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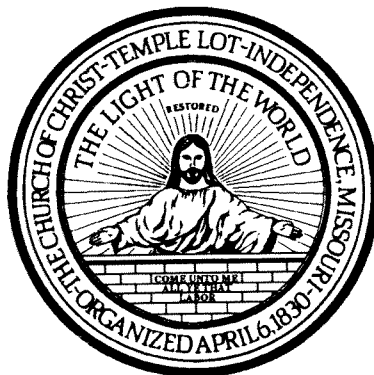
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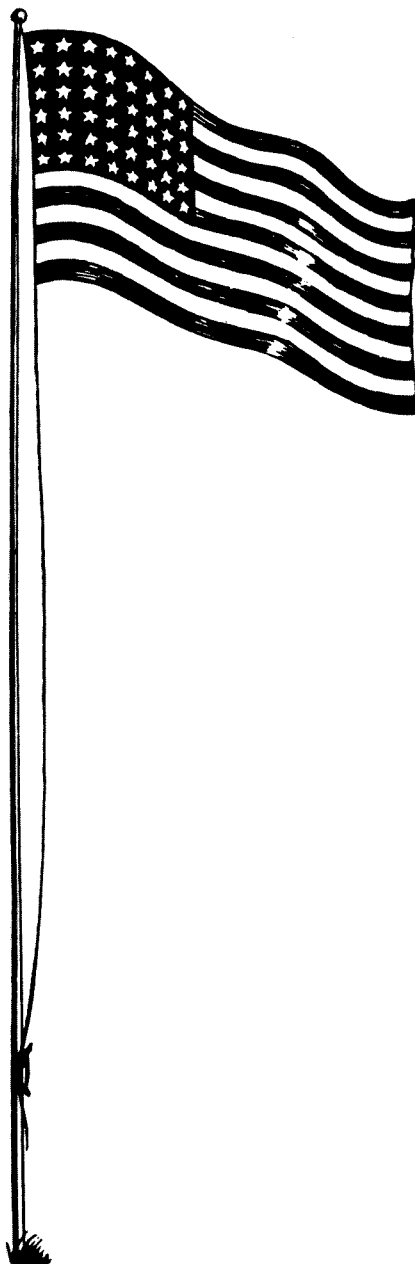
To promote Jesus Christ as our only Saviour;
 To promote His Teachings & His Church, the Church of Christ;
 To be a voice of warning to His people; to be Zion's advocate.

Pledge of Allegiance to the Flag of the United States

By Elder Gordon McCann

The Pledge of Allegiance is an oath of loyalty to the United States national emblem and to the nation it symbolizes. The idea for such a pledge is said to have originated with one of the editors of *The Youth's Companion*, a magazine for children. By proclamation of President Benjamin Harrison (23d President of the United States from 1889-93, and grandson of President William Henry Harrison, 9th President of the United States in 1841 for one month before dying of pneumonia), the pledge was first used on October 12, 1892, during Columbus Day observances in the public schools. The original wording of the pledge was as follows:

I pledge allegiance to my Flag and to the republic for which it stands: one nation, indivisible, with liberty and



justice for all.

The pledge was amended by substituting the words "the Flag of the United States of America" for the phrase "my Flag." This newly worded pledge was adopted officially on Flag Day, June 14, 1924.

By joint resolution of Congress the pledge was further amended in 1954 by the addition of the words "under God." President Dwight D. Eisenhower stated at the time of the adoption of the new pledge that the addition of this phrase reaffirmed "the transcendence of religious faith in America's heritage and future."

When reciting the pledge of allegiance, civilians should stand at attention or with the right hand over the heart. Men should remove their hats. Armed services personnel in uniform face the flag and give the military salute.

Allegiance: 1. loyalty owed by a citizen to his government.
2. loyalty to a person or cause.

Republic: a government in which supreme power is held by the citizens entitled to vote and is exercised by elected officers and representatives governing according to law.

On June 14, 1777, Congress made the following resolution: "The flag of the United States shall be thirteen stripes, alternate red and white, with a union of thirteen stars of white on a blue field."

The significance of the colors of the Flag:

White - Purity and Innocence
Red - Hardiness and Valor
Blue - Vigilance, Perseverance and Justice

The concept and realization of "Liberty" was the central theme of our nation's forefathers, which to them was freedom. Freedom to them was to own land and other possessions, raise a family, speak freely their mind and thoughts without reprisal, and most importantly worship their God in the manner that they believed in and not be dictated to by an oppressive individual or government.

Our flag is a symbol of all

that is good and right in America. It represents the entire blessing that God has poured out upon the people who took possession of this land of liberty. It was ordained of God and not of man though God gave our forefathers their desire to be a nation of free men and to worship Him in truth.

It reminds me of a story contained in the Book of Mormon concerning a flag and its importance.

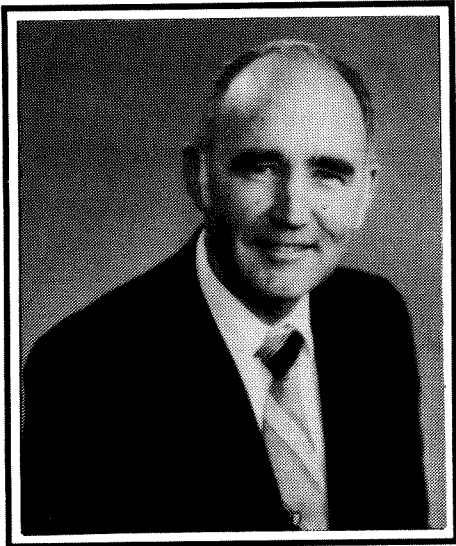
Alma 21:40-43: "*And now it came to pass that when Moroni, who was the chief commander of the armies of the Nephites, had heard of these dissensions, he was angry with Amalickiah. And it came to pass that he rent his coat; and he took a piece thereof, and wrote upon it, In memory of our God, our religion, and freedom, and our peace, our wives, and our children; and he fastened it upon the end of a pole thereof. And he fastened on his headplate, and his breastplate, and his shields, and girded on his armor about his loins; and he took the pole, which had on the end thereof his rent coat (and he called it the title of liberty), And he bowed himself to the earth, and he prayed mightily unto his God for the*

blessings of liberty to rest upon his brethren so long as there should be a band of Christians remain to possess the land;"

God has ordained that this land would be a land of freedom forever.

Eth 1:30-35: "*And he had sworn in his wrath unto the Brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fullness of his wrath should come upon them. And now we can behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it, shall serve God, or they shall be swept off when the fullness of his wrath shall come upon them. And the fullness of his wrath cometh upon them when they are ripened in iniquity; for behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God, or shall be swept off; for it is the everlasting decree of God. And it is not until the fullness of iniquity among the children of the land, that they are swept off.*

THE REVELATION OF JESUS CHRIST TO THE APOSTLE JOHN



By Apostle Don McIndoo

CHAPTER ELEVEN

In the minds of most *histori-*
cists, chapters ten and eleven
are linked together by the na-
ture of their message. In these
chapters the scene has shifted
to examine the internal mat-
ters of the church and its eccle-
siastical affairs during the
period of the 1260-year apos-
tasy. Here are those things that
will bring to pass the sounding
of the seventh trumpet and the
culmination of the prophecy.

The symbolic language of
this chapter would probably

SECTION NINE

INTERNAL AFFAIRS OF THE CHURCH (CONT.)

have been more easily under-
stood by a first century Jew
than by a 21st century Chris-
tian. John is first instructed to
measure the various parts of
the temple and those who wor-
ship in it, but to leave out the
court of the Gentiles. The tem-
ple, in the Jewish mind, was the
abode of God, but under the
New Covenant this has now
changed. The abode of God, or
the temple, would be recog-
nized as the Church. **“Now
therefore ye are no more
strangers and foreigners,
but fellow citizens with the
saints, and of the household
of God; And are built upon
the foundation of the apos-
tles and prophets, Jesus
Christ himself being the
chief corner stone; In
whom all the building fitly
framed together groweth
unto an holy temple in the**

Lord:” (Ephesians 2:19-21).

This measurement of the
temple would, therefore, be a
determination of what consti-
tutes the true Church of Christ
and true membership. This in-
dicates that a close examina-
tion will be made of the true
church, its practices and teach-
ings. Njeim¹ (RLDS) wrote that
this would serve as a **“blue-
print”** of the church for future
generations. Those that wor-
ship therein were also to be
measured, providing a descrip-
tion of the true Christian and
his life. The measuring rod
could only be the Word of God,
reminding one of Lehi’s **“rod
of iron.”**

John was told not to meas-
ure the court of the Gentiles.
This court would have ap-
peared to the casual visitor as a
part of the ancient temple, but
all Jews knew that it was an
addition to the temple and all
entry to the temple proper was
forbidden Gentiles. In this
revelation it would be symbolic
of those who appear to be the
church, but because pagan
practices and false doctrines
had found their way into the
apostate church, it does not

pertain to the true church or true worship. These are the Gentiles who shall trod under foot the holy city for 1260 years (11:2).

Most *historicists* believe that the two witnesses of verse three consist of the long line of true believers who stood opposed to the pagan influences introduced by the Papacy. In Revelation 11:4 they are referred to as two candlesticks and two olive trees. In both Revelation 1 and Zechariah 4, the term "candlesticks" refers to the church, or the people of God. The number "two" signifies a few, yet competent by Judaic standards to be witnesses of the Word of God. A continuous lineage of such witnesses can be traced from the sixth century forward, throughout the 1260 years of apostasy.

Verse five indicates that their testimony will be like coals of fire to their enemies, inciting them to vengeance. Verse six indicates they will have power to bring down "divine judgment" upon their enemies. It is certainly true that throughout the Dark Ages terrible judgments were poured out upon Catholic Europe. Just think of the incessant warfare that took place and the terrible plagues that killed one fourth of Europe's population. In verse seven we have our first mention of the enemy, the beast directed by Satan, the Roman Catholic Church with its papal office. *Historicists* believe that throughout this 1260-year apostasy whenever witnesses opposed the beast, they were per-

secuted and slain.

Historicists believe the death of the opponents of the apostate church could occur anytime within, and throughout, the 1260 years. In the twelfth century Pope Innocent declared war against all differing beliefs and the Inquisition began. By 1514 it seemed that these witnesses had been all but silenced (killed). In that year the Fifth Lateran Council joyously declared, "**There is an end of resistance to the Papal rule and religion, opposers there exist no more!**"² Exactly three and one half years later Martin Luther nailed his 95 Theses to the door of the Wittenberg church. This is a common *historicist* view of the three and a half days, or years (verse 11) they lay dead in the street of the great city (verse 8).

We are told in verse nine that their bodies lay unburied. This could be interpreted in two ways. It is true that the Catholic Church often denied burial to those who were considered heretics. This is also considered a treatment of contempt. So one might consider this expression to refer to the contempt of the Catholic world for the reformers.

For other interpretations as to the identity of these two witnesses, Spicer and Smith (Adventist *historicists*) and Njeim (an RLDS *historicist*) propose that these witnesses were the Old and New Testaments.³ As Jesus said in John 5:39, "**They are they which testify of me.**" The Adventists see their death in the Ro-

man Catholic decrees that forbade the reading of the Bible and the burning of the Bibles of the reformers. Njeim sees their death, at the conclusion of the 1260 years of witnessing, to have been brought about by the "**Age of Enlightenment**" and the nineteenth century rise of humanistic materialism.

Apostle William Sheldon views these two witnesses of verse three in light of their further description in verse four, where they are also called two olive trees and two candlesticks. In the prophecy of Zenos, found in Jacob 3:30-36, Israel is referred to as a "tame olive tree" and the Gentiles as a "wild olive tree." In the 11th chapter of Romans, the Apostle Paul uses this same terminology. In other words, they are Israelite and Gentile nations called as witnesses of God.

Other commentators look for a *futurist* appearance of two literal individuals.

In the books of Daniel and Revelation there are three references to the length of time of the apostasy; namely, a thousand two hundred and three-score days, forty-two months and a time and times and the dividing of times. In my thinking, it would be an error to exclude the reference in verse eleven to three days and a half, or three years and a half, for it too could be equal to 1260 years if one figured a year of days. The *historicist* has shown how for 1260 years the witnesses against the Roman Catholic Church were put to death, left unburied and generally treated

with contempt. Others have shown how the Old and New Testaments were treated with contempt, burned and banned for that same period of time. Chapters ten and eleven are about that particular period of time.

I cannot resolve the issue as to the identity of the two witnesses; however, whether they be ministers of the Reformation, the Old and New Testaments or Israelite and Gentile witnesses, they have one thing in common. They were persecuted and killed for 1260 years by the Roman Catholic Church. It would seem to me that at the end of the 1260 years of apostasy, when the true Church of Christ was restored with an authorized ministry, with the gifts of the Holy Spirit and with the Book of Mormon (an Israelite witness), these witnesses, whoever they might be, would indeed be brought to life again.

At the conclusion of the narrative concerning the two witnesses, verse 13 says there was a great earthquake. An earthquake is symbolic of a political or social revolution. The time frame of the Restoration of the Gospel is identical with the time frame of the world's greatest, and most unique, revolution. The struggle for independence and liberty, political and religious, which began in the United States in 1776, spread to the shores of Europe and Latin America. For the first time, Roman Catholic power would be subject to national law. France and other nations threw off the yoke of bond-

age placed upon them by the beast.

The early Reformers (*historicists*) believed that the downfall of the papacy and the 1260 years were concluded when French forces took the Pope prisoner in 1798. They looked for the subsequent coming of Christ and for all things to shortly be concluded, for in verse 15 we read that the trumpet of the seventh angel sounded. This led to the establishment of the Adventist movement. Many who joined themselves to that movement in anticipation of the return of Christ, were to later become discouraged when the predicted appearance did not come. Many subsequently returned to their former denominations.

However, in chapter ten, verse six, we were told "**that there should be time no longer.**" This is a strange expression whose meaning is somewhat obscure. Barnes (a noted *historicist*) tells us that experts of the Greek language say the usage here would indicate "**that the thing referred to would not occur immediately, but would be hereafter.**"⁴ That would certainly fit our belief that only the restoration of the true church and the fullness of the Gospel could bring an end to the 1260-year apostasy. Certainly the early Reformers would be saddened to see the various divisions of the Reformation now aligning themselves ever more closely with the great harlot of the apostasy.

We of the Church of Christ

need to pray for the inspiration of the Holy Ghost that we might have a clearer understanding of the exact significance of this chapter.

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KENYA

By Andrew Brown

This last January I was given the opportunity to go to Kenya and Tanzania on the continent of Africa. I went with Apostle Brian McIndoo and my dad, Elder E. Andrew Brown. For over a month, we visited approximately twelve missions, two locals, and were privileged to visit our contact in Tanzania. I feel very blessed to have seen the missionary work firsthand.

We started our safari (journey) on January 15, 2002 from Phoenix, Arizona, and flew to Detroit, Michigan, where we switched planes and continued on over the ocean to Amsterdam, The Netherlands. It was the longest flight I have ever been on besides the next leg of my journey to Nairobi, Kenya. The entire traveling time including layovers took about 24 hours. I was exhausted but excited to be in a foreign country.

After hiring a taxi to take us to the hotel and getting a little sleep, we went down and got a bite to eat and waited to meet with a man named Charles and

his family. He is a medical doctor in Kenya. My dad and Brian talked to Charles and his wife while I talked to his son. I was impressed with how much he knew about world history and geography. After we were done, we said our good-byes and went to our hotel room. We hoped we would be able to meet Charles again and prayed that his heart would be open to the gospel.

We got up the next day and we waited for Jairo and Julius to pick us up in the Land Rover and take us back to Kisii town, where we made our home for the next month. On our way, we saw our first giraffes. I thought then, being the outdoorsman I am, that this was going to be exciting in more than one way. I saw more wonderful things and ate more exotic meats than I had ever experienced in my 14 years.

For the next four weeks we would travel around the Kisii highlands to different missions and locals to preach the gospel. I don't think I will ever forget the time we spent traveling and do-

ing missionary work in a third world country.

I enjoyed traveling with our two elders, Moses and Michael, and our sister Margaret. I found them to be some of the nicest and most devoted people I had ever met. Moses has a wonderful testimony of his conversion to the Church of Christ and shows it through his dedication to his calling to the ministry. Margaret was our first contact in Kenya. She traveled with us to nearly every village, translating for us, and she also tried to teach me Swahili.

Michael, our other elder, also went with us a lot. He sings and plays the guitar beautifully and serves the Lord in every way he can.

Some other people we got to know were our mechanics, Jolly and Bobby.

Since we had to spend a lot of time in the shop with the Land Rover, we had plenty of time to get to know these two men. I admire these men because they always do a good job and are very friendly to our work there.

Looking back, there are three

things that really stick out in my memory.

The first memory is getting stuck in the mud. A truck had broken down in the middle of the muddy road. We tried to go by on the side, but got stuck up to the axles in the mud. We had to use a hand operated wench to get out, only to move a couple of feet and get stuck again. We finally got free of the mud and continued up the slippery hill. It was one of the best four wheeling times I ever had in my life.

The second memory was when we dedicated a church building at Kababe mission. There was a ribbon cutting ceremony. Brian cut the ribbon to start the first service in the new building. There were lots of people there from different congregations and a lot of singing, and even a skit about Nephi and his brothers. Even though the skit was in the Kisii language, I knew that it was the story of Nephi and his brothers trying to get the plates from Laban.

At every service I was expected to stand and introduce myself and sometimes I would sing a hymn. This was a special memory for me.

The last memory was one of Michael's testimonies. Michael is one of the two elders that the Lord has called to preach the Word in Kenya. We were at a service and Michael stood up to

testify. His testimony was about a time at Christmas when the Lord impressed on him to hold services at a certain village. He showed up and started preaching to the congregation. While he was preaching, a group of men came in the back and started making noise and disrupting the service. They thought he was preaching the wrong things. He prayed and the Lord said to keep preaching. He kept on preaching until he was done. That night the Lord told him to move the services to a different village not very far away. The next morning, Michael started preaching again in the new location. The same men came back with pongas (big knives) and started to threaten both Michael and the people who were there. The leader of the men told them to go in and start slicing up the people. But his men said that they wanted to listen and hear what he was preaching. After listening awhile the leader again encouraged them to go in and start cutting them up. But after hearing that Michael was preaching Christ, the men said, "No, he is not preaching bad things." All the while, Michael continued to pray and preach as the Lord had told him. The group of men started fighting amongst themselves and ended up killing the leader. A couple of days later, Michael was asked by the family to preach this

man's funeral service. This enabled him to preach the gospel to even more people. Funeral services in Kenya are usually attended by hundreds of people from many different faiths. This was my favorite memory because I heard it from Michael. It shows me that when we put our faith in the Lord, that He will open up opportunities for His word to be spread, even in the face of danger.

I learned while I was in Kenya that missionary work is not boring. It is more exciting than anything you can imagine. And I would urge the young people, even though there is personal sacrifice, to show more of an interest in missionary work. And to be willing, if the Lord asks you, to go into the missionary fields and do your part for the gospel.



FRIENDSHIP 101

Lesson: Martha of Bethany

Scripture References: Luke 10:38; John 11:1-46; 12:1-2; Psalms 6 and 71

Long, long ago, in a land far, far away...okay, it was the mid 80's in Raytown, Missouri, but it seems like a really long time ago now...I had two high school friends. One was always on the go and wanted me to go, too; she always had money in her pocket but didn't have to work; she had a sharp sense of humor and I made sure that I wasn't on the receiving end of it. Friendship with her was all or nothing and after she'd gotten it all from you she moved on to the next friend. I found myself lucky to get a quick "hi," in the school halls in passing. Amy was my other high school friend; we're still friends today. Our friendship lasted through a thirteen hundred mile separation, jerky boyfriends, college, marriages, baby's births, near death, and many discussions about the Book of Mormon. (Amy is very devoutly skeptical of the Book of Mormon.) When a need for prayer arises in my life, she is one of the first people I call. I don't have constant communication with her, but when I do there is no catching up, just taking up where we left off last time. "A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother" (Proverbs 18:24).

Friendship is a precious commodity. Sometimes we are lucky to find Amys who see their friends through thick and thin. Sometimes friendships are seasonal, meeting a need in our lives and then moving on. There are even those friendships requiring repeated sacrifices; all the giving on one side, and

when the other is done taking they find a new friend. I know of only one friend who will stand by us through everything. He rejoices with us, sorrows over us, endures our most difficult moments and still answers when we call. In fact, He was willing to give up His life for us. He said, "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." Jesus is the most perfect friend, and Martha of Bethany would find that out.

Martha and Mary of Bethany are rarely talked about separately. Martha's story is usually about hospitality. She was probably an excellent housekeeper and hostess. Biblical scholars agree that the house was probably hers and that her family was of some wealth. Martha was one of the women in Jesus' life who supported His ministry financially and physically. Her house was a haven for Jesus and his disciples. Obviously, more people meant more work; that's when Martha shone! But this story has another aspect: friendship. Not the kind that passes from year to year, but the kind that sustains us eternally. Here is Martha's story.

HER STORY

Martha was a doer. When she is first encountered, she is busy tending to her guests, Jesus and His disciples. She probably called for her sister Mary, and Mary didn't

answer. So she called again. In the meantime, the meat was about to burn, a pot was boiling over, and it was time to offer the guests more drink. So Martha called for Mary again, and this time, when she didn't answer, Martha, boiling over herself, went looking for her. She didn't have to go far to find her, either. Mary was sitting at the feet of Jesus absorbing every word. Martha probably lost her cool. She didn't quietly take Mary aside so as not to disturb the conversation, she didn't speak directly to Mary. Martha looked at her good friend, Jesus, and said, "Lord! Don't you care that my sister left me to serve alone? Tell her to come help me." Jesus responded, "Martha, Martha, thou art careful and troubled about many things." Yes, Martha, I see that you're busy—you have a lot to do. "But one thing is needful and Mary hath chosen that good part, which shall not be taken away from her." But there is something more important than this earthly life. Mary knows that and has chosen it.

Later, Martha's brother, Lazarus becomes sick, so she sends word to Jesus. "Lord, behold, he whom thou lovest is sick." John makes it clear that the whole family was well loved by Jesus, but Jesus didn't rush away to them; in fact, He waited two more days and then made the journey to Judea. We can imagine that Martha probably checked the road every time she passed a window; every time there was a noise on the road, she ran out to meet Jesus who wasn't there. And then Lazarus died. When Jesus got to Bethany, Lazarus had been in the grave for four days. There were many people at their home to comfort the sisters as they mourned. When the word came that Jesus was spotted, Martha slipped out alone to meet Him. The anguish in her voice is apparent as she cries, "Lord, if thou hadst been here, my brother had not died." Even in her pain and loss Martha acknowledged Jesus as the Christ, the Son of God who would come into the world. She knew

that he was the resurrection and the life. There is no doubt that she KNEW Jesus could raise Lazarus from the dead, but in her limited understanding, He had let her down. They met again at the grave of Lazarus. Jesus called for the stone to be rolled away. Again, Martha's voice rings clear as she says to Jesus, "Lord, don't do that! He's been in the grave for four days and his body stinks!" Yet, a few moments later, Lazarus emerged.

Martha of Bethany is mentioned one more time. Six days before Passover, Jesus stopped over in her home again and had dinner with Lazarus. What did the Bible say Martha was doing? "...and Martha served."

CAN WE TALK?

Using John 11:3, 21-27, think about and answer the following questions.

1. In front of everyone, Martha demands that Jesus put Mary in her place. How does Jesus respond?
2. Why do you think Jesus spoke Martha's name twice?
3. We don't know for sure how Martha responded to Jesus this time. What do you think was her immediate response? Do you think it affected how she felt about Jesus in the long run?
4. Give some examples of how Martha believed in Christ's divinity.
5. Do you have many friends that you can talk to like Martha talked to Jesus? Would they be your friend for long if you did?

Martha wasn't the only one who complained to Jesus. There are 56 Psalms referred to as Psalms of Lament. In other words, Psalms that complain and

in some cases asked God, "Where are you?" Read Psalms 6 and Psalms 77.

Both Psalms have a pattern:

1. Complain to God
2. Declare God's sovereignty
3. Praise God

WHAT A FRIEND WE HAVE IN JESUS

Jesus Christ is the Son of God. He was there in the beginning with the Father. He stands as an example of God for us. He is divine, holy, blameless, without spot. Jesus Christ is perfect. Martha knew all this, but she also knew that Jesus loved her. She knew that she could complain to Him, she could be angry and disappointed with Him and still she trusted Him completely. He was the most perfect friend! How did Jesus answer her when she railed against Mary? Gently. Commentary on this story reveals that by saying her name twice, "Martha, Martha, thou art careful and troubled about many things...." He gently chastised Martha. "For whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth" Hebrews 12:6.

At Lazarus' death, Martha met Jesus before He ever got to town. She confessed her complete faith in Jesus, but at the same time she let Him know she thought He had let her down. He hadn't. Martha couldn't see Jesus' divine plan in raising Lazarus from the dead.

Do you have a friend you can complain to and trust that they will answer with a gentle word? Are you that friend to someone else? Jesus Christ is that friend to us. We can take every complaint, every sorrow, every anger and disappointment to His father in prayer and Jesus stands before God seeking the very best for us.

What A Friend We Have In Jesus

What a friend we have in Jesus
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer!
Oh, what peace we often forfeit,
Oh, what needless pain we bear,
All because we do not carry
Everything to God in prayer.

Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged:
Take it to the Lord in prayer!
Can we find a friend so faithful,
Who will all our sorrows share?
Jesus knows our every weakness
Take it to the Lord in prayer!

Are we weak and heavy laden,
Cumbered with a load of care?
Still the Savior is our refuge:
Take it to the Lord in prayer!
Do thy friends despise, forsake thee?
Take it to the Lord in prayer!
In his arms he'll take and shield thee,
Thou wilt find a solace there

Joseph Scriven, 1855
Zion's Hymnal, #307

**Special thanks to Brother Glen Orsted of Phoenix who inspired this devotion with a sermon about Mary and Martha.*

Michigan Reunion Report

June 22 & 23rd, 2002

Saturday, June 22nd, was a beautiful morning as we gathered in to the Bradley Local for the 66th Michigan State Reunion. Elder Adam Porter welcomed us with the hope that we all came with expectations of drawing near to our Lord and Savior Jesus Christ.

The morning began with a prayer service as Priest Jim Yates, Jr. greeted us and reminded us that our Savior is near; He is as willing to come to us as we are to be with Him. Bro. Jim read scriptures from Alma 16:218-222, admonishing us that it is an exercise of faith when we come to God in prayer. He also read from Philipians 4:6, admonishing us to let our requests be made known unto God, for He will handle it and the outcome will be good; and from Romans 12:9-12, reminding us to pray for our families and our church family... the family of God. Names were taken for the prayer list and a season of prayer was lifted up to our Heavenly Father on their behalf, with many voices being heard.

The first sermon of this year's

reunion was begun by Priest Emery Pinder greeting us and introducing Apostle Roland Sarratt, who was to preach to us.

Br. Roland greeted us warmly and explained that this is his first time up to Michigan. He began by using Mosiah 2:13-17, reminding us of some of King Benjamin's words: BELIEVE in God, and His words and if ye do... see that ye DO them! BELIEVE that God has all wisdom and all power in heaven and earth. If ye believe these things then DO them... keep His commandments! Have conviction, have determination to believe and do what is right and pass this on to your children... set the example. With faith and belief draw close to God, following His example. Stand fast in the faith. He read from 3 Nephi 12:34-35, and admonished us to do as God would have us. Keep on trying, against our own weaknesses, against those things that upset us. Trials benefit us, we grow in strength. Bro. Roland reminded us that the ancient word of God is still true and will confound the wisdom of the world. "DO" means to be active; every one of us can share the

light of the Gospel.

After a noon time meal and time to fellowship with our brothers and sisters whom we love and cherish so much, we rejoined for a song service.

Elder LaVerne Lussenden opened the service with prayer. Much joyful noise was lifted up as many offered their gifts and talents in praise unto the Lord.

The afternoon service was opened by Elder Aaron Heath, and Apostle Smith "Buzz" Brickhouse was introduced.

Bro. Buzz greeted us warmly, joyfully, and thanked us for all the prayers raised on his behalf. He testified of God's goodness to him with his recovery from recent surgery. He then related some of the missionary efforts that are ongoing and the great blessing in seeing God's work beginning to go out to all nations. He reminded us that we all need to reach out to our own congregations, to bring them back in, and also to look to our own families. He admonished us not to let Satan steal our time away, especially not the time we need to do those things which bring us true joy, spiritual joy.

Br. Buzz asked us, "Do our

children know what the Restoration is? Do WE even understand? Can you explain why you believe what you do?" Study to show ourselves approved. Get into the scriptures so we are ready when an opportunity knocks. Learn the history and the prophecies. Tell others of our hope and our joy, of God's commandments and His love for us.

Bro. Buzz asked us if we are looking forward to the New Jerusalem. He explained that the work of the Gospel must go forward...we are the household of God, to reign with Him eternally. We all have a responsibility to be examples, even to those who spitefully abuse us we are to be examples. We must listen to the Spirit, we are at war with Satan. There are those who are seeking the truth right here...we must be a sterling example for them. Treat others as Christ would treat them! Do not be contentious, but be loving and charitable; if you have aught against your brother, go to him and work it out before it becomes a bigger problem. Be ready for the Lord to use us!

Bro. Buzz beseeched us to teach against unrighteousness! Keeping our eyes focused on our goal of everlasting life. Glorifying God. Protect the Gospel as we would our own family members. We should support God and His work

and be humble. He has a plan for us, He has a place for us where we will be protected.

Following, for all those who could attend, there was a picnic held at Gun Lake. It was a very "filling" day, truly feasting on the words of our Father!

Sunday, June 23rd, was another beautiful day! God blessed us greatly as we joyfully entered the house of the Lord to partake of His Spirit!

Elder Adam Porter again greeted us as he opened our sacrament service.

Apostle "Buzz" Smith Brickhouse read King Benjamin's words from Mosiah 3:1-21. He also read from Alma 3:27-60 and 3rd Nephi 8:28-43. The emblems of our Lord's flesh and blood were then blessed and served. Many names were lifted up as we went into a season of prayer unto our Heavenly Father. There were several administrations, and many wonderful testimonies of our Father's goodness and blessings showered upon us. It was a wonderful Spirit-filled service in which our hearts were lifted and strengthened by the outpouring of love from our Heavenly Father and our brothers and sisters in Christ. Truly the Spirit of God was present, and we didn't want it to end!

We were then blessed with an-

other wonderful meal provided by the Bradley Local. We also enjoyed the blessed fellowship of our church family as we relished in the blessings bestowed upon us all.

We soon found ourselves gathered back in to the sanctuary for another song service, where Elder LaVerne Lussenden greeted us. Many beautiful voices and talents were once again lifted up for our enjoyment and our praise unto our Lord. Thanks was given unto God for all our blessings of this day and for the assistance of all the various Committees in their efforts.

The afternoon sermon, preached by Elder Glenn Gill, began immediately following the song service.

Bro. Glenn began by explaining to us that we as the Family of God are also a collection of families. If we learn what God teaches we have much! He asked, "How do we do the DOING?" The answer—UNITY OF THE SPIRIT IN THE BOND OF PEACE—we have it!" He read Ephesians 4:1-16, where the scriptures describe the Church of Christ. Obey His commandments out of Love; the purpose of the ministry is for the edifying and perfecting of the saints (we can help each other that way), until we all come in unity of the faith and to GROW UP in Him,

which is Christ! We need to stop thinking the "me" stuff and start thinking about what God wants and what others need! He read from Ephesians 5 and then Gal. 5, explaining to us what the fruit of the spirit is (love, joy, peace, humbleness, long suffering, etc.), and how we need to relate to each other in the family of God. Ephesians 4:23 tells us to put off the old man and put on the new, so if you haven't pulled YOURSELF away from a fault you can't help someone else out of it. James 5:11 tells us to listen with love and empathy. Matthew 18:15-20 tells us that if a brother trespasses against thee, go and tell him...between thee and he alone...work it out. And, "Where people get together to try to solve a problem, in my name, I am in the midst; if they shall ask, it shall be done for them." Mosiah 2:21-29 tells us that humility finds joy in what you have, but pride needs to be fed. Bro. Glenn asked, "What are we going to pass on to the next generation?" He admonished us that unselfish goals are built out of humility.

Bro. Glenn read from the Book of Moroni; a few final things Moroni was able to write...things his father Mormon had taught. You are nothing if you don't have the pure love of Christ, which is CHARITY! God is the giver of charity. This is serious business!

Don't be entertained by iniquity! Write down Moroni 8:53 and post it where you will read it every-day...DO IT! Pray always! We need to be a Mormon and a Moroni of every generation. Connect with our families! We'll lose without that! In 2nd Chronicles 7:13-14 we read where Solomon is finishing the temple...the Church of Christ needs some finishing!

Br. Glenn admonished us that we have God's promise, passed from generation to generation...that's how we will endure. We have a great task before us, we'd better get at it.

There was an administration that was asked for and took place. Immediately following this Bro. Glenn asked for a moment and, under the Spirit, he proceeded to call Br. Dennis Trudgen to the office of an Elder in the Church of Christ. Elder LaVerne Lussenden then asked if we could have a season of prayer and he led us in prayer. Testimonies of many witnesses were given as to the calling being of the Spirit and a true calling. It was decided that some time would be allowed for Bro. Dennis to consider this and we closed with a song and prayer. We gathered in the dining hall, and relished on all the blessings we had been showered with and our time together. Soon we were called back in to the

sanctuary, where Bro. Dennis wanted to relate his own witness to his calling, which he had received two years previous. He was accepted by the Bradley local where he is a member, and the ordination took place at that time. It was a beautiful time as we saw and felt the Spirit as another of the ordinances of God was carried out. We sang "More Like The Master," there were many prayers and the laying on of hands by our two Apostles (Brickhouse and Sar-ratt) who were present; with Apostle Brickhouse giving the prayer of ordination. The hand of fellowship was extended then to our newest member of the ministry...Elder Dennis Trudgen, while we sang, "Send Me Forth." Bro. Dennis, his wife, our Sr. Betsy and their daughter Amanda will be leaving soon for Austria where they will be living and working. May God Bless them abundantly!

With that great blessing our reunion was closed with another prayer, a great and mighty prayer of thanksgiving! Our God is such a great and loving God! We eagerly await the next time we can gather together in loving praise unto Him!

*With Love in Gospel Bonds,
Your Reunion Reporter,
Sr. Deb Haines*

PHOENIX, ARIZONA

Greetings from Phoenix! As usual each year, the missionaries take a brief break to attend Church Conference in Missouri, then it's back on the road.

Immediately after Conference Elder Ken Oar headed for New York and Ontario. His brother and sister-in-law, Elder Keith and Leona Hoare joined him there. Brothers Keith and Ken held services in Hogansburg, New York and Brantford, Ontario. In Hogansburg, Brother Oar conducted a series of studies on the Sermon on the Mount. Brother Oar also traveled to New York City with Brother and Sister Eli and Gretchen Tarbell to minister to Sister Christy Tarbell and Sister Cindy Camacho and her family.

After touching down in Phoenix just long enough to finalize the details of their trip to Africa, Apostles Brian McIndoo and Priest Duane Ely were winging their way across the Atlantic. On this trip Brother McIndoo and Brother Ely got our brothers and sisters in Africa acquainted with the business affairs of the church by holding referendum meetings. They also held classes about the responsibilities of various offices of the ministry. Eighty-five new souls were added to the kingdom on this trip, 65 in Kenya and 20 in Tanzania.

On April 19, a group of adventurous young people headed for Washington for a Youth Retreat conducted by Apostle Joel Yates and Elder Jeff Oldham. The kids took an exciting boat trip down the Sadus River. Swollen from spring run-off with cold, swift running water and floating debris the river presented a real obstacle course. There were several spills into the strong, icy current but the Lord was there and everyone was safely retrieved from the river and back in the boats by the end of the trip. The kids came back proudly displaying their bumps and bruises. The theme of the retreat was Ezekiel 37:15-17. During the serious times of the weekend, the young people attended preaching services and watched a slide show about evidences of the Book of Mormon. Several of the young people commented that the weekend had strengthened their faith.

On April 21, Aadam Yates became our brother in the gospel. He was baptized by Elder Bob Hedrick and confirmed by his grandfather, Elder Hubert Yates. On June 9, Pamela Whitehead joined the family of Christ. She was baptized by Elder Andy Brown and confirmed by her grandfather Elder Hubert Yates. Both young people gave a strong testimony at the water's edge and there was a very sweet spirit at each

of their baptisms.

On May 1, we had a special song service entitled, "The Rest of the Story." We heard the life changing events, sometimes tragic, that inspired the writing of many of our best beloved hymns.

On Mother's Day we had a program of inspirational readings about some of the mothers of the Bible who have served as enduring role models through the ages.

On June 9, after ten years of failing health, our sister Pat McColm went home to be with the Lord. Apostle Jay Moser conducted her funeral on May 24th. We laughed and cried at the same time at Pat's Memorial Service as Mark McCollum shared the comical mishaps of their first date.

The following day, May 25, Justin Bartlett and Holly McIndoo exchanged wedding vows in a very sweet and beautiful ceremony. Brian McIndoo, the father of the bride, got home from Africa just in time to walk his daughter down the aisle and cook some delicious food for her wedding reception. The Bride's grandfather, Apostle Don McIndoo, sealed the couple's vows.

On June 17, Josephine Wallace, the mother of Sister Louise Yates and grandmother to quite a few in our congregation, left this life. Her family has testified of the peace that

she experienced toward the end. The family gathered around and sang hymns to her as she left this life. Her funeral was held on June 21.

The following day, on June 22, we again joined in a joyous event, the wedding of Aaron Moser and Amy Case. We rejoice once again to see a young couple unite to serve the Lord together. Elder Bob Hedrick conducted the beautiful ceremony. There were so many of the bride's relatives here for church the following morning it was almost like having a Reunion!

Jim Jr. and Kim Yates and kids Hailey, Chase and Kaitlyn are spending the summer in Michigan. Jim is working in the Traveling Nurse program there. The family has been enjoying fellowshiping in Bradley, Michigan, Brantford, Ontario and Hogansburg, New York. Brother Jim has assisted Pastor Adam Porter in his ministry in the Bradley, Michigan, local and provided ministry in Brantford, Ontario, during the summer.

Elder Jim Sr. and wife Wanda Yates are on the missionary trail this summer. Ministry stops have included Ohio, Hogansburg, New York, Brantford, Ontario, and Truro, Nova Scotia. What a blessing that Jim was able make it to New York to administer to Brother Justin Tarbell before his most recent surgery.

Our ongoing activities include: A Young Men's Study conducted by

Elder Bob Hedrick, a Baptism Class taught by Elder Andy Brown, a monthly Men's Prayer Breakfast and bimonthly trips to Payson and Show Low Arizona for church services.

The Yates' Family Ranch, the Cloyd's home and the Birringer's cabin all escaped the ravages of the fire that has been raging in Northern Arizona. We first heard on the local media and later in Sister Kathy Cloyd's testimony, that the fire mysteriously went in the opposite direction of the wind as it approached Show Low, Arizona. The Cloyds live in Show Low. We do give grateful thanks to God for His intervening hand.

In closing, some quotes from sermons given in recent months:

- *If you can't condescend to someone that the world says is worthless, you're wise in your own conceit.*
- *It doesn't matter what time we live in, we still know right from wrong and we still make those choices... whether we're going to serve God or whether we're going to turn away from Him.*
- *If you don't see yourself in conflict with temptations all around you, you're slumbering.*
- *That's what gives you the sword, spending time in the word of God, studying it till it's written in your heart.*
- *God is a complete father in everything. We must endure*

chastening.

- *The focus of the Church of Christ is to preach the gospel to the world. That should be our thought every day. What can we do today?*

Marlene Oar

ANNOUNCEMENTS

MISSOURI REUNION 2002

The Missouri Reunion Committee would like to invite all to attend the 2002 Missouri Reunion, which will be held **August 9th, 10th and 11th, 2002**. All meetings will be held at the Church of Christ headquarters building located on the Temple Lot in Independence, Missouri.

We will again organize an ice cream social for Saturday evening after the final preaching service of the day. The social will be held either just outside the Visitors' Center or in the basement.

For information, please contact:

Roland Sarratt
15910 E. 36th Terr.
Independence, MO 64055
(816) 373-6605
Mike McGhee
18907 E. 6th St. North
Independence, MO 64056
(816) 796-6255

TRI-STATE REUNION

The Minnesota Locals invite all to meet with them for fellowship and service at the Tri-State Reunion.

Where: The Indoor Group Camp at Wyalusing State Park. The Park is located just south of Prairie du Chien, Wisconsin. It is a beautiful spot, sitting high on the bluffs overlooking the Wisconsin and Mississippi Rivers.

When: The camp is available for our use from **3:00 P.M. August 30th to 3:00 P.M. September 2nd**. There is no admittance to the park between the hours of 11:00 P.M. and 6:00 A.M.

There are four dorm buildings which can house up to 27 persons each. Campers must bring their own bedding. No pets are allowed in the park. A park sticker must be purchased at the park office.

For more information, please contact:

Merlin Eddy
3370 203rd St. W.
Farmington, MN 55024
(651) 463-2218
E-Mail spikeeddy@aol.com

PHOENIX REUNION

The Phoenix, Arizona, local would like to invite you each to join with us in the worship of our Lord at the 2002 Phoenix Reunion, which will be held **November 29th, 30th and December 1st**. Come and enjoy the warm weather and the warm fellowship.

For information, please contact:

Pastor Bob Hedrick
2908 E. Rockwood Dr.
Phoenix, AZ 85050
(602) 494-9661
Bobnliza@juno.com
Asst. Pastor Glenn Orsted
1327 E. Wescott Dr.
Phoenix, AZ 85024-2393
(623) 780-8764
Asst. Pastor Duane Ely
18814 N. 30th St.
Phoenix, AZ 85050-3436
(602) 569-1516

Women's Retreat

Friday, January 17, and Saturday January 18, 2003.

"Lead me in thy truth, and teach me: for thou art the God of my salvation, on thee do I wait all the day" Psalms 25:5.

To the Sisters of the Church of Christ (Ages 18+): In an effort to follow the teaching of scripture as found in Titus, chapter 2, we invite all women to join us for a Women's Retreat. This will be an overnight fellowship activity and details will be announced through the CCEG.

For further information, contact:

Carrie Geier
14609 E. Phelps Ct.
Independence, MO 64055
(816) 836-0035
geiers@kcnet.com
Lana Hill
2305 Owing
Oak Grove, MO 64075
(816) 690-7887
mhill30@earthlink.net

MISSOURI CAMP FOR ALL AGES

Please mark your calendars and plan to attend the Missouri Camp For All Ages, being held **Friday, September 6th through Sunday, September 8th, 2002**.

The camp will be held at Katy Roundhouse located on the Katy Trail in New Franklin, Missouri. Sites have been reserved for tents and pop ups. RV sites with water, sewer and electric hook-ups (30 & 50 amp) are also available. There are restrooms and shower facilities.

We will bike on the beautiful Katy Trail on Saturday, September 7th. Please bring a sack lunch for the bike trip. Saturday night dinner and Sunday breakfast and lunch will be provided. Further notice on food items to be brought by each family will be

announced.

Please start preparing for a contribution to our Campfire, such as a song, skit, musical instrument performance, etc.

DIRECTIONS: From Kansas City east on 1-70 take exit #101 (Hwy 5 North) at Boonville. Take Hwy 5 through Boonville, across the Missouri River, and into New Franklin. In New Franklin turn left at the 4-way stop. Then turn left again at the carwash (watch for signs). Travel down the hill 3/4 of a mile. The park is on the left.

QUESTIONS: Please contact Mike Smith if you have any questions or need further information. Home phone: (816) 737-0846; e-mail: thelandgroup@yahoo.com.

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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 12, 13 and 14, at Independence, Missouri.

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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.

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For a sermon on cassette tape write to Dan Lawrence, 8420 Lee's Summit Road, Kansas City, Missouri 64139; on video tape contact your local missionary.

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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.

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