Nevada. Apostle Marvin Ely spent much time in his ministerial field (often accompanied by his brother Bob) as well as attending the general Conference, Minister's Conference, and Reunions in

Missouri and Arizona. He and Berniece spent Christmas with family members at their second home in Houston, Missouri. Tom Larsen and children of Aspen, Colorado join us frequently. Due to increased work load which included many weekends, Tom was unable to take a summer vacation. Now his company is restructuring and his job future is unknown. We hope and pray that any change will be for the good of Tom and his children.

On June 20, our Local lost an old and very dear friend, Martha Denniston, the mother of Vieva Shaw. Her funeral was on June 23. It has been a difficult year for Jim and Vieva with caring for Vieva's mother

in her illness, then helping to settle her estate while finding a new home for themselves. We are very glad that they are staying in our locality. Their new home is at 533 Lonnie Way, Fruita, Colorado.

The last event of 1994 in the Grand Junction local was the marriage of Rita Shaw to Thomas (Joe) O'Dell on the evening of December 30. We wish them well.

May God bless you and us in 1995!

*Alice Larsen,
Reporter*

RAVENNA, MICHIGAN

Greetings from the Ravenna Local:

We held our service Christmas Day and had a special program. Sister Debbie Brantner put a lot of effort into preparing the program and the children did a fine job. We also had poems read by Sister Irene Shelly and Sister Marie Piate. Elder Aaron Heath sang us several songs and played his guitar. Michael Horn also played several songs on his horn. It was an enjoyable day. We also had a special announcement. Elder Gale Brantner told us he was getting married New year's Day to Alice Hughes from North

Carolina. He will be moving down there to continue his missionary work. We will miss him.

On December 28th at 9:44 in the evening our own Debbie Brantner became a grandmother. Debbie, are you really old enough to be a grandmother? Casey Michael came into this world at 9 lb 1 oz. The parents, John and Shane, had a beautiful after-Christmas present. The great grandparents are Charles and Jean Brantner. Congratulations to all of you. How beautifully God arranges everything. As soon as a child enters the world, he finds a mother ready to take care of it.

Brother Gale, I hope you

won't mind if I enclose your new address so everyone who doesn't have it and would like to can send you congratulations.

Mr & Mrs. Gale Brantner
Route 1—Box 210
Whittier, North Carolina 28789

We wish you all a Happy New Year and God's Blessings,

*Your reporter,
Norma Keith*

COLLINS, MISSOURI

The beautiful Christmas holidays and celebrations are past and we have all begun the brand new year of 1995. Perhaps we wonder what lies ahead of us. Maybe not. But for those who do, we can only approach a span of time by living and breathing, making our decisions, working and playing, asking God's guidance—one day at a time. May God bless us all.

We have enjoyed a couple of community church services. One was our Thanksgiving celebration at the Baptist Church here in Collins and the other was our Christmas program and celebration at our church. Each service brought many friends and neighbors together to sing and to praise God for the bounty of blessings we enjoy in this land. Our brother, Elder Bob Eddy rehearsed again to us the wonder of the birth of Jesus at our Christmas service. The people seemed so anxious to hear what is such a sweet and familiar story again—or at least I did. I love to hear the "Christmas Story." I visualize the long rough ride Mary endured and get excited about the angels singing and proclaiming Christ's birth to the shepherds. The story never seems old or dull; just so sweet and so true.

Allen and I were privileged to attend the Phoenix Reunion. Along with enjoying

our time there we also enjoyed a visit from our son, Brian Coberly, and his wife, Tammie, and their two boys, Johnathan and Jason. I'm glad they could attend some of the services with us.

Bob and Jo Eddy were in Michigan visiting family and friends for the Thanksgiving holidays and beyond. We're sure happy to have them home again.

Jack and Betty Martin spent Christmas with all their family in Oklahoma. We missed them while they were away, but are so glad they could be there and know how special their family is to them.

Norma Cook's family was all together for the Christmas season. Donna and Terry and each of their families live close by, but Marvin and his family came from Nebraska so they could all be together for a few days. I know Aunt Norm was happy to see each one, 'cause that's the way Aunt Norm is.

Roma and Nancy Harrison's family gathered home for the holidays too and enjoyed their family being together, as we all have in each of our homes. I know one of the Harrison's greatest blessings is that they can celebrate another year with their son, Chad, after the near tragic wreck he was in January of '93. And, believe me, we all share in that joy!

On Christmas Day our numbers were a little slack at church, but we put forth our

best effort and sang the Christmas songs in the hymnal in place of Sunday School. At church time we enjoyed the blessing of a sweet baby doll, Savannah Rae Bequeaith, daughter of David and Amber Bequeaith of Overland Park, Kansas (I think). Little Savannah is the granddaughter of Loretta Arnett, who is, in turn, the granddaughter of Joe Yates. Elders Allen Kauffman and Bob Eddy held little Savannah in their hands while Allen offered a prayer for her blessing. Afterward, Allen brought to us that wonderful Christmas Story again. It all seemed so appropriate—to have Christmas on Sunday, the blessing of a baby, and the "old, old story" read one more time.

Here are a "couple" of thoughts to leave you to consider in this new year:

- ✓ *Darkness does not overcome light.*
- ✓ *Remember our Congressmen and government in prayer.*
- ✓ *No one can do for anyone else what they must do for themselves.*
- ✓ *We have the right to choose liberty or death—righteousness or condemnation. For whatever choices we make, God is aware of our abilities.*

*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.

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 Companion, A (hardbound)	12.00
Book of Mormon Companion, A (softbound)	5.00
Book of Mormon Concordance	8.00
Changing of the Revelations50
Comprehensive Comparison of Changes to the Revelations	1.30
Historical Facts Concerning the Temple Lot	1.30
Marvelous Work and a Wonder, A — by Daniel MacGregor	3.50
Outline History of the Church of Christ	4.00
Temple Lot Deed30
What the Restoration Teaches Concerning God	2.50
Zion's Hymnal	12.00

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 Debbie Vogel, 403 Colonel Drive, Indep., MO 64050. 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?

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

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

AUDIO-VISUAL MATERIALS

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

SLIDE PROGRAMS WITH TAPED NARRATION

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

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

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

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

SERMONS ON AUDIO CASSETTE TAPES

For a sermon on cassette tape write to Mike Kelley, 1949 E. Libby St., Phoenix, AZ 85022, or Ron Temple, 5621 Logan Rd., Kansas City, MO 64136.

PRIESTHOOD VISITATION

If you or someone you know (member or non-member) would like to be visited by a member of the Priesthood of the Church of Christ, please call or write to the Council of Apostles at Church Headquarters in Independence. The phone numbers and addresses are listed on the inside front cover.