

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 78

INDEPENDENCE, MISSOURI—DECEMBER 2001

NUMBER 12



*"Behold, I have come unto the world to bring redemption
unto the world, to save the world from sin: therefore whoso
repenteth and cometh unto me as a little child, him will I receive;
for of such is the kingdom of God."*

3 Nephi 4:51

~ In This Issue ~

ARTICLE—Rock-solid Positions of the Church of Christ - <i>Apostle William A. Sheldon</i>	231	NEWS	247
SERIES: Part 2—The Revelation of Jesus Christ to the Apostle John - <i>Apostle Don McIndoo</i>	235	ANNOUNCEMENT—We Have Moved!	248
PATHLIGHTS—Praise Him - <i>Manon Lawrence</i>	241	OBITUARY—Elma Mildred Morris Hooker	250
POEM—Excuses— <i>Sam Kidd</i>	241	OBITUARY—Ruth Esther (Gill) Maley	251
GSSA—"Let's Learn Together the Six Principles of the Gospel": Eternal Judgment	242	TRIBUTE—Grandma - <i>Paul Case</i>	251
REUNION REPORT—2001 Missouri Reunion Report - <i>L. Marlene Cobb</i>	244	OBITUARY—Steven R. Messer	252
		OBITUARY—Chris Wallace	253
		OBITUARY—Timothy Philip McClung	253
		2000 INDEX	254

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 (816) 833-3914.

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 the rate is \$2.00.

Non-member rates: \$4.00 per year; foreign orders 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.

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 below.

THE APOSTLES' MISSIONARY FIELDS

Smith N. Brickhouse, 5713 Logan Road, Kansas City, Missouri 64136; 816-356-9214
Frank Fann, 3808 Queen Ridge, Independence, Missouri 64055; 816-373-4346

Placido Koyoc Matu, Merida, Yucatan, Mexico

Mike McGhee, 18907 E. 6th Street N., Independence, Missouri 64056; 816-796-6255

Brian McIndoo, 18824 N. 30th Street, Phoenix, Arizona 85050; 602-569-1900

Donald E. McIndoo, 18830 N. 30th Street, Phoenix, Arizona 85050; 602-569-1240

Alvin J. Moser, 18829 N. 29th Place, Phoenix, Arizona 85050; 602-569-2414

Roland L. Sarratt, 15910 E. 36th Terrace, Independence, Missouri 64055; 816-373-6605

William A. Sheldon, 1011 S. Cottage, Independence, Missouri 64050; 816-461-8956

Joel Yates, 2924 E. Rockwood Drive, Phoenix, Arizona 85050; 602-569-9296

Placido Koyoc Yam, Merida, Yucatan, Mexico

GENERAL CHURCH REPRESENTATIVE IN THE OFFICE: Apostle William A. Sheldon, assisted by Evangelist Marvin Case, Elder Leslie Case and Elder Charles Brantner.

Apostle Roland L. Sarratt and Apostle Michael E. McGhee in joint charge of Missouri. **Apostle Roland L. Sarratt and Apostle Frank Fann** in joint charge of Arkansas, Oklahoma, Kansas, Texas, Illinois, Indiana and Minnesota.

Apostle Frank Fann in charge of North Dakota, South Dakota, Nebraska and Iowa.

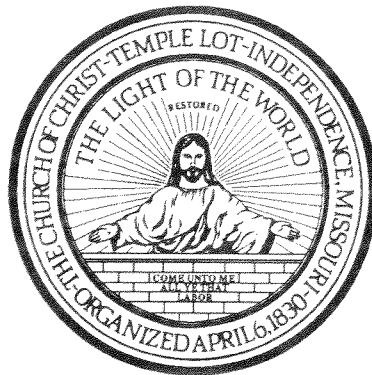
Apostle Smith N. Brickhouse and Apostle Michael E. McGhee in joint charge of Wisconsin, Michigan, Tennessee, Kentucky, Virginia, West Virginia, Maryland, Delaware, Pennsylvania, New Jersey, New York, Ohio, Connecticut, Rhode Island, Massachusetts, Vermont, New Hampshire, Maine, Mississippi, Louisiana, Alabama, Georgia, Florida, North Carolina, and South Carolina; the provinces of Manitoba, Ontario and Quebec, Canada and the Maritime Provinces.

Apostle Brian E. McIndoo and Apostle Joel A. Yates in joint charge of Montana, Washington, Oregon, Idaho, Wyoming, Utah, Colorado, Alaska, Hawaii and Yukon, British Columbia, Alberta, Saskatchewan, and the western half of the Northwest Territories.

Apostle Donald E. McIndoo and Apostle Alvin J. Moser in joint charge of Arizona, California, Nevada and New Mexico.

Apostle Donald E. McIndoo, Apostle Alvin J. Moser, Apostle Placido Koyoc Yam and Apostle Placido Koyoc Matu in joint charge of Mexico and Central America. **Apostle Placido Koyoc Yam and Apostle Placido Koyoc Matu** to assist in areas with large Spanish speaking and Native American populations within the United States.

UNDEVELOPED AREAS: Council of Apostles in charge.



GENERAL CHURCH OFFICERS

SECRETARY, COUNCIL OF APOSTLES

Apostle Smith N. Brickhouse
 5713 Logan Road
 Kansas City, Missouri 64136

SECRETARY, GENERAL BISHOPRIC

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

GENERAL CHURCH SECRETARY

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

BUSINESS MANAGER

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

GENERAL CHURCH RECORDER

Rick Olson
 5629 Logan Road
 Kansas City, MO 64136

ZION'S ADVOCATE STAFF

EDITOR

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

ASSOCIATE EDITORS

Jim Gordon
 1528 Dickenson Road
 Independence, Missouri 65040

David Rudd
 4917 Casey Court
 Independence, Missouri 64055

PRODUCTION STAFF

Harvey L. Seibel

WRITTEN MATERIAL REQUESTED

Priesthood articles and sermons, testimonies for Pathlights, submissions to other regular monthly *Zion's Advocate* 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 preparing anything you send.

Word Processors/Computers: We can utilize text files on 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.

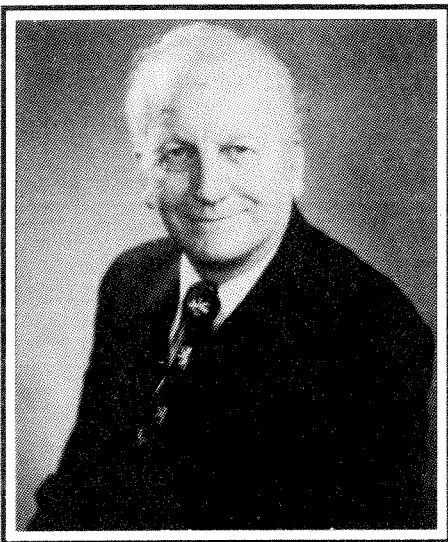
STATUS OF PUBLISHED ARTICLES

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.

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.

Rock-solid Positions of the CHURCH of CHRIST



Apostle William A. Sheldon

Some of the things we will mention are common understanding to most, if not all, Christian denominations, including the fact that:

(1) Jesus is the Christ, our Rock, Redeemer and Savior.

A. Rock: Matt. 7:19-27

B. Redeemer and Savior: 2 Ne. 5:45 (p. 101); Isa. 60:16

While in many cases these terms are used interchangeably, the burden of truth would indicate a dis-

tinction in these terms, and this is verified in both the Book of Mormon and the Bible regarding Christ.

"...And all flesh shall know that I the Lord am thy Savior and thy Redeemer, the mighty one of Jacob" (1 Ne. 6:56; Isa. 49:26).

While He has come into the world to "redeem his people" and to take upon Him the transgressions of those who believe on His name...and salvation (through the Savior, w.a.s.) cometh to none else" (Al. 6:96), yet his function as Redeemer is more inclusive:

"...The resurrection of Christ redeemeth mankind, yea, **EVEN ALL MANKIND**, and bringeth them back into the presence of the Lord" (Hel. 5:71).

This alludes to the general resurrection of all men to be judged according to their works, and intimates a measure of eternal life for all who have not become

One is not truly born again until he has the mind of Christ, a disposition to think or do no evil; but to do good continually.

sons of perdition; and this is born out by:

"...Living God, who is the Saviour of all men, specially of those that believe" 1 Tim. 4:10.

So, Christ is both a Savior AND a Redeemer.

C. Baptism is a saving ordinance:

This is not generally recognized in the Christian world despite plain scriptural evidence. It is one of six principles of the gospel referenced in Heb. 6:1, 2. When anxiously asked by unbelievers—"men and brethren, what shall we

do?" —the Apostle Peter said:

"Repent and be baptized every one of you in the name of Jesus Christ FOR THE REMISSION OF SINS, and ye shall receive the Holy Ghost (through the laying on of hands of those holding the Melchisedec priesthood/w.a.s.)..." Acts 2:38.

D. One must be born again (John 3:5-8; 1 Cor. 2:11-14); he must be born of God by truly taking upon himself the name of Christ. This entails more than water baptism by immersion and the laying on of hands to receive the Holy Ghost as an Abiding Comforter. One is not truly born again until he has the mind of Christ, a disposition to think or do no evil; but to do good continually (see Mos. 3:3, 21; Al. 3:31; Eth. 3:102).

(2) Jesus chose 12 apostles and then 70 other evangelists to evangelize the world. He established the Church of Christ as outlined in the New Testament. These all declared His gospel and established the Kingdom of God upon the earth, contrary to teachings of Pharisees and Saducees, the Jewish scribes, and incurred the wrath of such, leading to His death on the cross. Apostles, prophets and evangelists are offices and functions identifying Christ's Church upon the earth:

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers...till we all come in the unity of faith, and of the knowledge of the Son of God..." Eph. 4:11, 13.

It was the unscriptural office of High Priest as an ordained office and super-imposed above the Eldership which did much toward a man-made system of ecclesiastical government having developed in the early Restoration Church, and was evidence of a latter day apostasy.

Just incidentally, if a Church body does not have ALL the above offices, how then could it possibly be Christ's Church, or to indeed represent the kingdom of God upon the earth?? We must modify this by stating that a prophet is a functional

office had by whomever is given such a gift from God; it is not an ordained office. Following is a statement made by Joseph Smith:

"A prophet is ONLY a prophet when acting as such" (or, when he has the gift of God/w.a.s.).

(3) He restored the Melchisedec priesthood as it was in the beginning; a priesthood after the order of the Son of God. Moses was evidently a priest of this order. He was certainly not of the Levitical priesthood, as was his brother Aaron, yet he is identified as a priest (Ps. 99:6). This Melchisedec priesthood is identified as a "high priesthood" (please read Al. 9:63-73 & 10:1-5) and such were high priests. However, while one may have received this high priesthood, and thus, in a general sense, be a high priest, yet he is not ordained as such; he is ordained as an Apostle, or an Evangelist, or an Elder. It was the unscriptural office of High Priest as an ordained office and super-imposed above the Eldership which did much toward a man-made system of ecclesiastical government having developed in the early Restoration Church, and was evidence of a latter day apostasy.

(4) He gave spiritual gifts to His disciples through the

Holy Ghost, which comforted and strengthened them in their faith despite the fury of persecution which developed, leading to martyrdom in many instances.

(5) In spite of this, the Church as a viable spiritual body fell into darkness we call the apostasy, a total falling away. This falling away was climaxed by the eventual arising within the body (the Church) of a man of sin, which became known as the papacy (see 2 Thess. 2:1-12). While a physical body remained and increased, the Church with spiritual life decreased insomuch that it could no longer claim in truth to be the body of Christ. Though remnants of that spiritual body remained, the apostles were taken in death except for John (Rev. 10:11 evidently alludes to an end-time ministry). Yet he, like the three Nephites on this continent, did not continue in an open ministry among the nations. The King and His apostles had been taken, and because the gospel law had been violated (rejected), there only remained a shell of believers who kept that law in their hearts, and thus were persecuted by the institution which claimed to be the Church of Christ, which eventually used kings and emperors in an unholy war-

fare upon these so-called heretics (see Rev. 12:17).

(6) Such a state continued through the middle ages, called the dark ages (see Isa.

...The Church as a viable spiritual body fell into darkness we call the apostasy, a total falling away.

60:1, 2). This was the 1260 days, or time, times and half a time, given us in Rev. 12:6, 14; or the 42 months of Rev. 13:5. In prophetic terms, days are given for years; so this all amounts to 1260 years for the apostasy, ending with the establishment of the Church of Christ in 1830. The Lord comforted His saints who remained true through all that affliction and death, but the Kingdom of God no longer existed as a viable body of Christ (ref. Rev. 12:1-5). The man-child of this text is a figure of speech alluding to the Zionite condition which developed when the ancient church had all things common. This man-child (the spiritual Kingdom of God) was caught up into heaven until these latter days (though it yet remains to be revealed in its purity), and

this spiritual kingdom included the Melchisedec priesthood, of which we have before referenced.

(7) This is contrary to the popular concept that the Church existed through all the ages until now, and is found in the midst of all Christian churches. If this popular concept is true, then where and under what circumstances is the prophecy fulfilled wherein the Apostle John saw an angel flying in the midst of heaven having the everlasting gospel to preach upon the earth (see Rev. 14:6, 7)?? If that angel has not already flown, then where, O where, is the authority to represent the kingdom of God upon the earth today?? Well, that angel HAS flown and DID restore the holy priesthood to Joseph Smith and Oliver Cowdery, setting the stage for the organization of the Church of Christ in 1830 and the proclamation of the fullness of the gospel of Christ in preparation for His return to the earth in the last days!! This is another rock-solid concept upon which this Church is built.

(8) Further: If the above popular concept is true, then how could the revelation to Daniel be true (Dan. 2), in which he saw a stone cut out of a mountain without hands

(or by God), which was to fill the earth, representing the kingdom of God (v. 44)? That mountain was these United States of America. Still another rock-solid concept of this Church!

(9) The development of this stone began with a vision given to J. Smith in seeing two persons (God and Son), and being told to join none of the churches of his time; they were all wrong; that God had a work for him to do, to be revealed later. Seeing both the Father and Son is verified by Bible scripture (Dan. 7:13, 14, 21, 22; Acts 3:21).

(10) There was to be a "Restitution of all things" (Acts 3:21), including the Restoration of the pure gospel and Kingdom of God; and the recovery of the house of Israel to the lands of their inheritance. (A rock-solid concept.)

(11) The above includes the coming forth of the Book of Mormon as part of a marvelous work and a wonder to be performed by God (Ezek. 37:16-19; Isa. 29: 13-19). It is also alluded to in a statement made by Jesus:

"And other sheep I have, which are not of this fold (which was the Jews near and around Jerusalem, w.a.s.): them also I must bring, and **THEY SHALL HEAR MY VOICE**; and there shall be one fold, and one shepherd"

(John 10:16).

The popular rebuttal is that He referenced the gospel going among the gentiles; but this doesn't "hold water," so

...Surely, the contemplation of divine might, wisdom, goodness and mercy should fill us to overflowing in the here and now, through obedience to the Restored Gospel, because we have been built upon the Rock of our salvation, who is Jesus the Christ.

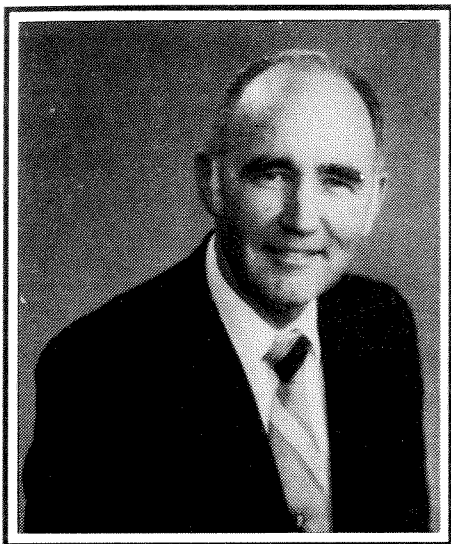
to speak, because He never went to the gentiles personally; and so, of course, they could not hear HIS VOICE. His ministry was to the "lost sheep of the house of Israel" (Matt. 15:24), and which included those of the ancient Americans as recorded in the Book of Mormon, they being of the seed of Joseph and of Manasseh.

We could go on and speak of Zion or the New Jerusalem,

of a holy temple to be built therein, to be built on the American continent in these United States; and the stupendous gathering of Israel and all the saints, which will eclipse the deliverance of Israel from Egypt under Moses; of the collapse of Babylon (the world) in order for the development of the millennial reign of Christ; but from an individual standpoint, we should have the keenest desire and labor to be numbered with the saints of God to unashamedly behold Him as our Savior and King; to lift our voices in mighty praise and thanksgiving with the unnumbered host of heaven, including all the saints who have gone before us, which adoration shall continue through eternity; and surely, the contemplation of divine might, wisdom, goodness and mercy should fill us to overflowing in the here and now, through obedience to the Restored Gospel, because we have been built upon the Rock of our salvation, who is Jesus the Christ.



THE REVELATION OF JESUS CHRIST TO THE APOSTLE JOHN



By Apostle Don McIndoo

As mentioned in the previous section, the points of view expressed in this study will primarily express the *historicist* approach of the early Reformers. It should be recognized, however, that there are some alternate points of view about the book of Revelation held by many recognized scholars.

One of these is sometimes called the *spiritual* approach. Those espousing this viewpoint do not look for specific fulfillment of the

SECTION TWO: ALTERNATE POINTS OF VIEW

prophecies of Revelation in a natural sense. They believe that the prophecies represent the great themes of triumph of good over evil, the vindication of martyrs and the sovereignty of God without reference to specific historical events. They believe that the visions teach spiritual lessons and principles.

Another viewpoint common to many theologians is called the *preterist* approach. This point of view about the book of Revelation is based upon the belief by some that it was written during the persecution of Nero, rather than Domitian, and the entire vision pertains to the persecution of the Jews and the destruction of Jerusalem in 70 A.D. Others see the second half of the book as

We of the Church of Christ must be aware that there is a powerful new "wind of doctrine" buffeting the evangelical churches of our day.

pertaining to the fall of Rome. In any event, it was all fulfilled during the early centuries of the Christian era. However, many of the proponents of this approach see the final chapters as describing the second coming of Christ.

When Daniel MacGreggor wrote his great treatise about the Restoration of the Gospel, he documented it with quotations from dozens of Protestant commentators of the previous two centuries. We have already stated that their

point of view is known as the *historicist* approach. Today you could hardly find one of these authors, or their point of view, in a normal library or religious bookstore. They have become almost non-existent. I have purchased some of their books in used bookstores and some as reprinted volumes. I was also fortunate enough to find their viewpoints presented in a *Parallel Commentary of Revelation*. However, the author of this volume clearly states, **"In our time historicism is clearly not in vogue. My reason for including it in this volume alongside the other approaches is that it survives in most of the classic commentaries of the past few centuries which are still published and used today."**¹

5 The Apostle Paul, in his letter to the Ephesians, reminds them that the gifts of the Spirit and the Ministry of Christ's church were given so that **"we be no more children...carried about with every wind of doctrine..."** (4:14). We of the Church of Christ must be aware that there is a powerful new "wind of doctrine" buffeting the evangelical churches of our day. The descendants of the Reformers are now in a new camp! It is

called simply the *futurist* approach.

6 The *futurist* (sometimes called Dispensationalist) school of thought considers that all the prophecies of Revelation after chapters four and five relate to events that will take place in a relatively short period of time (the great tribulation) just prior to the return of Christ. The *futurist* tends to look at almost all aspects of the vision as being literal in nature. Unlike the other schools of thought, the *futurist* approach cannot be tested on the basis of historical fact since, from their perspective, the things predicted by John have yet to take place. They will not be embarrassed by any predictions they have wrongly made for they expect to be raptured before that time.

7 This is the popular, commonplace viewpoint today, and growing more popular and accepted by the minute. We shall discuss the reasons for its popularity. One recent reason for a growth-spurt in popularity is the large number of best-selling books in a series called *Left Behind*, by author Tim La Haye. The series covers every aspect of the Rapture and the expected tribulation to be initiated by the Antichrist. For many months the series has been at

the top of the best-seller list in the regular market place, to say nothing of the religious bookstores.

8 What had happened to the traditional Protestant *historicist* viewpoint? To counteract the Reformers' teaching that the beasts of Daniel 7 and Revelation 13 were manifestations of the Holy Roman Empire and the "little horn" of Daniel 7 and the "man of sin" of II Thessalonians 2 was the pope, the Papacy devised a way to contradict these teachings. The Society of Jesus, or Jesuits, was organized to accomplish this end. Loyola, the founder of this society in 1540, had a definite martial viewpoint, in that he believed his new order **"...will do battle in the Lord God's service under the banner of the Cross."**² Novalis (1772-1801), in an essay about the Jesuits, writes of their mission:

9 It will be **"...to restore all that was old, ...to revive papal imperium (imperial sovereignty - dem) and restore it to its former majesty and supremacy. ...Not even the Senate of old Rome could have laid out its design for world dominion with greater certainty of success."**³

10 Critics of the *preterist* approach trace the origin of this line of thought to the Jesuits. The Jesuit, Luis de Alcazar⁴ (1554-1613) proposed that **"...the fall of Babylon as described in John's Revelation was fulfilled by either the fall of Jerusalem or the fall of pagan Rome. Its mature interpretation advocates that Nero was the Antichrist and the tribulation was the ten persecutions waged by Roman Emperors against the Christians."**

11 This concept had few adherents, and the Reformer's view of the pope as the "man of sin" continued unabated. Few Reformers of importance gave much credibility to Alcazar's hypothesis; however, scholars today point to his writings as the basis of the *preterist* approach to the book of Revelation.

12 To find the roots of the futurist approach we must return to the Jesuits. In 1585 another Jesuit, Francisco Ribera, wrote his *Apocalyptic Commentary*. To take the heat off the papacy, he wrote that the Antichrist would appear in a future dispensation and wage war on all true Christians. He was to be of the house of

Dan and would be opposed by two witnesses for 3½ years. Upon killing these witnesses, he would rule the earth for

All of the scriptures used by the Restoration to support an apostasy of Christ's church and a restoration of that divine church are at present being misused by fundamentalists to support their futurist point of view.

the remaining 3½ years of the great tribulation. His conclusions gave rise to the *futurist* school of thought. This approach is sometimes called Dispensationalism.

B The Society of Jesus was certainly successful in reaching many of their goals. Barthel informs us, **"The Counter-Reformation Pope Gregory XIII (1572-1585) was unwilling to deprive himself of the slightest tactical advantage in his struggle**

against Protestantism, so he decreed that every papal legate should have a Jesuit adviser on his personal staff."⁵

14 The real measure of their success is seen in the fact that while the Protestant movement stood firmly against Ribera's *futurist* approach for 200 years, it has now largely deserted its former position, leaving those of the Restoration largely alone, except for the Seventh-Day Adventists, in their *historicist* view. Is this to be expected? I believe it has been prophesied:

"And he said unto me, Behold, there are save two churches only: The one is the church of the Lamb of God, and the other is the church of the devil; Wherefore, whoso belongeth not to the church of the Lamb of God belongeth to that great church, which is the mother of abominations;" (I Nephi 3:220-222).

15 One might ask why the Protestants have left; no, better said, can't even remember their forefathers' *historicist* point of view. The answer to that question is also found in Book of Mormon prophecy:

"And thus commandeth the Father that I should say unto you, At that day when the Gentiles shall sin against my gospel, and shall reject the fullness of my gos-

pel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; And if they shall do all these things, and shall reject the fullness of my gospel, behold, saith the Father, I will bring the fullness of my gospel from among them;" (III Nephi 7:34, 35).

In truth, they have lost the understanding of what they once had because of their rejection of the fullness of the Gospel. Jesus told His disciples,

"For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath." (Matthew 13:12).

16 How did this great change come about? The year 1825 "...was to prove memorable for the public commencement of a revolution in prophetic thought, a revolution which was to have far-flung influences upon the future of Protestant Christianity."⁶ MacPherson summarizes the previous Protestant point of view concerning prophecy: "During the Protestant

Reformation many, if not most, of the reformers believed that the Roman papacy was the Antichrist. They thought that the prophecies of the book of Revelation would not be fulfilled in the future, but that the fulfillment had been taking place all throughout the church age."⁷

17 Concerning the impact of this revolution, Alexander Reese wrote a detailed book in which he reminded us, "All down the centuries the Church expected Christ's Coming after the arrival of the Antichrist, according to the teachings of Christ and His Apostles. Only in 1830 did a school arise that treats with intolerance, and often with contempt, (Reese is speaking about the *futurists* who teach He will return before the arrival of the antichrist.) the attitude of those who had looked for Him in the manner just named. Not the slightest respect was paid to a view that had held the field for 1,800 years."⁸

18 We really need to focus in on Reese's quotation for it shows us how Satan, the great adversary of Christ and His work, frequently operates. A perfect

example is found in Exodus 7:9-12:

"When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent. And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods."

19 We see that when God's servant did as he was instructed, a miracle took place. But Pharaoh's magicians seemingly, for the moment, duplicated this miracle with a counterfeit. However, when the serpent produced by the Lord ate the product of the magicians, the counterfeit was exposed. Reese's quotation points out that in 1830, when God restored the Church of Christ to earth after 1260 years of apostasy, immediately the Adversary established a counterfeit, which has opposed the work of the Lord from that day forward.

This revolutionary point of view **"...was finally introduced in Protestant circles by a Samuel Maitland in 1827."**⁹ Dr. Maitland, an Anglican minister, confessed that his thinking had been influenced by Jesuit writers. He began expounding upon these concepts from the pulpit.

20 A few years before this, a minister of the Church of Scotland, named Edward Irving, published a commentary containing similar ideas that were new to the Reformation. His commentary was based upon a work purporting to have been written by a converted Jew, Ben-Ezra. It was later to be revealed **"that the real author was Manuel De Lacunza, a South American Jesuit...."**¹⁰ Irving's book was entitled *The Coming of Messiah in Glory and Majesty*. By 1829 Irving was convinced that the church should enjoy the gifts of the Spirit as in the days of the Apostles. Irving and his followers organized a church called the Catholic Apostolic Church. He endorsed a new Pentecostal movement in which a woman was to play an important role. The Pentecostal Church came into being and introduced new doctrines for the first time in history.

21 Samuel Tregelles, a commentator on prophecy, and a member of the Brethren in those

We of the Church of Christ need to stand firmly on the old, basic historicist principles of our forefathers.

early days of this movement, wrote, **"I am not aware that there was any definite teaching that there would be a secret rapture of the Church at a secret coming, until this was given forth as an 'utterance' in Mr. Irving's Church, from what was there received as being the voice of the Spirit. It came not from the Holy Scripture, but from that which falsely pretended to be the Spirit of God...."**¹¹ An eye witness to these events was Robert Norton, and he knew this woman who was the originator of the pre-tribulation rapture theory to be a Margaret MacDonald.¹²

22 In 1830 the banner of the *futurist* interpretation was picked up by

John Darby, leader of the Brethren. Of the Brethren one author writes, **"...this group, more than any other, was to be responsible for replacing the old Puritan outlook on the future with a new 'orthodoxy.'"**¹³ (The Puritan outlook was that they should one day preach the Gospel to Israel. They were eager to teach the Native Americans also.) Darby popularized the concept that Christ would secretly appear before the millennium and the saints would be raptured before the "Great Tribulation" which begins with the reign of the "Anti-christ." He published books in every English-speaking nation. In the U.S. he was read and supported by Moody's Bible Institute and Scofield's Bible commentary. Today many fundamentalist seminaries have picked up Darby's banner and are turning out a host of *futurist* ministers. This concept is now most popular and supported by almost all evangelicals.

23 John Darby has had great influence on Christian thought. One highly regarded theologian¹⁴ speaking about a growing mistrust today of "organized religion" stated that it has grown out of two forces. One of these he identified as **"anti-church Darbyism**

that pervaded the Bible-believing churches during the past generation.”

24 I recently read commentaries on the book of Revelation presented to a Baptist Convention in the 1970's by three respected Baptist theologians. The three were all of the *preterist* persuasion. And yet the typical Baptist pastor and his congregation are *futurists* in their thinking, just as a long-deceased pope had once planned.

25 All of the scriptures used by the Restoration to support an apostasy of Christ's church and a restoration of that divine church are at present being misused by fundamentalists to support their *futurist* point of view. It seems obvious that the false concept of the rapture is undeniably tied to the concepts of a seven-year tribulation and a coming anti-christ as found in the *futurist* point of view. This understanding is the primary motivation that prompted my study of Revelation. One is surely no more reliable than the other. We of the Church of Christ need to stand firmly on the old, basic *historicist* principles of our forefathers.

26 An interesting thing about the Revelation of Jesus Christ is that

you can find as many interpretations of the book as there are commentators. Having read many interpretations by ministers of the Church of Christ and factions of the Restoration, permit me to generalize by saying we could never be pinned down as being *preterist*, *futurist* or *historicist*, for we jump back and forth through the various points of view with the agility of a gazelle.

27 Just as many of you, I had long considered some of the early chapters in the book of Revelation as being related to things that shall be fulfilled in the future. I now find myself at a place where I refuse to give comfort to that long-dead pope or the Jesuit strategy of deception that has overtaken the world. With the help of the inspiration of those early Reformers, the Book of Mormon and the Holy Spirit I believe we can find a better and, perhaps, more unified understanding of the Revelation of Jesus Christ.

BIBLIOGRAPHY

1. Gregg, Steve, *Revelation, Four Views: A Parallel Commentary*, 1953, p. 34.
2. Barthel, Manfred, *The Jesuits*, 1984, p. 39.
3. Ibid., p. 77.

4. Moore, Bob, *Interpretation of Prophecy*, 1999, p.16.

5. Op. Cit., Barthel, p. 49.

6. Murray, Iain, *The Puritan Hope*, 1971, p. 188.

7. MacPherson, Dave, *The Incredible Cover-Up*, 1975, p. 25.

8. Reese, Alexander, *The Approaching Advent of Christ*, 1937, p. 240.

9. Op. Cit., Gregg, p. 42.

10. Op. Cit., Murray, p. 190.

11. Op. Cit., MacPherson, p. 25.

12. Ibid., p. 79.

13. Op. Cit., Murray, p. 197.

14. Adams, Jay, *More Than Redemption*, 1979, pp. 276, 277.

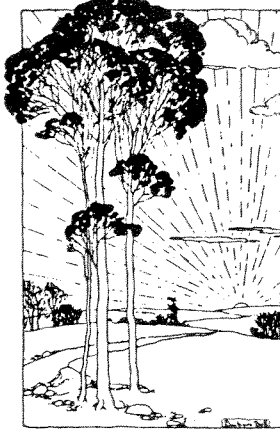
PATHLIGHTS

Praise Him

At this Thanksgiving season, I would like to share with you a project that my Sunday School class participated in this last Sunday. I teach 5th and 6th graders at the Temple Lot local in Independence, Missouri. I love teaching this age; they're just beginning to realize that there is a great deal more to be gained from a "Bible Story" than the basic relating of the facts of history. We've been studying the unlimited, almost incomprehensible power of God. We've discussed the plan of salvation that He established from the very beginning. We marveled together at the wonderful variety and yet dependable orderliness of God's creation, and how observing this order gives us confidence in an unchangeable God. We talked about His wisdom in showing us His plan for a family and for establishing a day to remember Him. We reviewed scriptures in the Old and New Testaments and Book of Mormon that discuss the story of creation, and we read several Psalms that tell of God's great power. At the end of this lesson, I had planned for the class to collectively write an original "Psalm of Praise" that would be a personal expression of their thankfulness to God. I had expected to finish the project earlier, but because we spent a little too long on some of the other aspects of the lesson my scheduling went awry. However, as it happened, the writing of the "Psalm of Praise" fell on the Sunday before Thanksgiving. What a happy coincidence! Or was it God's plan all along? I think so.

I would like to share their work with you. I provided the first three words, "Praise God for..." to get them started. We reworded things a little as we went and I made a few suggestions about the order, but essentially it is their own creation.

It was a blessing to me to see them work together in an effort to praise our Heavenly Father.



PATHLIGHTS

"Psalm of Praise and Thanksgiving"

Praise God for His Son Jesus, who was born.
 Praise God for knowledge and the abilities of our brains.
 Praise Him for our talents.
 Praise God for all things He gives us—for homes and clothing.
 Praise God for His gift of the use and companionship of animals.
 Praise God for the gift of life and the gift of health.
 Praise Him for our families.
 Praise God for the blessings of living in this land.
 And praise God for the voices He gave us—to praise Him—for everything.
 —Noah Geier, Adelia and Ashley German, Ian Smith, Savannah Sprague, Hannah Vogel
 A Blessed Thanksgiving to All,
 Manon Lawrence
 Kansas City, Missouri

—Posted on the CCEG

EXCUSES

In summertime, it's too hot to mow,

In wintertime, there's too much snow.

It's churchtime and we overslept;

How can our religion be kept?

Forgot to pray—not time to do it;

Mentioned church to neighbor—did not pursue it.

Didn't pay tithe—bought a new car;

Preacher says, "End's not far."

Prayer meeting time—criticized soft prayer;

Suddenly realized—not one did I bear.

Didn't listen to sermons—had things on my mind;

Solutions to little things I had to find.

Asleep in the sermons—I awoke with a start;

And found that God was still in my heart;

And hoped that someday, I'll not say with woe,

"Where, oh where, did Christ's Church go?"

—Sam Kidd

GENERAL SUNDAY SCHOOL ASSOCIATION

**“LET’S LEARN TOGETHER
THE SIX PRINCIPLES OF THE GOSPEL”**

THE ETERNAL JUDGMENT—the Sixth Principle

At the time of the second Resurrection, when the unjust (the ones who have chosen evil) come forth, it is the time of the Eternal Judgment.

“...All people...shall stand before God, to be judged of their works, whether they be good or whether they be evil; if they be good, to the resurrection of everlasting life; and if they be evil, to the resurrection of damnation...according to the mercy, and the justice, and the holiness which is in Christ, who was before the world began” (III Nephi 11:32-33).

At that great day of the final and Eternal Judgment, resurrected mankind shall stand before the Lord as the books are opened and the Book of Life is opened. It shall be a day of recompense and restoration (Alma 19:66-70; Mosiah 1:124-130).

Our Lord and Savior has promised, *“I come quickly; and my reward is with me, to give every man according as his work shall be” (Revelations 22:12).* Each person’s reward shall be equal to that person’s actions while in their lifetime in the flesh (Alma 15:66).

This life is the time of our probation. During this mortal life comes our opportunity for decision, our choices of good works or evil works and repentance. After this life all the judgments (punishment or reward) will be handed down by the love, mercy and justice of God. *“He will make himself manifest unto all; yea, every knee shall bow, and every tongue confess before Him” (Mosiah 11:196-199).*

DISCUSSION—

Ask how they would like to be the judge of all mankind. Do they think they could be a good judge? Would they know enough to pass judgment on everyone? How about judging themselves? Does God, being righteous and just, have a pretty difficult job?

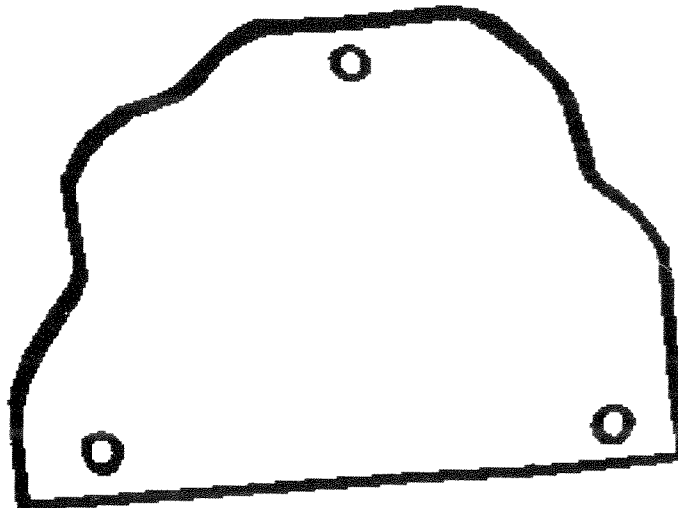
PROJECT—

Color the picture of Jesus on the following page. Glue the page onto a piece of posterboard and cut out the pictures of Jesus and the cloud. Punch holes in the cloud where the circles are.

Using six craft sticks and string or yarn, construct a ladder and suspend it from the two holes on the bottom of Jesus’ cloud. Glue Jesus to His cloud. On each rung of the ladder (craft stick) write one of the SIX PRINCIPLES, as they are the way for us to reach Jesus.

GENERAL SUNDAY SCHOOL ASSOCIATION

“LET’S LEARN TOGETHER
THE SIX PRINCIPLES OF THE GOSPEL”



REUNION REPORT

2001 Missouri Reunion Report

The 2001 Missouri Reunion met in the Independence Temple Lot Church on August 3, 4, 5.

The Reunion began at the 9:00 a.m. prayer service with Elders Robert Oldham and Gerald Cox in charge. Brother Bob passed out sheets of paper on which we were to list the names of those we should remember in our prayers. On the same page in another column he asked us to list our personal blessings from God. Brother Oldham read several references reminding us to not be hearers only, but to be doers. Brother Cox sang "The Lord's Prayer." One member observed that Brother Bob's comments and Brother Cox's solo drew our minds deeper into the purpose of the prayer service.

Elder Charles Brantner was the speaker at the 11:00 a.m. hour with Elder Marvin Carroll officiating. Brother Charles stated his desire to bring us nourishment and encouragement that we might all be worthy vessels of this restored gospel. He said our theme, whether minister or lay person, should be that we have a story to tell to the nations. We have a responsibility to the gospel of Jesus Christ. He reminded us that we have been endowed with power to preach repentance and remission of sins. We have been given the gift of

the Holy Spirit to guide us in all circumstances. We must not shrink away from this commission or fail to spread the gospel. Brother Brantner reminded us that the Lord has promised to help us as we labor to build up the Kingdom of Heaven; and ended by stating, "May we always give God the praise."

Elder Benjamin Case was our 3:00 p.m. speaker with Elder Don Case in charge. Brother Ben stated he would be talking about things we all know, but that need to be brought to our remembrance. Isaiah 53 was read, which describes Christ and His purpose toward man. He was the offering for our sins. Brother Case stated how we all have our weaknesses, even the ministry, but these weaknesses can make us stronger because struggle can be a good thing. Elder Case said we have a mission and it is to love one another and serve one another. Our most precious gift is the gospel and we need to be perfecting our lives. Ben read his favorite scripture, Ecclesiastes 12:13, 14. Brother Case stated those verses give us the distilled gospel—fear God and keep His commandments. Elder Case charged us to go and change our lives that we may be more effective Christians.

Following the evening song service there was a Missionary Report

about the Philippines by Apostles Frank Fann and Alvin Moser. Brother Frank used several scriptures to emphasize that the gospel is to all and that we, the Church of Christ, have a commission to preach the gospel to all the world. In the Philippines some have now had the opportunity to hear the gospel and choose to accept or reject. Brother Fann stated they gave four sermons and many classes presenting what we stand for. The people listened and are fast learners. They are looking for the truth. Some of their questions were: Why do I need baptism, I've already been baptized? Why do I need another Bible? Do you worship Joseph Smith? Why don't you pay your ministry? etc. These inquiries allowed them to explain the restored Church of Christ. There were three different baptism services. There are now 36 baptized members. Brother Jay showed slides from the time of their arrival at the airport to their going away party. Predencio Alameda was waiting for them in a red shirt and a banner which read, "Welcome Pals from Phoenix, Arizona." Brother Demetrio was their interpreter. Many speak English, but many of this group do not. Brother Moser explained how this small group of Church members could access one-

half the Asian world since they do not need visas, but can travel freely with their passports. Their local was organized July 15, 2001. Both apostles stated the Lord prepared the way for the Church and if He chooses can use these enthusiastic, courageous and humble people to reap a new harvest of souls. Pray for these members and the work there.

Elders Rodger Bruner and Mark Hill were in charge of the Saturday morning prayer service. Their opening remarks reminded us that we are the branches and need to bear fruit. 2 Nephi 14:11,12 states the Holy Spirit teacheth a man to pray. 3 Nephi 8:50 tells us to watch and pray always, and that Christ is the light we need to hold up to the world. Leslie case prayed for our spiritual well-being as well as our physical well-being.

Jay Moser and Joel Yates administered to Bob Hedrick, Martin Addie, and Irene Seibel. Placido Yam related his dreams of preaching the gospel in the jungle to the Mayans. Sister Manon Lawrence stated that if we will direct our lives and our efforts toward God and open ourselves to him, He has a plan for each one of us. Brian McIndoo told of the African need of monies to build five new buildings. Soon there will be a youth camp held in Kenya for a week with 240 youth and 12 staff.

After lunch and a song service Elder Max Spencer was our afternoon speaker. Brother Spencer's theme was humility. He stated that

knowing God makes us humble, and knowing ourselves keeps us humble. He told us that the ministry is not only required to feed the flock, but to also be a good example. When we live for the Lord we will find life is a struggle. He used the example of a glove as the Holy Spirit. Unless we put the glove on and use it we will not have the Spirit to help us overcome. We should not be weary in well doing. We have to be good servants and sow the seeds of belief.

Elder Max asked the question, "Is there a future for the church?" He stated, "Yes." Brother Max then gave us the survival factors for its future: We need to read and know the word. How we conduct our home life is critical. We need to know the adversary. We must all be servants, especially to our brothers and sisters. Lastly, we have to communicate with God and He will help us spread the gospel to the four corners of the earth in these last days.

After dinner we had a song service. The evening speaker was Elder Trevor Wratt with Elder Alvin Harris in charge. Brother Trevor stated he wanted to talk about our spiritual well being. He asked us if we desired the things of God or the things of the world. We daily have to master being obedient, but the Lord has promised to turn our weaknesses into strengths as we change our lives. Elder Wratt shared how his prayer for his father was answered when the test results came back negative for cancer. God is a God of miracles, but

He never forces us or takes away our ability to choose to follow Him. Brother Trevor stated that our spiritual growth is a journey to perfection. It is a narrow path and requires total commitment. Satan wishes to divert us with the things of the world. We are promised that if we delight ourselves in the Lord, He will give us the desire of our heart. Elder Wratt stated that he had to learn to rely on the Lord, but in his most difficult time of struggle the Lord changed his life. He became a seeker of truth and wanted to know the mysteries of the Kingdom. "I am one of God's miracles," he said. Our brother asked us, "Do we rely on the Lord and put him first? Do we feast on His word and keep His commandments?" Brother Trevor stated that it all comes down to desire. We need to know what is required of us and take it seriously, and seek to be fed spiritually. Elder Wratt concluded by telling us to choose to be obedient to Christ, for it is a choice between life and death, joy or remorse.

After the service we gathered downstairs to fellowship while enjoying ice cream and cookies.

Elders Jim Case and Steve McGhee were in charge of the Sunday Sacrament Service. Brother Jim read from 3 Nephi, which gives us instructions to dedicate ourselves to the Lord's service. After the emblems were served there was a special session of prayers for Ron Temple. Sister Velma Wheaton stated the

Lord's healing power has been at work in her present illnesses. Her speech has improved. Don Case shared how the Lord helped him find the lost car keys—there is no problem too small for Lord. Rebecca Oar shared how she now realizes what joy is—the love of God. God has given her friends and she knows her life is in His hands. Norman Warfield shared how he learned of God's love through his wife's stable love for him. Don Hitt shared a blessing of how the Lord prevented the rain from ruining his house painting job. Richard Wheaton shared how he has seen the Church grow in love and unity; contention has lessened, he said. Irene Seibel gave a tribute to Sister Edna Smith. Sharon Leikness praised the Lord for His blessings to her grandchildren, especially C. J. Sister Sharon also gave our departed sister Edna Smith a tribute as she was a dear friend to her parents. She hopes she and Paul can do something for the Lord as they travel around. Kelli Greenwood stated that this year's camp was a spiritual experience for her and asked for forgiveness from family and friends. Ben Case shared how God has blessed his family and how much his son enjoyed his first year at camp. Marlene Oar shared some of her trials and stated that we need to have the courage to serve even though we are imperfect. She knows our trials can make us stronger. Joannie Hawkins asked for prayers for her daughter, Bethany. Mark Hill

suggested the young people write Bethany and let her know she is loved. Glen Gill shared God's blessings in his life, the latest being surviving cancer. Enid Bell shared the blessings that occurred when she went to help care for her sister Mildred.

After lunch we enjoyed the Special Offerings Service with Sister Manon Lawrence in charge. The East Local Men's Quartet, Gerry Cox, Harvey L. Seibel, Bob Oldham, and Jim Gordon, sang "My Jesus I Love You." Haley Yates, Rebecca Smith, and Elizabeth Warfield sang, "For Those Tears I Died." Cassey Gill sang "Thank You," acappella. "Come Worship the Lord" was presented by Mandy Grimm, Pamela Whitehead, Rebecca Smith, Liz Warfield, Erin Larson, and Carrie Geier. Laura Gill sang "Love Lifted Me" a cappella. Melissa Denham and Dolly Berch sang "Born to Wander." Cynthia and Kelli Greenwood sang a duet, "Beyond the Sunset." The Teen Camp Choir sang "Come Fill" and "The Spirit of God," which was sung in Spanish and English.

The Sunday afternoon service was conducted by Elder Allen Kauffman. Our speaker was Apostle Mike McGhee. Brother McGhee's theme was our need to reflect Christ and His teachings just as a mirror reflects our image. He had several mirrors to show us. He stated they were all different and were used for different purposes. His analogy was that we are all different also. We each have different talents and dif-

ferent works to offer the Lord. He challenged us to stop thinking small where the Lord's work is concerned. We can look at all the missionary outreach and see that the Lord is increasing the fold by leaps and bounds: in Africa, in Honduras, in Yucatan and in the Philippines. Apostle McGhee concluded by reminding us to feast upon the words of Christ. We need to hunger and thirst after righteousness that we might be filled with the power of the Holy Ghost which will direct us individually and as a church.

Thus ended another Missouri Reunion. Every service chastises, lifts, and directs us. The 2001 theme seemed to be: "...lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together" John 4:35, 36.

*Respectfully submitted,
L. Marlene Cobb*

NEWS

MOGOLLON, MICHIGAN

Greetings to our brothers and sisters in the states and in the world. Press forward from day to day; feast upon Christ: all else is failing. In hope believing, remember you matter: did not the angels rejoice as you entered the fold?

It is good to hear of the fellowship of the saints so this day I will let my heart wander and rejoice in your blessings and victories. I know your trials, for they are ours too. Today I will rise above it, to think upon that which is good and replenishes the soul, if even only for time. It makes the day good and we remember our course.

Friends make life's journey sweeter. Thanks for coming to visit Mark, Alice, Jennifer, John and Pamela.

With us too on our steadfast course are our faithful ministers Andy, Bob and Jay. I share with you some of their good messages: our books are

instruments that will land us safely even when we can't see. One thing you lack, the treasure in your heart that is above Me; forsake it, take up your cross and follow Me. Spiritually, we are all in Afghanistan; there are forces that want to destroy us. For survival: #1) Maintain your nutrition: feast on the word of God. #2) Get rest, especially the Sabbath. #3) Keep your wits, be calm, and careful, all the time. #4) Treat your wounds, keep them clean; unresolved sin is a wound: deal with it. #5) Evade the enemy, avoid temptation, ponder the path of your feet. #6) Prepare for rescue, for the Lord's return.

And something I stumbled on recently, Acts 5:34-39, "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. For if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God."

The Church of Christ will not only

stand, it will continue to grow as a mustard seed. And the two witnesses to His gospel have brought to light His truths. Any force that aligns itself against these books will be found to fight against God and will surely come to naught.

I have heard what "Jihad" truly means is the spiritual struggle within ones heart. It seems now the battle between good and evil must physically be fought; the lines are being drawn in all the world.

May the Lord strengthen us to the task, as He has already promised to do. So say the name of your Savior with awe, wonder, love, reverence and tenderness.

Our wish is for God to think upon each of you every single day.

*With love,
Sister Kathy Cloyd*

BRADLEY, MICHIGAN

Greetings from the Bradley, Michigan, Local.

The last few months have brought joys and trials to our local. We have experienced sadness with the passing on of our dear Sister Marion Walthorn on October 12, 2001. Her dear friend and husband Lester and their family especially miss her. We each have our own fond memories of the love she expressed. Our Sister Mary Sue Lee was diagnosed with breast cancer which re-

sulted in surgery and chemotherapy. She has finished her treatments and prays that all of the cancerous cells are destroyed. Our Brother Duane Lee was in a severe head-on car collision this fall and is slowly recovering. He is looking forward to getting the chest/back brace taken off and being on his feet again.

On a happier note, we celebrated LaVerne and Joyce Lussenden's 50th wedding anniversary on September 29th. The party was held in their hometown, Hopkins, Michigan. An added gift was the visit of Leslie and Irene Case. On October 26th they were blessed with

another great-grandchild, Shaylyn Pamela Hitchcock. Shaylyn's proud parents are David and Shannon. Looking into the near future, Heidi Porter and Tony Jones are engaged to be married on August 17, 2002.

May God Bless and keep you all. We send our love from this part of the vineyard.

Susan Porter

ANNOUNCEMENT

We Have Moved!

Our 4th Annual Idaho Reunion New Location.

For the last three years, Stan and Phyllis Wilk have graciously provided a place for us to have our Idaho Reunion in Cataldo, Idaho. They have sold their RV Park and we're relocating closer to the Boise, Idaho area.

Following find information on the 2002 Reunion, early enough for everyone to make plans to come. The details are as follows:

Our reunion will be held July 13 and 14, 2002, at the Southwest Idaho Senior Citizen Recreational Association (S.I.S.C.R.A.) campground which is south of Donnelly, Idaho. Donnelly is located approximately 95 miles north of Boise, on State Highway #55.

The campground is located in a quiet wooded area that has facilities for indoor services as well as on-site camping. The meeting hall will seat approximately 100 people. There are no cooking facilities in the hall, so we will have pot luck for meals.

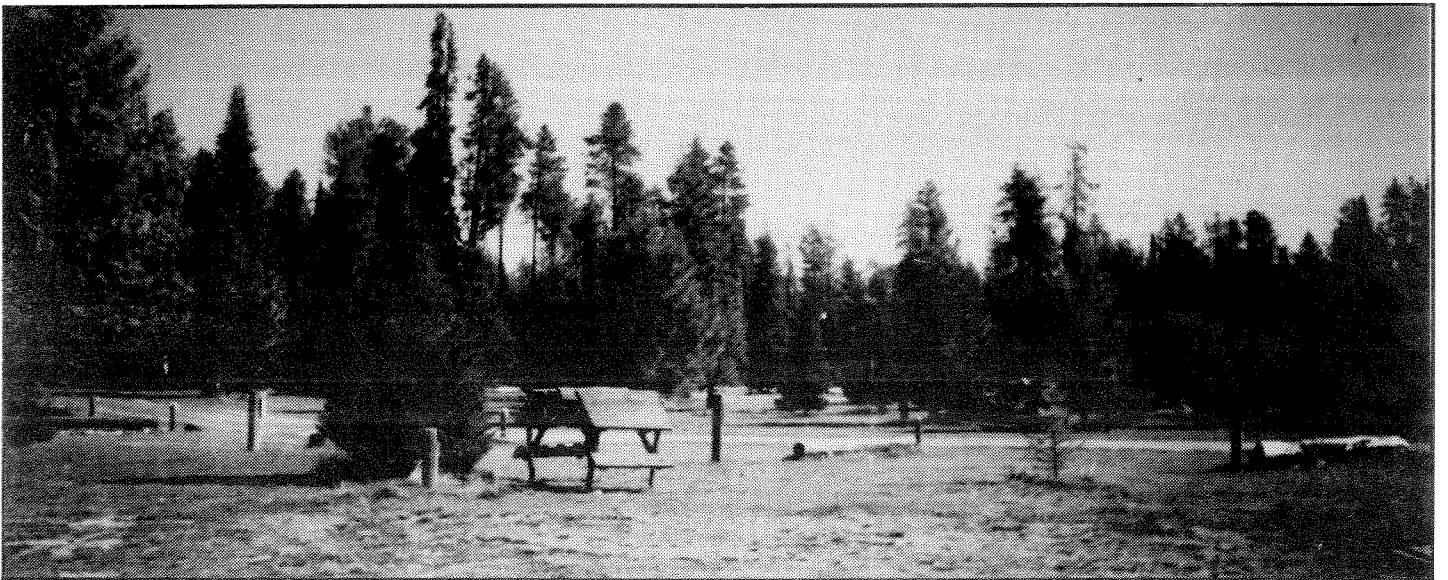
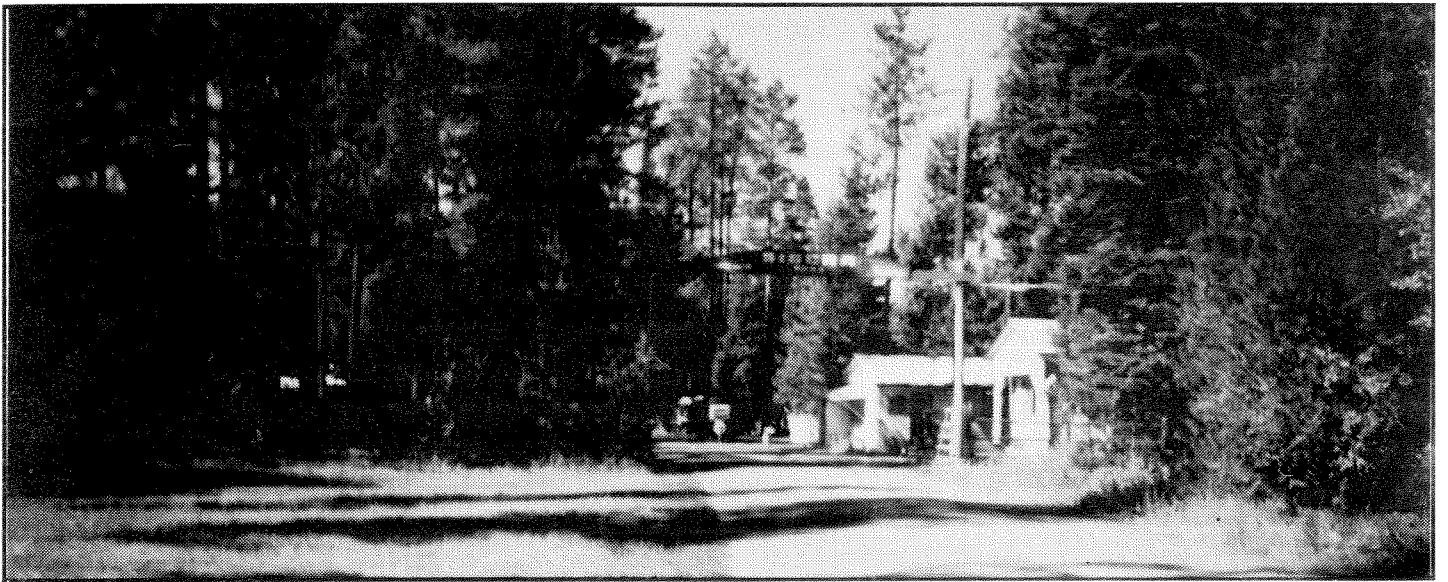
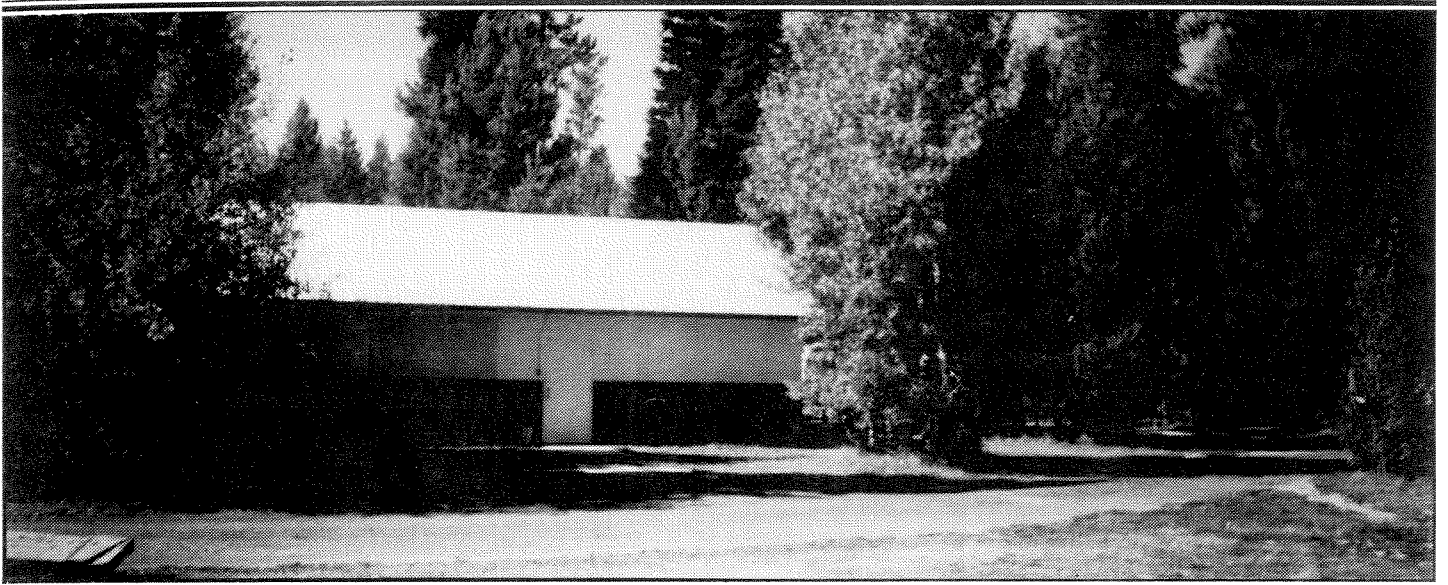
To get to Camp S.I.S.C.R.A. you go to mile marker 129 on Hwy 55 and go west on Loomis Lane. Go west to the T intersection and turn right and follow the signs to the campground.

We have reserved 13 camping sites. Electricity is at each site and shower facilities are near by. Camping sites rent for \$7.00 per day with electricity being \$1.00 extra. Tents are \$4.00

per day unless they are with an RV on a site. There's one motel in Donnelly, approximately 4 miles from the campground, and four motels approximately 13 miles south in Cascade. This is a recreational area in the summer so they recommend motel reservations as early as possible.

Contact Elder Roy Coon for reservations at e-mail, racoon21@juno.com, or write 3995 County Line Rd., Emmett, Idaho 83617, or phone 1-208-365-3410.

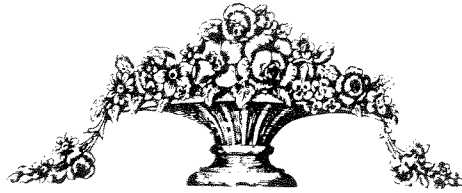
We are looking forward to an enjoyable time with you in this beautiful place.



OBITUARY

Elma Mildred Morris Hooker

January 28, 1913 ~ July 1, 2001



Mildred Hooker, as she was known by her church and biological families, was born Elma Mildred Morris on a farm near Sidney, Iowa, January 28, 1913. She was the second of seven children born to John Elmer and Elizabeth M. Durfey Morris. The Durfey's were Restoration people and attended church services in the Seiling, Oklahoma, community with the James and Lillie Yates family before their move to Phoenix, Arizona.

The Morris family, including an older sister Lois, moved to eastern Nebraska when Mildred was three. She received her education in that area, graduating from Union High School in 1929. She became employed in a dentist's office in Nebraska City until reaching 18, the age for admission to Jennie Edmondson School of Nursing in Council Bluffs, Iowa. While residing in Council Bluffs, she was baptized by missionary Apostle James E. Yates, and became a member of the Church of Christ in 1931. She remained true to her commitment through her probationary life.

After Mildred's nursing degree was awarded in 1934, employment took our sister to northern Iowa, thence to Dallas, Texas. There she met Thomas Harvey Hooker. They were married in 1938. A daughter, Alice Fawn, was born June 9, 1939. In 1945, Mildred, then a single parent, established her home in Independence, Missouri, with her daughter, Fawn. There she became assistant to an ophthalmologist and Fawn received her education through high school.

Mildred and her daughter were active in the Temple Lot Local, Church of Christ. Mildred served as an assistant to Brother Forest Maley while he was secretary of the general conferences of the Church. Further employment opportunities included work with the Kansas Regional Medical Program and teaching nursing with the Job Corps. Mildred lived in several locations before moving to her final home in Greeley, Colorado, in 1995.

Sister Hooker survived colon cancer surgery five years ago but it metastasized and death came qui-

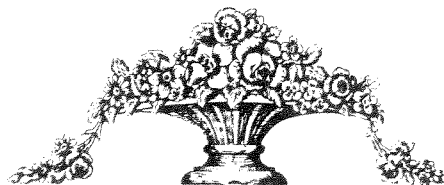
etly from lung cancer July 1, 2001, in the Greeley hospital. Funeral services were "back home" in Nebraska City, July 7. Officiating ministry were Brethren Glenn Gill and John E. Bell of the Church of Christ. Burial was in the East Union Cemetery where other family are buried.

Mildred's many enjoyable activities included painting, writing, music and the study of languages. She spoke fluent Spanish, which was valuable in contacting our people in Yucatan. Survivors include her daughter, Alice Fawn Vander Borcht, and her husband Frans, of Palacios, Texas; a granddaughter, Elise Martinez, and husband Don, of San Clemente, California; two brothers, Cecil R. Morris, Roca, Nebraska, and John C F. Morris of Newark, Ohio; and two sisters, Lois Harris of Independence, Missouri, and Enid E. Bell of Clifton, Colorado. She was preceded in death by two brothers: Horace E. Morris and Wilbur (Bill) L. Morris, who was an elder in the Church of Christ.

OBITUARY

Ruth Esther (Gill) Maley

I'm sorry that we have taken so long with letting people know that my mother, Ruth Esther (Gill) Maley, passed away January 4, 2001. She was 91 years, 11 months and 24 days old when she passed. She left behind 4 sons and 2 daughters: Phyllis Swanson, Glenn Gill (wife, Margret), John Gill (wife, Nana), Harold Gill (wife, Carol), Bonnie E. Case (hus-



band, Jim Case) and Charles Gill (wife, Jan). There are 23 grandchildren and 31 great grandchildren. The following is something that Paul Case (my son) wrote in February. I feel like after you read what he wrote I don't need to say anything more.

*Ruth Maley's daughter,
Bonnie E. Case*

Grandma

My Grandma Maley lived in Minnesota as far back as I can remember. I always remembered her being in the kitchen busy cooking. She was always taking pictures as often as she could, especially of everybody that was visiting her. In later years, I remember Grandma starting to lose her mobility as my step Grandpa had to help her eat and walk. Later on, Grandma lost all mobility and was confined to a wheel chair because of Parkinson's disease. Grandpa's "bad ticker" necessitated that he had daily help to care for her. Grandpa Maley's heart failed him and he passed on in October of 1999. Then the question was, which one of her six children would be able and willing to care for her?

My life as I knew it changed drastically when my parents volunteered to care for Grandma. I knew that she would invade the comforting qualities that I'd grown to love at home. The time I spent with my mom now would be absorbed by Grandma's needs of

feeding, grooming, and constant watching. In the evenings I liked to work with my dad on odd jobs around the house. But either dad or I would have to help Mom put Grandma to bed.

I thought at first that the home health care personnel that was provided for my parents and me was unreliable. Some of the caregivers wouldn't show up on time, and other workers would leave for other jobs. But we finally found one that was reliable and was very good with Grandma.

What changed my rotten attitude towards Grandma were the positive attitude changes I saw in my parents, Grandma and Jenny. Jenny was our caregiver for Grandma. I saw Jenny's attitude towards Grandma's care go from "just a job" to a loving granddaughter/grandmother relationship. For my parents, since Grandma could not speak, they learned that she communicated with her eyes, and they also learned to communicate with each other better. For me, it was the expres-

sions in Grandma's eyes of appreciation when I would carry her.

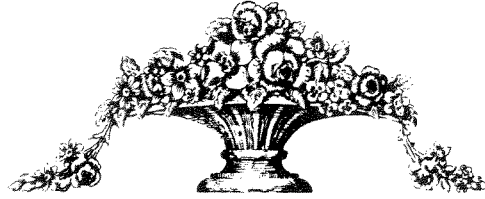
During the year that Grandma was here we watched her go from coherent and willing to eat to being distraught and refusing food. Because of Parkinson's disease she began to aspi- rate with every bit of food or drink. This caused her to have bouts of coughing and raspy breathing.

January 4th Grandma looked different than before. We knew this day would be her last. Grandma held on long enough for most of the family that lives near by to come and say good-bye to her. As we were standing around her bed praying for her she passed from this life. The prayers of the family were answered by her passing so peacefully.

In my life many people have influenced me, but none like a little old frail woman who could not speak.

OBITUARY

Steven R. Messer



Steven R. Messer, 49 years 3 months of age, of Blue Springs, Missouri, passed to his eternal reward October 20, 2001, at St. Joseph Hospital, Kansas City, Missouri, after a courageous battle with cancer.

Steve was born and raised in Knoxville, Tennessee. He was a veteran of the U. S. Air Force, serving from June 1970 to March 1974, most of that time in Vietnam. He earned a BS degree in Electronic Engineering in 1981 from East Tennessee State University. After living many years in several western states, he returned to ETSU, where he earned a BS degree in Biomedical Engineering in 1994. At the time of his death, Steve was a Field Service Engineer based out of the Kansas City area for a Cincinnati, Ohio, company servicing hospital electronic equipment.

Steve was a member of the Church of Christ, accepting Christ as his Saviour and going into the waters of baptism June 1985, in Manchester, Tennessee.

He was preceded in death by his father, O. L. Messer, Jr. He is survived by his loving wife Tammy (Byrant) Messer of the home in

Blue Springs, Missouri; mother June (Kidd) Messer; brothers Ronald and wife Jennie Messer, and



Michael and wife Mary Ann Messer, all of Knoxville; niece and husband Kristi and Matt Basford; nephew Michael Lee Messer; father-in-law William Byrant, Sr.; sister-in-law and husband Carol and Alan Clarke; brother-in-law William Byrant, Jr., plus three nieces and four great nieces, aunts, uncles, cousins and many friends.

The funeral service was Wednesday, October 24, 2001, at 12:00 noon, with Elder Charles W. Brantner presiding, at the Berry Fu-

neral Home, with interment in the family plot at Greenwood Cemetery, Knoxville, Tennessee.

In Memory

Steve had an impish nature that will be remembered by those who knew him. Even in his illness while in the hospital he would question the nurses on different pieces of equipment they were using, never letting on that he knew just exactly what they were supposed to do, and even how they were built, because that was his work and expertise.

He also had a desire and planned to return to school to get a degree in archeology, so that one day he and his wife Tammy might work in that field, possibly in Central America.

Of his many favorite scripture passages, the first two verses of Psalms 30, and also Matthew 6:14-15, were his stronghold of faith.

OBITUARY

Chris Wallace

November 16, 1982~November 15, 2001

Christopher John "Chris" Wallace, 18, passed away Thursday, November 15, 2001, as the result of an automobile accident.

Chris was a wonderful young fellow. He was well liked, and for being only 18 years old he touched many lives. He had a brilliant mind and it looked like he had a great future ahead of him. We had such high hopes for him in the church and also in his life. He was such a wonderful young man. We wonder why such a special young man was called home so soon. I guess God needed a special angel, and he was so special to all of us. (CHRIS, WE WILL MISS YOU SO MUCH.) But we know the Lord knows best. You have left us with so many wonderful memories...your quiet, gentle way and your great sense of humor. We know that God will help us over this great loss.

He lived in Emmett, Idaho all of his life. He graduated from Emmett High last June and was going to college in Boise at the time of his death. He had been living with his Uncle Roy and his Aunt Mary Coon for the last few months. He was a member of the Church of Christ (Temple Lot) and attended the Treasure Valley Local in Eagle, Idaho.

Chris had many health problems and was on medication that he would have to take the rest of his life just in order to stay alive. Yet he never complained. About six years ago he had a brain tumor and it was only by a miracle that he lived through the surgery. He may have had a seizure the night of the accident, which caused him to run off the road and die at the scene of the accident.

At the time of this surgery, Chris did not know the Lord. The Lord

extended his life the past six years so he could get his life in order. This he did and he did know the Lord and his life was in order. He was very faithful about attending church and was always eager to share a testimony about our church, his faith in Jesus Christ and his belief in the Book of Mormon. He loved his computer and he printed the Sunday programs for the service. He also was very fond of his car, which he had purchased in March after saving for some time. It was painted black and it kept him busy just keeping it nice looking.

His funeral was held on November 19, three days after he would have turned 19, at the Potter Funeral Home in Emmett. It was attended by over 200 people, with Pastor Roy Coon in charge and assisted by Apostle Brian McIndoo and Apostle Joel Yates. It was a good service.

Timothy Philip McClung

Timothy Philip McClung, age 2 months, was taken from us by God on October 20, 2001. He was taken to Wilson N. Jones Hospital where the doctors tried everything that they could to revive him but were unable to.

He was the proud son of Katie and Michael McClung of Sherman, Texas.

He had numerous cousins, aunts,

and uncles. His great-grandparents, Max and Elaine Lee, of Stanwood, Michigan. His grandparents, Duane and Brenda Compton (mother's side), Lexton and Victoria McClung and Mary and Jessie Hoskins (father's side); aunts, Hannah McClung, Kathey Peronne, Suzie McClung and Deanna Compton; uncles, Edward McClung, Aaron McClung, Louis Clark and Charlie Compton. He also

had numerous great-cousins, aunts uncles and grandparents.

The funeral services were held at 2 p.m. at Oak Wood Cemetery in Whitesboro, Texas, on October 26, 2001.

We want to thank everyone for the love, support and prayers at this very difficult time that we are going through.

Index to Volume 77 (2000)

Title/Author	No. Pg.	Title/Author	No. Pg.
ADVERTISEMENTS			
Announcing SermonsOnline— <i>Dan Lawrence</i>	6..... 117	<i>Apostle Brian E. McIndoo</i>	9..... 167
Join the CCEG Today!	2..... 33	Our High Calling (A Peculiar Treasure Unto the Lord)— <i>Harvey E. Seibel</i>	3..... 39
Join the CCEG Today!	3..... 52	Possess the Land!— <i>Apostle Mike McGhee</i>	10..... 187
Join the CCEG Today!	4..... 77	Reality of God, The— <i>Harvey E. Seibel</i>	4..... 64
Join the CCEG Today!	5..... 100	Rock-solid Positions of the Church of Christ— <i>Apostle William A. Seldon</i>	12..... 231
SermonsOnline Update— <i>Dan Lawrence</i>	7..... 128	Some Interesting Bits & Pieces from Early British History— <i>Harvey E. Seibel</i>	6..... 107
Teen Challenge 2001	5..... 91	Type and a Shadow, A?— <i>Harvey E. Seibel</i>	11..... 211
Turning Point	10..... 199	Voice of Warning (3999 B. C.—1999 A. D.) — <i>Harvey E. Seibel</i>	5..... 83
AMERICA			
Give Me Liberty or Give Me Death— <i>Patrick Henry</i>	10..... 196	Why Baptism?— <i>Jim Gordon</i>	2..... 27
ANNOUNCEMENTS			
April Ministers' Conference 2001— <i>Elder R. W. Oldbam</i>	2..... 34	COMMENT	
April Ministers' Conference 2001— <i>Elder R. W. Oldbam</i>	3..... 53	Deep Waters— <i>Jim Gordon</i>	8..... 146
April Ministers' Conference 2001— <i>Elder R. W. Oldbam</i>	4..... 78	To Work on the Sabbath Day— <i>Kathy Cloyd</i>	9..... 171
Pancake Dinner	3..... 52	Walk of Life, The— <i>Ronnie Gill</i>	2..... 32
Pancake Dinner	4..... 77	World Trade Center Miracle, The— <i>Dick Wheaton</i>	11..... 223
Resolution for the 2001 Solemn Assembly— <i>Smith N. Brickhouse,</i> <i>Secy Council of Apostles</i>	2..... 35	FAITH BUILDERS	
Resolution for the 2001 Solemn Assembly— <i>Smith N. Brickhouse,</i> <i>Secy Council of Apostles</i>	3..... 54	Power of Prayer, The— <i>Nicholas Denham</i> (written by Jim Gordon)	8..... 154
Resolution for the 2001 Solemn Assembly— <i>Smith N. Brickhouse,</i> <i>Secy Council of Apostles</i>	4..... 79	GENERAL SUNDAY SCHOOL ASSOC.	
We Have Moved!	12..... 248	"Let's Learn Together the Six Principles of the Gospel" Faith— <i>Deb Haines</i>	7..... 130
Young People Youth Forum 2001	2..... 34	"Let's Learn Together the Six Principles of the Gospel" Repentance— <i>Deb Haines</i>	8..... 156
Young People Youth Forum 2001	3..... 53	"Let's Learn Together the Six Principles of the Gospel" Baptism— <i>Deb Haines</i>	9..... 173
Young People Youth Forum 2001	4..... 78	"Let's Learn Together the Six Principles of the Gospel" Laying on of Hands— <i>Deb Haines</i>	10..... 197
ARTICLES			
Creation and Pre-existence— <i>Apostle William A. Seldon</i>	4..... 59	"Let's Learn Together the Six Principles of the Gospel" Resurrection— <i>Deb Haines</i>	11..... 218
Eternal Security (Once Saved—Always Saved?) What Say the Scriptures?— <i>Harvey E. Seibel</i>	2..... 19	"Let's Learn Together the Six Principles of the Gospel" Eternal Judgment— <i>Deb Haines</i>	12..... 242
His Mysterious Ways, The Amazing Son of God— <i>Harvey E. Seibel</i>	7..... 123	MOTHER'S DAY	
No Respector of Persons— <i>Apostle Brian E. McIndoo</i>	8..... 143	I'm Just a Mother— <i>submitted by Patsy Case</i>	5..... 88
Obedience to God's Word—		Motherhood— <i>submitted by Janice Welch</i>	5..... 89
OBITUARIES			
		Sylvia Axtel (4/27/14~3/15/01)	7..... 138
		Robert "Bob" Lee Ely (3/10/24~5/21/01)	10..... 206
		Arthur Eugene Gould (4/6/12~6/9/01)	7..... 139
		Beverly P. Hesse (2/10/30~12/27/00)	1..... 14

Index to Volume 77 (2000)

Title/Author	No.	Pg.	Title/Author	No.	Pg.
Elma Mildred Morris Hooker (1/28/13~7/1/01)	12	250	Life's Flowers— <i>Sam Kidd</i>	6	105
Ruth Esther (Gill) Maley	12	251	My Firstborn Son— <i>Donna Moser</i>	4	57
Timothy Philip McClung	12	253	Oh, My Children— <i>Kathy Cloyd</i>	1	8
Steven R. Messer	12	252	Peter Remembers— <i>Donna Moser</i>	5	90
Charles Edward Pinder (9/10/64~3/29/01)	5	102	Power in Prayer— <i>R. C. Trench</i>	9	165
Edna Rae Smith (5/7/14~8/4/01)	9	182	Wild Roses— <i>Charity E. Gould</i>	8	141
Chris Wallace (11/16/82~11/15/01)	12	253			
Vera Mae Ledlow Worley (3/8/11~1/4/01)	3	55	POINTS TO PONDER		
Mary Ellen McCubbin Yates (2/22/23~1/2/01)	1	15	They Missed Him!— contributed by <i>Scott Harris</i>	4	76
PATHLIGHTS			REPORTS		
Beautiful Man, The— <i>Nanette Smith</i>	10	203	2001 Missouri Reunion Report— <i>L. Marlene Cobb</i>	12	244
Bedtime Prayer, A— <i>Joanne Gill</i>	8	158	2001 Solemn Assembly and Conference Report— <i>Darl Temple</i>	5	96
Effectual Fervent Prayer, The— <i>Leyda E. Garcia</i>	8	153	Akwesasne Reunion Report— <i>Terry Waldruff</i>	7	133
"For he shall give his angels charge over thee..."— <i>Debbie Grant</i>	3	51	Arizona Reunion Report 2000— <i>Rhea Housknecht</i>	1	10
Give Me Jesus— <i>Liza Hedrick</i>	2	31	Colorado Reunion Report— <i>Enid Bell</i>	7	135
God Hears and Answers Prayer— <i>Alvin J. Moser</i>	11	226	Idaho Reunion 2001— <i>Val Kelley</i>	11	227
"God is There"— <i>Jennifer Yates</i>	1	7	Michigan Reunion Report for 2001— <i>Deb Haines</i>	8	162
God Sees All Things— <i>Joel Yates</i>	5	92	New York Reunion Report	9	177
Good Attitude, A— <i>Plácido Matú</i>	9	172	Palmyra Excursion— <i>Terry Waldruff</i>	7	134
Great Faith, A— <i>Plácido Matú</i>	10	201	Toppensish Youth Retreat— <i>Rachel Smith</i>	6	112
He Knows Us— <i>Elder James W. (Jack) Martin</i>	10	202	SERIES		
Honduras Testimonies— <i>Ronnie Gill</i>	8	159	Book of Mormon Critique, A, Part 7— <i>Apostle Don McIndoo</i>	1	3
"I Will Build My Church"— <i>Anna Keeney</i>	3	48	Revelation of Jesus Christ to the Apostle John, The, Section One: Some Basic Assumptions— <i>Apostle Don McIndoo</i>	11	215
"In the Hollow of His Hand"— <i>Kim Yates</i>	7	127	Revelation of Jesus Christ to the Apostle John, The, Section Two: Alternate Points of View— <i>Apostle Don McIndoo</i>	12	235
Lord Has Watched Over Me, The— <i>Lisa Clark</i>	3	50	SERMONS		
Lord Will Provide, The— <i>Velma Wheaton</i>	6	115	Caught, Up, In, Prophecy— <i>Apostle Don McIndoo</i>	10	191
Mini-Miracle— <i>Debbi Brown</i>	2	30	In the Beginning God Created the Earth and Mankind to Fulfill His Plan of Salvation— <i>Laverne Lussenden</i>	11	220
Murmuring— <i>Liza Hedrick</i>	4	73	Thy Will Be Done— <i>Priest Bill Malone</i>	3	44
Praise Him— <i>Manon Lawrence</i>	12	241	TRIBUTE		
Story of the Love of God, A— <i>Plácido Matú</i>	11	225	Grandma	12	251
Stranger's Prayer, A— <i>Joyce Lussenden</i>	4	72	Tribute to My Grandmother, A— <i>Jamie R. Smith</i>	9	183
POETRY					
Call of the Christian— <i>John G. Whittier</i>	1	9			
Christ in the Tempest— <i>John Greenleaf Whittier</i>	8	152			
Crucifixion, The— <i>John G. Whittier</i>	4	75			
Excuses— <i>Sam Kidd</i>	12	241			
Formula for a New Year— <i>Donna Moser</i>	1	1			
Knowest thou the Ordinances of Heaven— <i>John Greenleaf Whittier</i>	3	37			
Latter Days— <i>Sam Kidd</i>	11	209			

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 2002 Ministers' Conference (general membership) for the Church of Christ will commence Sunday, March 31. The business sessions will start at 9:00 A.M. Monday, April 1. A Solemn Assembly will be held prior to the conference, on March 29 & 30. All services will be held on the Temple Lot.

The 2002 Ministers' Conference (priesthood membership) of the Church of Christ will be held Monday, Tuesday and Wednesday, August 9, 10 and 11, 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
Non-Members	4.00
Foreign	4.50
Babylon's Fall and the Way of Escape	1.85
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	1.60
Marvelous Work and a Wonder, A, by Daniel MacGregor	4.50
Outline History of the Church of Christ	9.65
Temple Lot Deed30
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; Harken 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

GENERAL HEADQUARTERS
 TEMPLE LOT
 200 S. RIVER BLVD.
 P. O. BOX 472
 INDEPENDENCE, MO 64051-0472
ADDRESS SERVICE REQUESTED

NONPROFIT ORG.
 U.S. POSTAGE
PAID
 INDEP., MO
 PERMIT NO. 259

Mrs. Ralph Clark Jr.
 11107 Cave Road
 Lone Jack, MO 64070

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 Dan Lawrence, 8420 Lee's Summit Road, Kansas City, Missouri 64139. Specify which set is desired and the estimated length of time you expect to use it.

SERMONS ON AUDIO & VIDEO CASSETTE TAPES

For a sermon on cassette tape write to Dan Lawrence, 8420 Lee's Summit Road, Kansas City, Missouri 64139; on video tape, write to Rick Olson at 5629 Logan Road, Kansas City, Missouri 64136.

SUNDAY SCHOOL MATERIALS

Send orders for Sunday School materials to Debbie Vogel, 403 West Colonel Drive, Independence, Missouri 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 Teacher's Guide
- Jesus' Life and Teachings**—4 Quarterlies for ages 8-10
- Who Am I?**—Bible game on cards; free to Sunday Schools/\$1.30 to individuals.