

Zion's Advocate

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

1 Nephi 3:187

VOLUME 74

INDEPENDENCE, MISSOURI—DECEMBER 1997

NUMBER 12

A Light Unto The Darkness

There is a mission we've been given
To let God's light shine through
It's not just up to others
It must begin with you.

Be a light unto the darkness
A candle on a hill
A calm and gentle spirit
Quietly seeking for God's will.

Carry first His countenance
Right there upon your face
And with your smiles show to all
You have a Saving Grace.

Be fervent in your prayers to Him
Be constant in your praise
Ever looking up to God
Your soul to Him to raise.

Make your hands God's willing tools
Instruments of care
Ready and conditioned
To help others their burdens bear.

The Savior wants our light to shine
He bids us a beacon to be
He longs for our service a witness to
Him
That all those around us might see.



—Melissa McAhee

—In This Issue—

RESTORATION TEACHINGS

EXAMINED—Footwashing -

Apostle Jay Moser 217

VOICE OF NATIVE AMERICA 221

PATHLIGHTS—Count Your Blessings -

Sr. Tracie Gill 222

MISSOURI REUNION REPORT -

Sr. Marlene Cobb 223

NEWS 226

POEM—The Night Before Jesus Came -

Author Unknown 227

1997 INDEX to VOLUME 74 228

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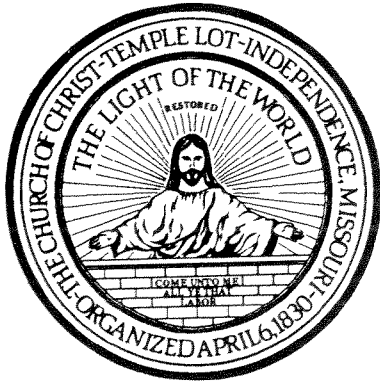
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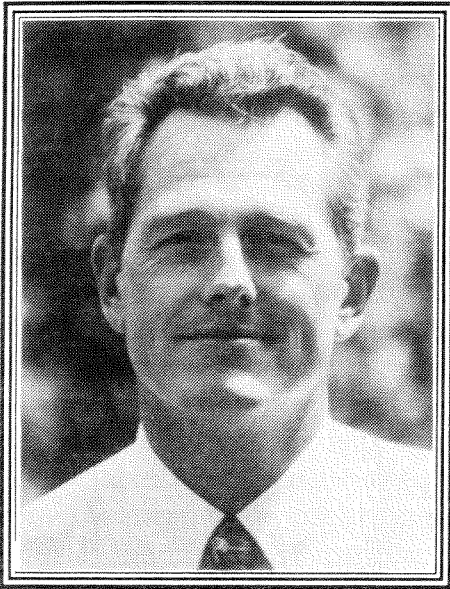
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ZION'S ADVOCATE IS...

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.

RESTORATION TEACHINGS EXAMINED

FOOTWASHING



By Apostle Jay Moser

The Church of Christ does not practice the ordinance of footwashing. In fact, if we were to practice it, we would be denying the completed work of Jesus Christ. This custom is practiced by many Christians in the world today and we need to be able to respond when asked, "Why don't you practice it?" The reason is simple. Jesus was fulfilling the law of Moses that very evening by washing the apostles' feet. He was making preparations to enter the Holy of Holies according to the prescribed methods in the Law of Moses, thereby bringing flesh

and blood back into the presence of God. This is not to say that there was not a double meaning in the fact that He was giving an example of servitude for the whole church to follow.

Footwashing is an ancient custom of hospitality still observed in the orient. This explains why there were water, towel, and basin available for Jesus to use on that night nearly two thousand years ago. Hospitality was considered a sacred responsibility that everyone understood. Inside the front door of nearly every home were found a pitcher of water, a towel, and a receptacle for dirty water. Water was poured over the feet of those who entered, the water fell into the basin, and then they were dried with a towel. In the homes of the more affluent this was done by a servant. However, Abraham may have performed it himself for the three heavenly messengers who visited him (Genesis 18:4). We find that the hostess fulfilled this responsibility also (1 Samuel 25:41). In new testament times it was still being practiced. Jesus chastised Simon for not supplying this service for Him when the woman was washing His feet with her tears and then drying them with her hair

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(Luke 7:44). The practice continued after Christ's resurrection (1 Timothy 5:10). This same pitcher of water may have been used for the washing of their hands before eating as this was also a strict custom in those days. I have read that these customs are still practiced today.

Looking at Mark 14:12-17 and Luke 22:8-14 we find that Jesus gave instructions to Peter and John to go into the city and prepare the Passover. They were to encounter a man with a pitcher of water and follow him home. Then they must have asked the head of the house "Where is the guest-chamber?" The question fits perfectly with the sacred hospitality customs of the day. "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Hebrews 13:2). Abraham entertained the three heavenly beings with this in mind. Great care was given to

strangers. The rich would provide a room for travelers who would not be able to have the Passover meal otherwise. This room was often an addition to the home built as a second story or upper room. Jesus was calling upon this custom of hospitality when he asked, "Where is the guest-chamber?"

In addition to this provision of a place there would be provided all the food and utensils needed to complete the meal. So when the disciples entered the town to make preparations there was little that they needed to do in the way of substantial arrangements. Remember the man they were to follow was carrying a pitcher of water. He was probably making ready the guest-chamber. It is quite possible that this was the very pitcher of water that Christ used to wash the feet of His disciples. They were shown to a "large upper room furnished and prepared" and there Peter and John made "ready" for the group of thirteen men.

Jesus followed several customs that night. He made use of them as teaching tools. That night He gave the sop to Judas. This was not anything unusual. He was not merely pointing out the traitor. He was also offering His friendship and protection to Judas one last time. It was the custom for the head of the house to give the sop (a significant portion of the large common bowl of food) to an honored guest. It meant that you were safe in the house of your host and that He

would give you friendship, a place to sleep, and food to eat as long as you were under his roof. We need to realize that Jesus

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took the place of the host at this supper. It was His supper. He was the great Passover and was making the new testament, or covenant, in His own blood. By this act He shows us that the decision to betray was truly Judas's alone.

Jesus likewise fulfilled the Law of Moses that night. When He removed His outer garments and girded Himself with a towel and washed the apostles' feet, He indeed completed the Law (John 13:1-11). There were two very important statements made to the disciples that night which explain what He was accomplishing. The first is John 13:7: "Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter." Jesus told them that later they would

know what it was that He was doing. This does not mean that later that night they would know, but later after His crucifixion and resurrection. In the book of Hebrews we find the key scriptures to this point. Hebrews 6:18-20 states that Jesus is our hope and "an anchor of the soul". In addition it tells us that this "anchor" entered in within the veil and was made "an high priest for ever". In chapter 9 and verse 12 we also find that He entered in "once" and obtained for us "eternal redemption." Continuing in chapter 10 verses 10-22 we come to the understanding that He sanctified us "once for all", that there is "one sacrifice for sins for ever", that Christ is sitting "on the right hand of God" or sitting in the Holy of Holies, that "by one offering he hath perfected forever" His children, and that there is "no more offering for sin". We see in verses 19 through 22 that we should have boldness to enter into the "holiest" by Christ's blood, that we have gone through "the veil" or Christ's flesh, and most importantly our hearts are "sprinkled" and our "bodies washed" with pure water. Each one of these things was done by the priests and especially by the High Priests before and during the sacrifices. Footwashing was also his responsibility.

The teaching, that we entered in to the Holy of Holies with Christ appeared after the Day of Pentecost after they received the Holy Ghost, which

comforter was to bring to their remembrance every thing that Jesus had previously taught. It was then that they understood that Jesus was performing the duties of the Law of Moses found in Exodus 30:17-21 and 40:6-7; 29-32. The priests were given a commandment to wash their hands and feet in the laver that was placed between the altar and the tabernacle door. They were also commanded to wash again after they entered into the tabernacle. Hebrews 9:10 says that there were "diverse washings" and "carnal ordinances." Jesus said "I am not come to destroy the law ...but to fulfill" and "one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matthew 5:17-18). Jesus fulfilled "all", even the washings that were to be performed by the High Priest before he entered within the veil. He was sanctifying the new "priesthood... changed" (Hebrews 7:12) to enter with Him into the Holy of Holies. Jesus himself had no need to be cleansed of any sin, therefore His feet were not washed.

This brings us to the second important verse to understand. John 13:8: "Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me." Jesus was very clear in this statement that this was something that He must do for Peter. "If I wash thee not" is a clear statement indicating that Jesus was the one to do the

washing and Peter the one to receive the washing or Peter would have "no part with" Jesus. This was more than an ex-

Is it [footwashing] truly needed, or are we creating a need and an avenue to become righteous by ourselves with the vain works of the law and of men?

ample of humility and service—it was the last time that a High Priest would wash feet. He was entering the holiest of places to sit at God's right hand and we, the church, represented by the twelve apostles, were being cleansed and sanctified so that we could enter in with Him. An interesting point to consider for believers in the Book of Mormon is that this custom is not mentioned in the Book of Mormon even though it may indeed have been the custom. This fact is very important in understanding this custom. Jesus did not repeat this when He came to America, although He did repeat by either commandment or example all of the ordinances. Why was footwashing left out? It is because it is fulfilled once for all and forever.

Next we find Peter saying "not my feet only" but wash my hands and head (verse 9). Jesus responded by saying that some one who has been washed only

needs "to wash his feet." The preparations made by the high priest included washings before putting on special clothing and beginning the sacrifice. After the high priest made a sacrifice on the altar in front of the tabernacle he entered the tabernacle. However he was not able to walk the short distance from the altar to tabernacle without washing his hands and feet. Jesus told Peter that someone who is washed only needs to wash his feet. There were in oriental societies public bath houses and when a man returned home from one of them the only thing he needed washed was his feet. He had walked on the dirty streets of the world. This symbolizes to us that even when we have been baptized and cleansed by the power of the Holy Ghost we still walk in the world and are in need of daily cleansing through confession and repentance. Only Christ can cleanse us because we can not cleanse ourselves (see Ephesians 5:25-27). The ordinance of footwashing is, therefore, a vain exercise because we have read "If I wash thee not, thou hast no part with me." You and I retain a remission of our sins by remembering Christ through daily prayer and by doing good to others (see Mosiah 2:20-23; 42-43; Alma 2:20-21; 1 John 1:9). It is the Holy Ghost that sanctifies us continually and the promise given if we partake of Christ's body and blood is to always have his spirit with us (Moroni 4:4; 5:3; 6:4).

The next part of this scripture is given to us as a guide for daily life (John 13:12-17). It is quite likely that the footwashing occurred after the disciples strove among themselves *"which of them should be accounted the greatest"* (Luke 22:24). Christ's example of doing the servant's work is our guide. The western world has no such custom today. Not many of us walk as a form of transporting ourselves. Our lives are filled with "self service" every where we turn. Service to others is a dying responsibility. In many homes there isn't even time to cook, clean, or do the laundry for another person. Service is disappearing, although the demand for service has not disappeared. Proud Americans enter restaurants both at home and abroad, creating scenes by loudly demanding to be served like kings and queens. Few people look upon service as a sacred honor any longer. It is too demeaning, women's work, or any other excuse we can imagine. The problem is that when footwashing becomes a sacred holy ordinance the example of humility is lost. It is no longer the humble daily service required from all of us but something high and holy. The footwashing episode is recorded once in the gospels; however, the example and teaching of Jesus to be a servant and not a master is recorded in all four gospels (Matthew 20:20-28; Mark 10:35-45; Luke 22:24-27; John 13:12-17). This clearly

indicates which is the most important aspect of the lesson. Servitude toward others is the teaching for daily life.

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We can find countless ways and means for service if we look. They occur daily in families, at work, school and with visitors. No job is too menial. Remember however that Jesus' example was based on an actual reality. There were twenty-four dirty feet. Jesus said in John 13:10 *"He that is washed needeth not save to wash his feet."* The principle word to remember for daily life is "needeth" or what is truly needed. This presents another dilemma when we think of footwashing as an ordinance. Is it truly needed or are we creating a need and an avenue to become righteous by ourselves with the vain works of the law and of men? One of the best ways to be a servant is to take care of the needy. You will find yourself constantly ministering to physical and spiritual "needs" by imparting of your substance to the poor, feeding the hungry, clothing the naked, visiting the sick, and administering relief spiritually and temporally (Mosiah

2:42-43). This can only be done by becoming involved with people that try your patience with their demanding needs. Dozens of humbling experiences will occur. This puts you in positions where service and humility are essential because *"are we not all beggars?"* (Mosiah 2:32) You will find that you may be cleaning up things (washing feet) that you would rather not clean. You may be associating with humble people that the world looks down upon. However, if this becomes your pride and you begin to admonish others to do as you have done, humble servitude may be canceled out by self-righteousness.

It is plain to me that footwashing is permissible when feet are dirty. It is also plain to me that the spiritual benefits of the ordinance were completed nearly two thousand years ago in a small home on the second floor by our last High Priest before He entered in to the Holy of Holies. Today our feet have been washed by Christ's eternal work. Ephesians 5:26-27: *"That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."*

May God keep you always in the Sanctification of His son Jesus Christ.

A VOICE OF NATIVE AMERICA

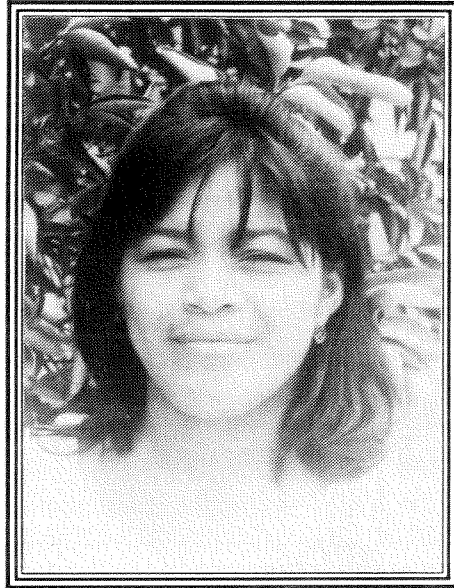


When I was a girl I went to the Catholic church. This was the religion that my grandmother had taught me, but I never felt well there for there always seemed to be an empty spot in my life. Many times the people there hurt me greatly because in the retreats where I wished to participate one needed the presence of her parents, and my parents were never present.

My father had abandoned my mother and the family. My mother had to work every day to support her eight daughters and my grandmother, who cared for us. So there was nobody to participate with me, and my friends ridiculed me because I had no family. I always felt lonely, sad and resentful toward everyone.

One day I had the opportunity to attend a service at the Church of Christ. After the sermon I felt a great joy in my heart. On another occasion I attended a service at the Church of Christ. This night the pastor read a scripture from Psalm 68 where it tells us that God is "A father of the fatherless." Oh, what joy filled my heart; I had a better Father than any of those who had ridiculed me.

Then I was invited to a reunion of the Young People and I enjoyed it greatly. I enjoyed the companionship of the young people: they all got along so wonderfully. They sang, prayed and worshipped together. They laughed and visited



with one another and I enjoyed it greatly.

After awhile I was married to Placido, an elder in the Church of Christ. I accompanied him on some of his trips to the church at Uayalcéh. I enjoyed these very much. One time I had the opportunity to see a baptismal service. Being Catholic I had seen many baptisms of infants, but this was the first time I had seen the baptism of an adult. It caused me to doubt if the baptism of infants was correct. I began to take part in a class concerning baptism.

One night, while sleeping, I had a dream. I saw a scene of a person dressed in white being baptized. I could not see his face, but then I heard a voice which said, "This is my beloved Son." Then I

saw in a great white cloud some golden letters which said, "The Church of Christ".

Upon awaking I began to ponder the dream and I remembered the doubt that had come to my mind about infant baptism. I realized that the dream I had was of the baptism of the Lord Jesus and that the Church of Christ was the true church. I realized that the baptism of persons of age was correct because reason is necessary to make a covenant with God and repentance of sins is necessary. I knew that the baptism of infants was incorrect for little children have no sins.

I told no one about my dream and I continued with the study of baptism. Three days later I had the same dream, and upon awaking I knew that God was calling me to repent of my sins and that He had given me this opportunity.

I was baptized into the Church of Christ, and from that day my life changed. I no longer felt alone. I knew that God was with me and now I had a family: my husband, my daughter and each of you as my brothers and sisters with God as our Father. This is my testimony of how I came to know God and the calling of God in my life.

*Your sister in Christ,
Emidelfi Chi*

PATHLIGHTS

Count Your Blessings

Count Your Blessings, song #198 in the hymnal, is an appropriate song for my family this season. Our greatest blessing was the birth of our daughter, Katherine Rose (nicknamed Kate). [Katherine because we like strong, traditional names, and Rose because it is short for my mother's name.] Katherine Rose was born September 2, 1997, at 12:26 a.m., and our lives have never been the same since.

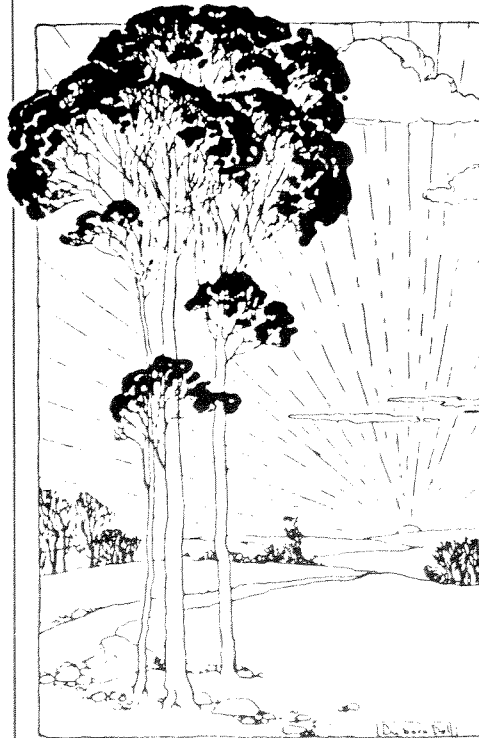
We would like to thank everyone for the prayers sent heavenward for her recovery from jaundice, which occurred the week after she was born. After approximately four days in the hospital, she was sent home. As far as we know, a full recovery has been made.

Katherine was blessed on September 7, 1997, by her grandfather Elder Glenn Gill and Apostle Marvin Ely. Her blessing occurred while she was in the hospital.

Another blessing where Katherine is concerned is that she was born a month early but had no initial problems. Her lungs were developed and her blood sugar was normal. She had to be tested for sugar levels because she weighed 5 lbs, 9 oz., which was slightly under the weight limit for testing.

My mother's health has

also been a blessing to my family. Rosita Green, my mother, was tested for breast cancer. The tests came back negative. She does have to be tested every six months because of a mass of fibroids in her breasts. She and



my family thank everyone for the prayers offered on her behalf. She was also in a wreck in mid-October which could have been fatal. A truck smashed into the side of her vehicle on the driver's side. She was driving, but as far as we know, her injuries are minor. She had a head wound and scratches. However, we do ask for prayers

because we do not know as of yet if the wreck caused any damage to her back (she is having back pain).

Another blessing to my family is the love and support from the church, our brothers and sisters in Christ, and our extended family. We have received many calls, letters, cards, and visits. Donald's mother, Margret, even spent a week with us to help us out. We thank God for such loving kindness you all have shown our family.

One last thought to leave you with about the blessing of life which God has given us. Donald commented once on how incredible that the difference between life and death is but a mere second or less. Life starts in the womb, and for every life God blesses us with, our lives are touched and changed wonderfully forever.

*With love,
Tracie Gill*

P. S. Our address (somewhat new) is:

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Houston, MO 65483
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Missouri Reunion

It is again my privilege to report on the Missouri Reunion services held August 8-10, 1997, at the Church of Christ Temple Lot local, Independence, Missouri. I can assure you that the prayers offered at the beginning of each service requesting that the Spirit of God reside with the speakers and the congregation were answered. The theme which surfaced throughout the reunion's services was urgency. An urgency to fulfill our duties, perfect our lives and to magnify our lives toward God and each other.

Elders Gale Brantner and Eugene Gould were in charge of the Friday morning prayer service. The service opened with the reading of 1 Nephi 3:187-189 and 1 Nephi 7:55-64. The message was that as a people we must bring forth the cause of Zion and be numbered among His sheep.

Sister Betsy Trudgen shared with us her family's recent move to Guatemala and asked for our prayers to sustain them while there. Brother Marvin Ely explained how the Houston local is using a Sunday evening prayer service to address our people's special needs. Many testimonies were given concerning the power of prayer. Brother Gale Brantner described the blessings of God he has received, including bringing three Cherokee teenagers to the youth camp this year.

Elder Robert Eddy was our speaker at the 11:00 a.m. service. Brother Eddy opened with Romans 1:16-29, reminding us that we are living in the latter days where the love of many will wax cold and many will be without natural affection. He spoke about sins in our nation, specifically ho-

mosexuality and abortion. He also read from Psalm 127:3-5, Matthew 18:10, Luke 1, and Mosiah 1:109-118. He played a taped song written and sung by a minister about abortion from the fetus' viewpoint. He reminded us that regardless of the sin, there is always forgiveness through repentance. Brother Bob concluded his sermon with a poem about a mother praying for her child.

Our young people returned from the Youth Camp in the afternoon and we enjoyed their presence. The camp choir and the signing class sang some specials during the reunion. There were many wonderful music specials in every service. There was a congregation song service prior to each preaching service in the afternoon and evening.

The 3:00 p.m. speaker was Elder Gordon McCann. Brother McCann opened his sermon by remembering our old "war horses for Christ," i.e., Apostles Anderson, Flint, Gould, Yates, Bell, Housknecht, Barton, Jordon, etc., who preached the prophesies. Some of the prophesies have come to pass and some are still to unfold. One fulfillment was when Israel became a nation in 1948. Next, the six-day war in 1969 when Israel regained Jerusalem. (Matthew 25, Zechariah 12:2-3) "We live in a powerful time, when Israel is a powder keg and a 'burdensome stone,'" said Brother McCann (Zech. 14:4). God is reclaiming his people Israel. It may seem like it is taking a long time, but the fullness of the Gospel will be preached to Israel and they will confess Christ and pray in His name (3 Nephi 9:67-69).

As we struggle to spread the gospel we see our weaknesses. It is the ministry's desire to prick our hearts to better understanding. Brother Gordon read Alma's words concerning his desire to touch hearts and bring repentance to all mankind (Alma 15:52). He also read from the tenth chapter of Moroni, which states that we will be held accountable for scripture truths. We must not put off our spiritual lives, but use these days of our probation. Brother McCann shared the parable of the Ten Virgins (Matt. 25:1-13). We do not want to be among the five foolish virgins. He asked us to think of changes we each need to make so none of us are among the unprepared.

Elder McCann explained two personality traits: One, is the person who has to be compelled. Two, is the self-motivated person. Do we have to hear and hear and hear and hear to be helped to action? We need to desire to follow after Christ. Alma 16:135-149 states that we are more blessed if not compelled to humble ourselves. Alma 3:27 was quoted, "...Have ye spiritually been born of God?" Brother McCann closed with these scriptures from Moroni 10:29-30. "Yea, come unto Christ, and be perfected in him, and deny yourselves of all ungodliness, and if ye shall deny yourselves of all ungodliness, and love God with all your might, mind and strength, then is his grace sufficient for you, that by his grace ye may be perfect in Christ, and if by the grace of God ye are perfect in Christ, ye can in no wise deny the power of God. And again, if ye, by the grace of God, are perfect in Christ, and deny not

his power, then are ye sanctified in Christ by the grace of God, through the shedding of the blood of Christ, which is in the covenant of the Father, unto the remission of your sins, that ye become holy without spot."

Elder Rodger Bruner was the Friday evening speaker. He said we have been given instruction via the scriptures and we can create a cohesiveness even in our differences. He read 4 Nephi 1:1-21, describing the conditions of Zion, such as men dealing justly with each other, enjoying peace, experiencing healings and miracles. Brother Rodger remarked, "What a beautiful example for us of zionic living." There were also no contentions because of the love of God which dwelt in their hearts. Elder Bruner stated that this should be our goal, and asked, "How do we achieve this goal?" We need to compare our actions with the scriptures. The scriptures are a "first aid kit for our souls."

Brother Bruner next read Romans 14:14-23. He stated that we need to be careful in our communication with each other, always aware of the other person's feelings. We cannot conduct the business of Christ on our own, he stated. The commanding influence in our soul must be the Holy Spirit. King Benjamin's words from Mosiah 2:1-17 reminds us again of our goal of salvation. Brother Rodger reminded us how important our church attendance is because it dictates how our week will be. In order to face the challenges of each day we need the fellowship and preaching to prepare us.

Saturday started with prayer service at 9:00 a.m. Elders Alvin Harris and Warren Johnson were in charge. Brother Johnson read 1 Thessalonians 5. Prayers were offered giving praise and thanksgiving for our many individual and collective blessings. It is always a privilege to remember in prayer the names of our many

loved ones who are elderly and those who are ill. Brother Alvin Harris shared a testimony of God's guiding his sailboat safely into a cove at night, sparing him a disaster. Brother Don McIndoo shared letters from our members in Yucatan. While we have provided some assistance with meeting their medical needs, they continue to need our help. Brother Roland Sarratt asked us to remember our youth in prayer, particularly the Indian children who were able to attend the youth camp.

Elder Frank Fann was our morning service speaker. His theme was duty. We each, regardless of our position in the church, have a duty. He read from the 24th chapter in the Book of Commandments. This chapter lists the duties of apostles, elders, priests, teachers, deacons, and members of the church of Christ. We are to love each other because we are to be a light to the world. Brother Fann made an appeal for us to fulfill our duties as laid out in the reading so this church might move forward and the members truly become the disciples of Jesus Christ. No one should be able to point the finger of disapproval at our walk or talk. Romans 12:1 reminds us that our reasonable service is to present ourselves as a living sacrifice. Our goal is eternal life and to get there we must first love God and each other (1 John 4:7-11). We have a duty to keep ourselves from sin (1 John 1:6). We need to support the church with our time, talents, and tithes. Brother Frank said men have a duty to bring their family to Christ through example and leadership—always leading in love and leading through prayer. Women are to follow his example wherein it leads to Christ. A mother needs to teach her children Christ's way of life. Children are to obey their parents and become followers of Jesus Christ. Brother Fann concluded with a poem entitled *God's Love*.

The afternoon service began with Brother Vicente Poot sharing his own inspired music with us. Even with the language barrier we knew he played and sang to the glory of God. Elder Placido Koyoc Matu gave us greetings from all our brethren in Yucatan. Brother Placido entitled his sermon, "Victory Through Christ". He opened with Genesis 39:1-6, reminding us that Joseph's life was filled with problems and trials, but the Lord was with him through it all. God has promised to help us with our trials and problems also. Hebrews 4:16 instructs us to come boldly before God and His throne of grace. Christ has paid a price for our life. He died for us (Ephesians 1:7). After trials we receive God's blessings (James 1:12). In Revelations 3:5 it says that he that overcomes receives eternal life. God has given us the tools to win the victory: prayer, church, ministry, etc. James 4:7 tells us to resist the devil and commit to God. Brother Koyoc shared his testimony of God answering his prayer when his young daughter had a dangerously high fever. His desire is for his daughter to grow up in the church; therefore, he is teaching her every day through his actions, words, and deeds. In order to have this Victory we must keep the commandments of the Lord and realize that problems can bring us closer to God. We are not alone (2 Nephi 1:123).

After dinner and song service we listened to Priest Robert Hedrick preach on "Spiritual Warfare". Brother Hedrick first described a dismal battleground scene which represented the world. We are part of God's army but it is spiritual warfare rather than physical. He then proceeded to describe the spiritual qualities that make a good soldier for the Lord. First, we need courage both mental and moral. His examples were in Number 13:27-30 when Joshua and Caleb reported seeing giants in the land of promise. Because of the peo-

ple's lack of courage to follow God's instructions they had to wander forty years in the desert until a new generation would trust the Lord and have courage to claim the promised land. Young David slaying Goliath is another example. In the first book of Nephi, Nephi has faith and courage that the Lord will always make a way whereby we can fulfill His commandments. Second, one needs resolve and commitment. Joshua is an example in the 24th chapter when he resolves to serve the Lord. Third is obedience. We must trust and obey. Brother Bob had us to imagine going through Toys R Us with a group of four year olds. We know how distracted they would be. We must not be distracted either by things and pleasures in the world which interfere with our complete obedience. Next, it is important that we put on the whole armor of God as spelled out in Ephesians 6:10-15. God dictates the battle strategy, but parents are the drill instructors and must prepare their kids. In Alma 26 we have the story of the two thousand brave young men who didn't doubt that God would protect them in battle because their mothers had taught them to believe and have faith. Also, a soldier must be alert. We are admonished to "watch and pray always." Compassion is another quality needed. We are our brother's keeper. Luke tells us about this quality in the parable of the Good Samaritan. We must know our enemy, who is the devil. He is the master of camouflage and the father of lies. His tool is division and he will try to make us give and take offense. Christ has given us procedures to heal our hurts (Matthew 18:15). We must choose our battlegrounds where we have the advantage. We don't want to place ourselves in an atmosphere detrimental to our soul. In Deut. 20:1 we know we look for a better place. We are going to win! Why wouldn't we want to join the winning army? Brother

Hedrick closed with this line from a song, "Glorious victories are coming in the Army of the Lord."

Sunday morning Apostle Marvin Ely began the sacrament service by reading 3 Nephi 8:28-36. He stated that we must keep in the right way, and our prayers help us to do that. We must also feast upon the words of Christ and His spirit will be with us. Many names were presented of the sick and elderly who need our prayers. We can be assured that these prayers ascended to our heavenly Father for we enjoyed that sweet spirit that lifts and encourages each of us as we praise Him and lay our burdens at His altar of mercy. There were several testimonies concerning how the Lord led them to this church and convinced them through the spirit that it is indeed Christ's church. They also had experienced pressure from loved ones not to join the church. Our three sisters from Manchester, Tennessee, shared their love of the gospel. Sister Debby Vogel from Missouri stated how she longed to hear testimonies from our young people as they had reported the camp was the most spiritual one ever. Then many of our young men and women campers gave their testimonies, which we all enjoyed. Sister Nancy Harrison shared her experiences in her work place and how she was able to witness to some of her fellow workers. She stated that she wants to be seen as different. Different in a good and godly way.

After dinner we enjoyed a special musical offering presided over by Sister Manon Lawrence. First on the program was *Crown Him*, sung by several young men and women from camp. Next, we enjoyed the camp choir singing, *Let No Man Despise Thy Youth*. This title was also the theme of this year's camp.

Kelli Greenwood and Mandy Grim sang an a cappella duet, *Father I Adore You*. Several more of our young campers

sang *Demos Gracias*, a Spanish song they learned at camp. Next we enjoyed Luke Wylie and his guitar as he sang *Fill Me with Your Spirit*.

Amanda Trudgen sang a Spanish song with Brothers Vicente and Placido. Laura Gill sang *Love Lifted Me* a cappella to a modern melody. A group of young children under 12 sang *Jesus giver of All We Enjoy*.

'Tis Midnight was performed by the quartet of John Brown, Kevin McGhee, Erica Moser, and Alisha Yates. Next the Donald Gill men's group of camp counselors sang *I Surrender All*. Sister Debby O'Haro sang *The Presence of the Lord*, which completed this wonderful musical program.

Our last service of the reunion was at 4:00 p.m. with Apostle Smith Brickhouse as our speaker. As Bob Oldham pointed out, Smith is known as Buzz to most of us. Brother Brickhouse began by thanking parents for sending their kids (99 of them plus 9 helpers) to this year's camp and for supporting this endeavor. He sees no generation gap in this Church of Christ. He reminded us that Jesus is the same yesterday, today, and tomorrow. His love for us never ceases and He is always available. Isaiah 55 states that we need to seek the Lord while He may be found, and He is a rewarder of those who diligently seek Him. He urged us to let Christ reign in our lives and then having done all, to stand. What is our purpose in this body of Christ? At camp he and Joel teach a class on decision making. The three big decisions in a young person's life are (1) Do you accept Christ or not? (2) How are you going to make a living? (3) Who will your companion be? They ask the class if their choices measure up to the laws and commandments that God has given. If your choice means you have to do something in secret, it is probably wrong. Is your choice some-

thing you can pray about? We must use the guidance of the Holy Spirit in all choices and decisions.

We are all called to stewardship. We are responsible for our resources and we owe God 10% of our income. We are responsible for our body because it is the temple of the Lord (Romans 1:12). Titus 2 tells us to live soberly and righteously, being zealous of good works. Then we are stewards of our time. We need to plan it so there is a balance and that we have time to study and time for others. Most of all, we

are stewards of the gospel. We are responsible for how we teach it and how we witness for Christ. Brother Smith pointed out that this restored gospel has unique requirements. "We are not a copy—we are the original. We need to know what and why we believe. Are we convicted believers? We do not want to be called to task, but be on God's side. We need to yield and to commit and use the power of the Holy Ghost to give us wisdom and instruction." Brother Smith ended with these statements: "Rise up and serve the King of

Kings. Pray continually for one another. Through Christ we can overcome all things."

*Respectfully submitted,
Your sister in Christ, Marlene Cobb.*

NEWS

COWGILL, MISSOURI

It's the first of November and we have already had two snows—not big snows, but enough to make the ground white. Our beautiful autumn has come and gone; even the summer was short. Now we have the long cold winter to face.

On March 9 we had our election of officers. Bro. Loren Bryant is our Sunday School Supt. Bro. Trenor Wratt is our Sunday School teacher; he keeps it interesting. The teacher of our Jr. class is Sr. Lois Harris, and the assistant teacher is Sr. Karen Claypole. The primary class teachers are Karen and Sr. Lisa Wratt. The secretary is Lois Harris, and Wilma Bryant is the treasurer. Bro. Gerald Bryant is Church Pastor, and the Music Coordinator is Karen Claypole. Our reporter is Sr. Elizabeth Crist. Gerald Bryant is on the Reunion Committee.

Gerald and Wilma Bryant received the sad news June 6 that their grandson Aaron Sprouse had been killed in an automobile accident. This family has the sympathy of the entire congregation in this

untimely loss.

Sr. Lois Harris, Glenn and Margret Gill drove to Greeley, Colorado, on June 11 to visit her sister Mildred Hooker. They also attended the Colorado Reunion on the 13th, 14th and 15th. Lois contacted the flu while they were there and spent a miserable three days.

In August, as Lois was walking home from the Post Office in Cowgill, a large dog assaulted her. She threw her hand up before her face, then the dog bit her, making a deep wound on her right hand. After she got to her house to call 911 she passed out, fell and broke her right leg; she spent the next eight weeks at the home of her son and wife, Alvin and Joyce Harris.

She has been back to church at Cowgill now for three weeks and is walking better every week. We're glad to have her back. The little Jr. class missed her, although Karen and Lisa did a good job teaching them. It's fun watching them as they stand up in front and answer their questions. They are learning well the things they need to know about Jesus.

We have enjoyed the visiting ministers and their families, the wonderful ser-

mons, basket dinner and the visiting afterward.

The Cowgill congregation attended the Missouri Reunion in August.

*Your Reporter,
Elizabeth Crist*

The Night Before Jesus Came

'Twas the night before Jesus came and all
through the house

Not a creature was praying, not one in the
house.

Their Bibles were lain on the shelf without care
In hopes that Jesus would not come there.

The children were dressing to crawl into bed,
Not once ever kneeling or bowing a head.
And Mom in her rocker with the baby on her lap
Was watching the late show while I took a nap.

When out of the East there arose such a clatter,
I sprang to my feet to see what was the matter.
Away to the window I flew like a flash
Tore open the shutters and threw up the sash!

When what to my wondering eyes should appear
But angels proclaiming that Jesus was here.
With a light like the sun sending forth a bright
ray

I knew in a moment this must be **THE DAY!**

The light of His face made me cover my head
It was Jesus! Returning just like He had said.
And though I possessed worldly wisdom and
wealth,
I cried when I saw Him in spite of myself.

In the Book of Life which He held in His hand
Was written the name of every saved man.

He spoke not a word as He searched for my
name;

When He said, "It's not here" my head hung
in shame.

The people whose names had been written with
love

He gathered to take to His Father above.

With those who were ready He rose without
sound

While all of the rest were left standing around.

I fell to my knees, but it was too late;
I had waited too long and thus sealed my fate.
I stood and I cried as they rose out of sight;
Oh, if only we had been ready tonight.

In the words of this poem the meaning is clear;
The coming of Jesus is drawing near.

There's only one life and when comes the last call
We'll find that the Bible was true after all!

—Author unknown
Submitted by Sister Jeanee Stephens

Index to Volume 74 (1997)

Title/Author	No.	Pg.	Title/Author	No.	Pg.
ARTICLES					
Adultrey— <i>Elder Allen Kauffman</i>	11	200	Our Reasonable Service to God— <i>Apostle Marvin E. Ely</i>	7	119
Call to Repentance— <i>Elder Arthur G. Smith</i>	10	186	Repentance— <i>Apostle William A. Sheldon</i>	9	155
Do I Need Church?— <i>Elder Allen Kaufman</i>	3	37	EDITORIALS		
From Babylon to the New Jerusalem with its Holy Temple in this Generation— <i>Apostle William A. Sheldon</i>	2	19	Cherishing What We Already Have— <i>Elder Robert Dewaele</i>	10	177
Is Gambling Permissible Among the Saints of God? — <i>Apostle William A. Sheldon</i>	4	56	Faith and Trust— <i>Elder Arthur G. Smith</i>	5	69
Message for our Special Day, A— <i>Apostle Don McIndoo</i>	9	158	Peacemakers— <i>Elder Arthur G. Smith</i>	1	3
Place of the New Jerusalem, The City of Zion of the Last Days— <i>Harvey E. Seibel</i>	5	71	Halloween: A Holiday for God's People?— <i>Elder Adam Porter</i>	9	153
Stepping to Zion— <i>Elder Andrew Brantner</i>	6	97	Laying on of Hands— <i>Elder Arthur G. Smith</i>	11	197
Study of Zion and its Coming Redemption, A— <i>Harvey E. Seibel</i>	9	161	Restored Gospel— <i>Elder Arthur G. Smith</i>	4	49
What About High Priests?— <i>Apostle William A. Sheldon</i>	11	203	MISCELLANEOUS		
BOOK REVIEW					
“Babylon’s Fall and the Way of Escape”, by William A. Sheldon— <i>Summary</i> <i>Recommendation by Elder Samuel S. Gould</i> ..	5	77	By These Things Examine Thyself— <i>J. Mason</i>	9	151
CONFERENCE/REUNION REPORTS					
Conference Report, 1997— <i>Sister Debbie Vogel</i> ..	7	130	Civilized and Savage—from <i>The Evening and the Morning Star</i> , April 1833	9	170
Michigan State Reunion, 1997— <i>Sister June Haines</i>	8	145	Comment: The Feathered Serpent— <i>Dennis Trudgen</i>	6	106
Missouri Reunion, 1997— <i>Sister Marlene Cobb</i> ..	12	223	Definition: Unto— <i>Don Hitt</i>	5	83
DEVELOPING A ZIONIC ATTITUDE					
All Things Common— <i>Apostle Marvin E. Ely</i>	6	93	First National Thanksgiving Proclamation— <i>George Washington</i>	11	213
Being Spiritually Minded— <i>Apostle Roland Sarratt</i>	11	206	In the News— <i>Elder Merlin Eddy</i>	6	105
Eye Single to the Glory of God, An— <i>Apostle Smith Brickhouse</i>	10	183	Liberty and Union Now and Forever— <i>Daniel Webster</i>	7	125
In Faith Believing— <i>Apostle Jay Moser</i>	8	137	Liberty Has a Double Meaning— <i>John Winthrop</i> ..	7	111
			Prayer Request (from the 1997 Solemn Assembly)	9	170
			Purpose of the 1997 Solemn Assembly (And This Conference Year)	5	82
			Purpose of the 1997 Solemn Assembly (And This Conference Year)	7	126
			Questionnaire— <i>Harvey E. Seibel</i>	10	189
			Statement of Reaffirmation— <i>Council of Apostles</i> ..	9	167
			Thankfulness— <i>H. W. Beecher</i>	11	195

Index to Volume 74 (1997)

Title/Author	No. Pg.	Title/Author	No. Pg.
---------------------	----------------	---------------------	----------------

OBITUARIES

Caviness, Esther Mae (4/18/1905 - 1/4/1997)	3	43
Dewaele, Raymond H., Sr. (1919 - 1/8/97)	3	42
Ratterree, Doris Geraldine (9/16/1912 - 11/25/1996)	1	7
Winegar, Stella J. (1/22/1917 - 2/5/1997)	4	63

PATHLIGHTS

All Things Great and Small— <i>Sister Betsy Trudgen</i>	1	5
Blessing Over the Phone, A— <i>Sister Kathy Cloyd</i> ..	1	6
Count Your Blessings— <i>Sister Tracy Gill</i>	12 ..	222
Hidden Dangers— <i>Sister Maybelle Woiak</i>	2	28
I Believe In Miracles— <i>June Haines</i>	3	40
Law For Our Hearts, A— <i>Don Hitt</i>	6	102
Lessons in a Dream— <i>Elder Merlin Eddy</i>	7	124
My Personal Religion and My Thoughts on Prayer— <i>Sister Meredyth Malone</i>	4	58
My Personal Religion as to Works— <i>Sister Meredyth Malone</i>	3	40
My Personal Religion Including Forgiveness— <i>Sister Meredyth Malone</i>	6	103
Scripture Theme Camp Testimony, A— <i>Don Hitt</i> ..	8	144
Simple Blessings— <i>Sister Kathy Cloyd</i>	2	28
Smile, A— <i>Author Unknown</i>	7	123
Testimony— <i>Sister Mandy Grimm</i>	7	123
Testimony— <i>Sister Velma J. Wheaton</i>	9	169
Testimony— <i>Sister Velma J. Wheaton</i>	10 ..	191
Three Laws— <i>Sister Donna Moser</i>	2	27
To My Brothers and Sisters of the Church of Christ— <i>Velma J. Wheaton</i>	6	104
Will God's Miracles Ever Cease? Part III— <i>Sister Patricia Gould</i>	6	100

POEMS

"Choose Ye This Day"— <i>Joseph E. Yates</i>	4	47
Garment, The— <i>Sister Melissa McGhee</i>	8	135

Having Little . . . But Possessing Much— <i>Dianne Welsb (submitted by Sister Louise Grzincic)</i> ...	5	83
I Will Follow Him— <i>Stella Winegar</i>	4	63
He Did It for You and For Me— <i>Sister Amy Schrader</i>	1	11
Night Before Jesus Came, The— <i>Author Unknown (Submitted by Sister Jeanece Stephens)</i>	12 ..	227
No Sparrow Falls— <i>A. E. S.</i>	8	149
Open Your Heart— <i>Dianne Welsb (submitted by Sister Louise Grzincic)</i>	6	103
Someday— <i>Zion's Advocate December 1967</i>	1	1
Wings of Praise— <i>Sister Melissa McGhee</i>	10 ..	175
Your Garden— <i>Sister Melissa McGhee</i>	7	133

RESTORATION TEACHINGS EXAMINED

Footwashing— <i>Apostle Jay Moser</i>	12 ..	217
Treatise on the Book of Commandments, The Evening & The Morning Star, and the Doctrine & Covenants, A— <i>Apostle William A. Sheldon</i> ..	10 ..	178

SERMONS

"Bear Ye One Another's Burdens"— <i>Apostle Marvin E. Ely</i>	3	33
Persuade Our Children to Believe in Christ— <i>Apostle Marvin E. Ely</i>	4	52

TESTIMONY

Satan's Chuck Wagon— <i>Michael Kelley</i>	7	113
--------------------------------------------------	---------	-----

A VOICE OF NATIVE AMERICA

By <i>Sister Emidelfi Chi</i>	12 ..	221
By <i>Apostle Don McIndoo</i>	8	141
By <i>Sergio Uluac</i>	11 ..	210

WEDDINGS

Sarran-Bell (6/15/1997)	9	173
-------------------------------	---------	-----

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