

# Zion's Advocate

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

1 Nephi 3:187

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"...Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands, and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world. And this they did do, going forth one by one, until they had all gone forth.... And...when they had all gone forth, and had witnessed for themselves, they did cry out with one accord, saying, Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him."

—III Nephi 5:14, 16-17

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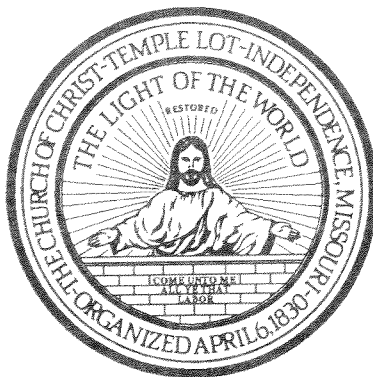
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Format of submitted material: Please type all submissions (if possible), on one side of the paper only. Please avoid overuse of

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

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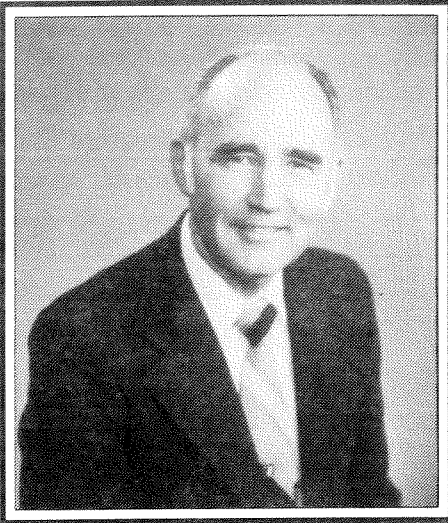
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Articles published in this paper do not necessarily reflect the teachings of the Church, nor the opinions of the editorial staff. Declarations and notices authorized by the General Conference reflect the practices and beliefs of the General Church.

## 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.

# Grounded in the FAITH



**By Apostle Don McIndoo**

*"Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live..."* (John 11:23-25).

When Christ ministered in Judea and Galilee the concept of a resurrection was not new to

the people of Israel, for it had been beautifully portrayed in many ancient scriptures. David alluded to it, while Isaiah (25:8) boldly declared that the Lord "will swallow up death in victory." No more positive declaration of the resurrection can be found than the ancient, poetic words of Job:

"Oh that my words were now written!

Oh that they were printed in a book!

That they were graven with an iron pen and lead in a rock for ever!

For I know that my redeemer liveth,

And that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body,

Yet in my flesh shall I see God" (Job 19: 23-26).

In the days when Jesus began His ministry, Israel was filled with an intermingling of divergent philosophies. She was governed by pagan Romans

**For two thousand years the bodily resurrection of Jesus has been the cornerstone of the Christian faith.**

with all their panoply of gods, yet Greek thought still ruled intellectually and many Jews had been thoroughly Hellenized in their thinking. The Sadducees (see Acts 23:8) rejected completely the concept of a resurrection, as do many conservative Jews of our day, while other Jewish sects believed in the immortality of the soul and still others in a reuniting of the soul with a body. The many questions that naturally attach themselves to a concept beyond our human experience, such as a resurrection, were widely debated. Into this milieu entered our Lord with His simple declaration, "*I am the resurrection,*

and the life.”

From the beginning of His ministry the Master began to accentuate and clarify the concepts of eternal life and the resurrection:

*“Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (Jn. 3:5).*

*“But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life” (Jn. 4:14).*

*“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live” (Jn. 5:24, 25).*

Jesus was very definite in the teaching of His disciples that His own survival would be found in the resurrection of the dead. While they were yet in Galilee, Jesus told them,

*“The Son of man shall be betrayed into the hands of men: And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry”*

(Matthew 17:22, 23).

And they were sorrowful because the concept of the resurrection was still somewhat nebulous in their minds, some-

**...The early disciples constantly warned the church that the danger of heresy from within the body was a greater threat than those enemies without the church...**

thing quite distant from the reality of life and death. I can only imagine the sorrow and discouragement of those faithful disciples of the Master as they turned away from Golgotha and returned to the closed room where they remained hidden from their enemies. As they looked toward a bleak future without their beloved Master, contemplating the ridicule of their oppressors; as they considered their great loss and tried to console one another, how slowly must have passed the hours that Friday night and the following Sabbath day.

It was the fact of the empty tomb which transformed their lives. It was that empty tomb which vindicated all the teach-

ings of the Master and made worthwhile all their own sufferings and sacrifices. It was His presence with them once again which sent them into a hostile world as witnesses of their Lord's doctrine and His glorious resurrection. It was no longer a matter of speculation, of wishful thinking; His resurrection was a reality and it became the assurance of their own.

The doctrine of the resurrection of the dead became one of the fundamental beliefs of the church (see Hebrews 6:1, 2). Throughout the known world the disciples carried the message:

*“Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbling say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection” (Acts 17:18).*

And surely everywhere they went they encountered skepticism:

*“And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter” (Acts 17:32).*

For two thousand years the bodily resurrection of Jesus has been the cornerstone of the Christian faith. So important is it that Unger states in Unger's Bible Dictionary, “The denial of this great fact has always come

from the enemies of Christianity." The early church fathers had to constantly refute the attacks of pagan unbelievers. Origen identifies the attack by the sophisticated Greeks:

"This is why Christians approach only those who are ignorant—that is, women, children, and slaves—for they know that their 'science' would not resist a solid refutation. Such is the case with the absurd doctrine of resurrection, which is no more than a gross misunderstanding of the Platonic doctrines of immortality and the transmigration of souls." (Justo Gonzalez, *A History of Christian Thought*, Vol. 1, p. 100.)

However, the early disciples constantly warned the church that the danger of heresy from within the body was a greater threat than those enemies without the church:

*"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them"* (Acts 20:29, 30).

The doctrine of the resurrection of the dead became one of the primary points of contention between the Christian church and the first and second century heresies of Gnosticism and the Marcionites, who re-

jected the belief of a bodily resurrection and "preferred to speak of the immortality of the soul." (Gonzalez, op. cit., p. 157.) Two thousand years later history once again repeats itself.

"A few years back, Easter presented an annual dilemma for Ann Lewis, a self-described devout Christian and lay leader of her Presbyterian church.... The most important day of the Christian calendar did not sit well with Lewis because of her misgivings about the truth of the bodily resurrection of Jesus Christ. Simply put, she no longer bought the traditional belief.

"Along with many in her church, she says that whether or not Jesus cast off his burial shroud and left behind an empty tomb makes very little difference. What's more important to Lewis—who calls herself a 'revisionist' Christian—is the concept of Jesus' 'spiritual' resurrection, a reference to belief in Jesus' ongoing spiritual influence." ("Revisionists' resurrect body of Jesus debate," *Arizona Republic*, March 27, 1999, p. D6.)

Before continuing, it might be well to define this word, *revisionist*, for it carries a special significance to the Christian church. Webster's New World Dictionary defines the word as "a person who revises (to correct, improve, or update where

necessary) some accepted theory, doctrine, etc." Now Ann Lewis is just one of many church leaders today who desire to correct, improve and modernize the doctrine of the bodily resurrection of Jesus Christ.

I continue to quote from the article appearing in the Religion Section of the *Arizona Republic*:

"Those beliefs have been championed by many liberal theologians and others associated with the academic movement known as the search for the historical Jesus. (You might better know this group as the Jesus Seminar—dem.)

"The crux of the debate lies in a central question: Is belief in the bodily resurrection of Jesus a requirement of Christianity? Marcus Borg, a religion professor at the University of Oregon and one of the Jesus Seminar's best-known participants, believes the answer is 'no'. To Borg, 'the truth of Easter is grounded in the continued experience of Jesus through the centuries, not in what did or did not happen on a particular Sunday 2,000 years ago.'"

Now to many this distinction will sound appealing, and to others it will seem harmless enough, but this is the very danger the early apostles cautioned the Christian church about. This is the very type of thing about which Jesus warned the



church of the latter days when he foretold,

*"And Jesus answered and said unto them, Take heed that no man deceive you. And many false prophets shall rise, and shall deceive many" (Matthew 24: 4, 11).*

The false prophet, Borg, continues,

*"...The future of liberal Christian denominations depends on how well they incorporate revisionist theology 'not as a passing fad but as something that will be integrated into mainline congregations.' Among the most open to these ideas so far are the United Church of Christ, the United Methodist Church, certain Roman Catholic circles, the Episcopal Church, some Lutherans and the Christian Church (Disciples of Christ), said Borg."*

Shall the Church of Christ be affected or intimidated by this latter day rebirth of ancient heretical doctrine? Being forewarned, let it have no appeal to us! The scripture is clear about the hope of the Christian:

*"If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister" (Colossians 1:23).*

The apostle identifies a multitude (but not all) of eye witnesses to the bodily resurrection of Jesus:

*"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time" (1 Corinthians 15:3-8).*

Many of these witnesses were still alive at this time and could have easily refuted a false testimony.

In the Gospel accounts of the resurrection there can be no doubt as to its nature: Was it to be just His inspiring, sweet influence that continued with His followers or, perchance, merely the soul of the Master that lived again, or was He raised up from the tomb with a new and glorious body united with that soul the disciples knew so well?

*"Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her,*

*Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her" (John 20:16-18).*

It is apparent that the body of Jesus was still undergoing the glorious changes that would be complete when He returned into the presence of the Father. His next appearance is even more revealing:

*"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord" (John 20:19, 20).*

This was no appearance of a spirit, or merely a living soul; here was their Lord they had seen crucified, now showing them the wounds in hands and side. This was the One they saw nailed to the cross, alive again. But Thomas was not with them and, like many today, doubted. Once again the Master appeared to them:

*"The other disciples*

therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God" (John 20:25-28).

Thomas could no longer doubt; he had touched the risen Savior and now knew all the promises about the resurrection of the dead were true.

We of the Church of Christ have a sure testimony about the meaning of this term, resurrection. The Book of Mormon is an added witness of Jesus Christ. Not only does it relate the story of His post-resurrection appearance in America, but it is doctrinally clear and precise about the meaning of the term; there is no need for speculation.

Let us consider the testimony of three witnesses. The first of these is Amulek, and he states clearly,

*"Now behold I have spo-*

*ken unto you concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you, that*

**How important it is that we of the Church of Christ be firm, steadfast and immovable, ever grounded in the pure doctrine of Jesus Christ and the glorious kingdom He restored upon the earth.**

*this mortal body is raised to an immortal body; that is from death; even from the first death, unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; Thus the whole becoming spiritual and immortal, that they can no more see corruption" (Alma 8:105-107).*

Our next witness is Alma. He recognized that some had wrested the scriptures and, hence, had developed incorrect concepts about the resurrection. He inquired diligently of the Lord to know the truth of these matters and this was revealed unto him:

*"The soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost, but all things shall be restored to their proper and perfect frame" (Alma 19:58).*

Our final witness is Moroni. He closes this second testament of Jesus Christ with this positive declaration, every whit as beautiful as the ancient declaration of Job:

*"And now I bid unto all, farewell. I soon go to rest in the paradise of God, until my spirit and body shall again reunite, and I am brought forth triumphant through the air, to meet you before the pleasing bar of the great Jehovah, the eternal Judge of both quick and dead. Amen."*

We live in changing times when men and, yes, even churches are partaking of delusion, are heeding false prophets, vacillating as the waves of the sea, returning to ancient heresies which they embrace as newly discovered truths. How important it is that we of the Church of Christ be firm, steadfast and immovable, ever grounded in the pure doctrine of Jesus Christ and the glorious kingdom He restored upon the earth.

# "As thou hast done, it shall be done unto thee..."

By Jim Gordon

Find the history of this world full of little interesting stories, and this one I would like to share with you. In the spring of 1820, a young lad living near Palmyra, New York, went into the woods to pray. While he was there he had a vision in which Christ talked to him. He tried to relate this experience to the ministers of the neighborhood, but it began a persecution that would last all of his life, and eventually he would be martyred.

In subsequent visions he was led to a hill near Palmyra where he found the plates which eventually were translated, and when published became the Book of Mormon. About 30 miles southeast of Palmyra is Fayette, New York, where in 1830 the church was organized in the home of Peter Whitmer.

The members of the Church were not driven from New York like they were from other states, but persecution made Kirtland, Ohio, a more attractive place to settle. In that short time while a group of young men with a handful of

followers were evolving into a church, the people of that area accused them of many things.

If you strip these accusations down to their basic elements, what they accused Joseph Smith and his followers of was mostly fraud and deceit. Now to lash out against the conduct of some of our people may have been justifiable, but that does not excuse them for attacking the testimony of the Book of Mormon.

On page 724 of the Book of Mormon it states, "And he that will contend against the word of the Lord let him be accused; and he that shall deny these things, let him be accursed." The people of that area, led by the ministry of that vicinity, sowed a lot of false accusations about the fraud and deceit surrounding the coming forth of the Book of Mormon. I think a few years later they began reaping a harvest when they were all duped by a real fraud.

It was in the autumn of 1869, 39 years after the Church was first organized at Fayette. It was in the town of Cardiff, New York, which was slightly farther east from Fayette than Palmyra was to the north.

The man who wrote the story said it created quite a stir in far off Syracuse, New York. As they drove toward the place they saw the roads crowded with wagons, buggies, carriages and even omnibuses from the city loaded with passengers. They arrived at the Newell farm outside of Cardiff. The gathering of people was like a huge fair. In the middle of all those folks was a tent with a crowd pressing for admission. Inside was a pit with an enormous stone figure of a man in it. The farmer claimed that he found the figure while digging a well.

As the people passed through the tent to view the wonder various remarks were heard. A doctor of divinity who was pastor of one of the largest churches in Syracuse said, "Is it not strange that any human being, after seeing this wonderfully preserved figure, can deny the evidence of his senses and refuse to believe what is so evidently the fact, that we have here a fossilized human being, perhaps one of the ancient giants mentioned in scripture?" Another lady remarked, "Nothing in the world can ever make me believe that he was not once



a living being.”

The overwhelming consensus of opinion here was that they had absolute proof of the giants of the scriptures. There was a panel of experts that came all the way from Albany, and were very non-committal as to what they thought it was. Finally Othniel Marsh of Yale University looked at it and said, “It is of very recent origin and a most decided humbug....” Once the investigation started the scheme fell apart rather quickly.

The man responsible for all of this was the brother-in-law of farmer Newell. His name was Hull. Hull was a religious skeptic. He had gotten involved during a religious revival in Iowa in a debate. When the minister got the better of him, Hull threw at his opponent what he felt was the ridiculous idea in the Bible about giants in the earth. Those people humiliated him with no trace of Christian charity or anything like it. He decided that since so many people wanted to believe in giants he would give them one.

He found a large stone in Iowa with blue streaks that might pass for veins. He took the stone to Boone, Iowa, by wagon and shipped it by train to Chicago. A stone carver gave it the form of a giant. It was shipped again to Binghamton, New York. It was quietly taken to Cardiff and buried there, where farmer Newell would pretend to find it while digging a well.

When the investigation

made a cover up impossible, Hull confessed all of this. He also seemed to be very proud of the fact that he had the last laugh. Those ministers who had humiliated him were made a laughing stock in front of everyone.

The real tragedy in this, and it is utterly tragic, was that with a little honesty and half the investigation the people of that area could have discovered how wrong they were about the Book of Mormon. Instead, by their accusations, spoken against the book from the beginning, they have so clouded the issues that most Christians haven't read the book to this day. They just rely on their minister's prejudice.

If you will indulge me we can take this idea a little farther. In Obadiah 1:15 it says, “For the day of the Lord is near upon all the heathen. As thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.” Conventional Christianity has suffered a loss of influence in our time. The issues of prayer in school and evolution were two serious losses. Now the atheists are talking about excluding them from radio and television.

In their ridicule of Christianity today we sometimes see the atheist and scientist falsely accuse and make wrong application of the facts against Christian doctrine. Now those are the same tactics conventional Christians have used against the Book of Mormon for years. Could it be that for all the evil

they have spoken against the Book of Mormon that this is their reward returning upon their own head as the scripture says?

And lastly, what of those of us who teach and preach the Book of Mormon. In Moroni 10:14, 21 it says,

*“And I would exhort you, my beloved brethren, that ye remember that he is the same yesterday, today, and forever, and that all these gifts of which I have spoken which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men. ...And woe unto them which shall do these things away and die, for they die in their sins, and they can not be saved in the kingdom of God; and I speak it according to the words of Christ, and I lie not.”*

If we are not having those results in our lives then we need to ask ourselves how much we believe it. This is obviously a question that every man must answer for himself.

**PATHLIGHTS**

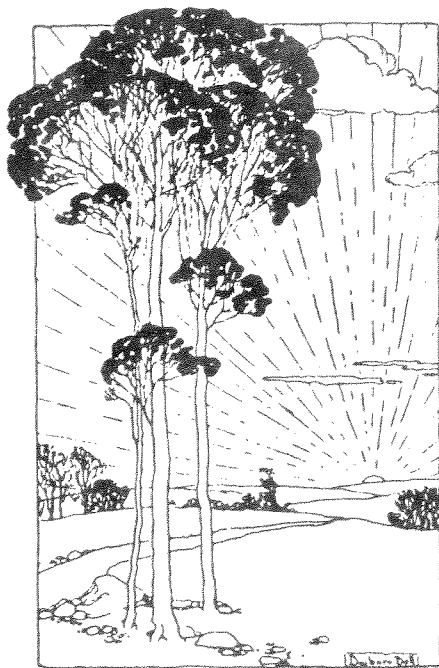
# Gerald Bryant's Blessing

**O**n Wednesday, Gerald was transferred from the Leavenworth, Kansas, VA hospital to St. Luke's Cardiac Care unit, with a diagnosis of aortic stenosis. He was scheduled for a heart cath Thursday, and plans were being made to do a valve replacement Friday. Gerald was in very severe pain.

The doctors were so certain they would be doing surgery that they explained to Gerald that, after the heart cath this afternoon, they would put in a stent this evening, and he would be kept in a holding area, ready for surgery first thing Friday morning.

Our sister and her husband, Marcia and Dick Christian, were to arrive that evening from Franklin, Tennessee to be here for the planned open heart surgery Friday morning.

BUT, Wednesday evening, Elder Loren Bryant administered to



**PATHLIGHTS**

Gerald. Then Leslie Case arrived at the hospital and both Loren and Leslie administered to him again.

In Leslie's prayer, he asked that

the problem be taken away, so that the doctors would wonder why he had even been sent there.

Early this evening, after the heart cath this afternoon, the doctors came to Gerald's room and told him they "wondered why he had been sent there."

They did not find a valve problem. They said nothing about the aortic stenosis diagnoses previously made. They speculated that possibly the pain had been caused by his blood pressure being elevated. They will change his blood pressure medicine.

Gerald is to be sent home Friday morning.

We are all so thankful for God's great blessing to Gerald and to all of us.

*Grace and Virgil Rudd  
Independence, Missouri*

## A Higher Family

**W**hile at church today the Lord gave me something to write down and it was for sharing. I was reminded today of my higher family than my earthly family. This is what He gave me to write:

### *Family*

A family  
Sweeter than any on earth  
A Father and provider  
For each and every care,  
A Brother and a Mediator  
Whose presence keeps me  
safe.  
He pleads my case to Judges  
And in judgment takes my  
place,

His word is always mercy  
His whispers keep me  
straight.  
In my sorrows, sends a  
comfort  
No earthly things could  
replace,  
I seek a certain future  
To ever see his face.

*from the Father  
to his daughter  
Gail R. Morris*

**ANNOUNCEMENTS**

# General Sunday School Association Invitation

The General Sunday School Association would like to extend an invitation to all Sunday School Superintendents, teachers, pastors and parents to meet with us if they are interested in improving their Sunday Schools and class presentations. Meet with us at the time appointed by the 2000 Conference.

We will hear about the new materials coming out soon for young people by Deb (Brantner) Haines. Also there will be a presentation concerning how to teach an adult class.

Come. See for yourself what your Sunday School Association can offer.

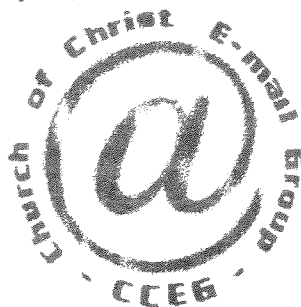
All committees please be prepared to present a report.

Thank you.

*Darl Temple,  
Secretary*

## NOTIFY THE CCEG!

SEND ANNOUNCEMENTS of your local church activity or social event to Gary Housknecht <mailto:gah@kc.net> for forwarding to the CCEG. Include dates and times, exact location, type of event and any details you



want mentioned, including items to bring, etc. You'd be surprised how many will be interested in your activities, whether they can attend or not, whether they are local or far away. DON'T WAIT UNTIL THE LAST MINUTE!

## 2000 COLORADO REUNION

The Colorado Reunion will be held on June 9, 10 and 11 at the Orchard Mesa Local, 3233 B½ Road, Grand Junction.

Please let us know you are coming so we can plan for meals and housing. If you will be needing camper accommodations, please make your plans as soon as possible, as spaces in the courts here are not

plentiful.

You may contact any of our committee for information:

**John E. Bell**  
572 34 Road  
Clifton, CO 81520  
(970) 434-7100

**Daniel L. Carroll**  
417 Ironwood Court  
Grand Junction, CO 81504  
(970) 523-9047  
dan@colorado.edu

**Karen L. Bell**  
PO Box 1137  
Palisade, CO 81526  
(970) 464-4624  
Kbell@bwn.net

We are looking forward to seeing all who can come and greeting you in the name of our Saviour.

*Enid E. Bell  
Secretary*

## MICHIGAN REUNION 2000

Greetings one and all, This year the Michigan Reunion will be held at the Bradley Local. We are happy to invite ALL TO COME.

**Date**—June 24 and 25, 2000  
(Saturday & Sunday)  
**Place**—129th Ave., Bradley  
Michigan

We have plenty of room for campers of any size. Contact:

**Bernie Ritsema**  
4889 Chief Noon Day Rd.  
Hastings, MI 49058  
(616) 945-5173

Housing available. Contact:

**Duane Lee**  
2054 Fawn Ave.  
Middleville, MI 49333

(616) 795-7420

We look forward to many spiritual meetings and fellowship with our brothers and sisters. Please come!!!

*Church of Christ  
Bradley, Michigan Local  
Elder Adam Porter, Pastor  
adamporter@triton.net*

### 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.

### CHURCH OF CHRIST CONFERENCES

The 2000 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, on March 31 & April 1. All services will be held on the Temple Lot.

The 2000 Ministers' Conference (priesthood membership) of the Church of Christ will be held Monday, Tuesday and Wednesday, August 7, 8 and 9, at Independence, Missouri.

### CHURCH OF CHRIST PUBLICATIONS

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

Zion's Advocate Subscription Rate:	Price Each†
Members (optional) .....	\$4.00
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Temple Lot Deed .....	.30
What the Restoration Teaches Concerning God .....	2.50
Zion's Hymnal .....	12.00

†Cost of mailing will be added.

### THE BALANCE OF THESE GENERAL CHURCH PUBLICATIONS ARE FREE OF CHARGE.\*

- Ancient Prophecies Fulfilled in 1830
- Apostasy from the New Testament Church
- Articles of Faith & Practice of the Church of Christ
- Baptism for the Dead?—A Fallacy
- Book of Mormon, The (tract)
- Brief Commentary: Book of Commandments & Doctrine and Covenants
- Brief History of the Church of Christ, A
- Christian Sabbath is the Lord's Day, The
- Concerning Marriage and Polygamy
- Cost of Salvation, The
- Does it Make a Difference to Which Church You Belong?
- Evidences of the Book of Mormon
- First Presidency or First Apostles?
- God's Purpose in America
- Great Plan of Redemption, The
- Is Marriage for Time and Eternity?—A Fallacy
- Last Maya King and the Liberation of Jerusalem, The
- Latter Day Apostasy
- Latter Day Restoration, The
- Listen; Hearken to Jesus Christ
- Priesthood—Divine Authority
- Principles of the Gospel—Baptism
- Principles of the Gospel—Faith & Repentance
- Principles of the Gospel—Laying on of Hands
- Resurrection and Eternal Judgement
- Sermonettes on the Teachings of Jesus
- Significant Corrections in the Book of Mormon
- Synopsis, A (Compares beliefs of 3 Restoration churches)
- What about the Book of Mormon
- 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)

## Church of Christ

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### 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, Missouri 64051-0472.

**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 TAPE

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 Road, Kansas City, Missouri 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 Ron Temple, 5621 Logan Road, Kansas City, Missouri 64136.

#### SUNDAY SCHOOL MATERIALS

Send orders for Sunday School materials to Darl Temple, 5621 Logan Road, Kansas City, Missouri 64136. 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 Teacher's Guide

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