

Zion's Advocate

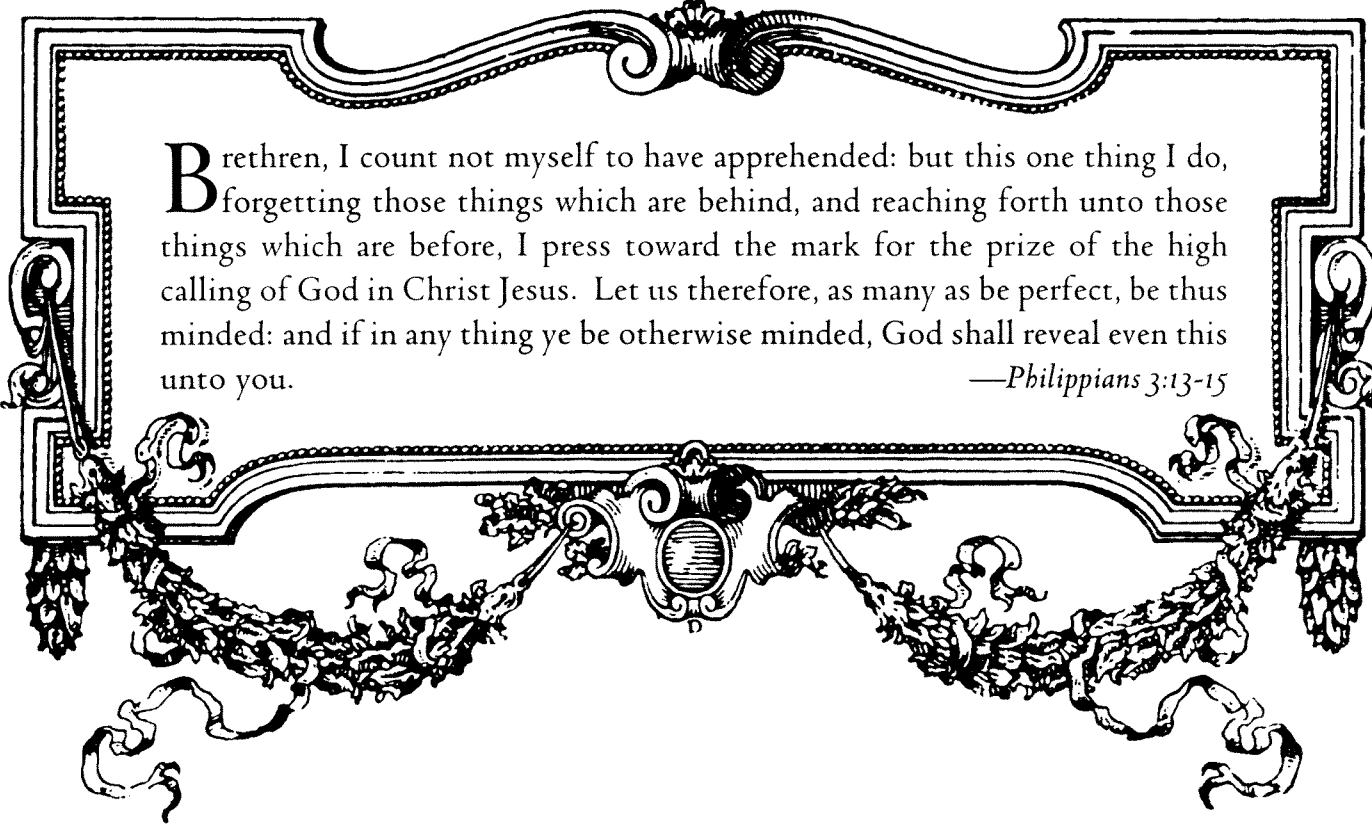
*"And blessed are they who shall seek to bring forth my Zion at that day,
for they shall have the gift and the power of the Holy Ghost...."*

I Nephi 3:187

VOLUME 80

INDEPENDENCE, MISSOURI—JANUARY 2003

NUMBER 1



Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

—*Philippians 3:13-15*

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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

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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

Harvey E. Seibel
9800 E. 32nd Street S.
Independence, Missouri 64052

BUSINESS MANAGER

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

GENERAL CHURCH RECORDER

Elder Rick Olson
5629 Logan Road
Kansas City, MO 64136

ZION'S ADVOCATE STAFF

EDITOR

Elder Gordon McCann
18808 N. 30th Street
Phoenix, Arizona 85050
E-mail: Gpjmccann@aol.com

ASSOCIATE EDITORS

Jim Case
15018 S. Outer Belt Road
Lone Jack, Missouri 64076
Jim Gordon
1528 Dickenson Road
Independence, Missouri 65040

PRODUCTION STAFF

Harvey L. Seibel

WRITTEN MATERIAL REQUESTED

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

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

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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.

The New Year

By Elder Gordon McCann

“And we are willing to enter into a covenant with our God, to do his will, and to be obedient to his commandments in all things that he shall command us, all the remainder of our days, that we may not bring upon ourselves a never ending torment, as has been spoken by the angel, that we may not drink out of the cup of the wrath of God”
Mosiah 3:6.

Throughout the ages of time, mankind has entered into oaths and covenants with their God at the time that they have been humbled the most by being allowed to view their weaknesses within.

With the advent of the New Year comes a tradition for many people to reflect upon past failures and broken promises and to make new promises to themselves and to their God with the sincere hope that they will improve themselves within the coming new year.

Those of us who have made a covenant with Jesus Christ through Baptism and with the reception of the Holy Ghost have opportunity daily to recommit ourselves to our God and the commandments that Christ taught for our well being.

“And humble yourselves even in the depths of humility, calling on the name of the Lord daily, and standing steadfastly in the faith of that which is to come, which was spoken by the mouth of the angel...”
Mosiah 2:21.



Oh, Baby!

Lesson: Hannah

Scripture References: 1 Samuel 1, 1 Samuel 2:1-11 and 20-21

By Kim Yates

Shortly after we were married, the decision was made to begin our family. My husband cautioned me that the process might take time, that I should be patient, and even that miscarriages could be part of the process. One-month-old Hailey joined us for our first anniversary celebration. A very short sixteen months later Chase made his appearance into the world, and Kaitlyn was born three years later. We often joked that my middle name should be "Fertile" instead of Sue. I never had to worry if conception would take place; I never knew the sadness of not bearing children. Neither did I ever have an inkling that my place in my husband's life or heart was based on the number of children I would bear.

Hannah of the Old Testament didn't have that luxury. In the days of the Old Testament, a woman's value was based on her ability to produce children. Often when she could not have a baby her husband took a second wife to insure heirs. This practice of polygamy was part of the house of Israel's culture, but was clearly condemned of God in the Book of

Mormon (Jacob 2:30-35). Frances Vander Velde, in her book *Women of the Bible*, explained that second wives were taken for many reasons: political alliance, lust, to secure a place for an unmarried woman, economic purposes, and to secure children. In the beginning God established marriage as a monogamous relationship between one man and one woman, but when sin enters problems soon follow.

Hannah wanted more than anything to be a mom. She was the well-loved wife of a priest of Israel, a good man who taught his family to worship God, but that wasn't enough. She wanted the joy of third trimester heartburn, stretch marks, midnight sessions of colic, scraped knees and first hair cuts. It would require that Hannah give up exactly what she wanted the most to gain an even greater blessing. But the story of Hannah isn't just for the childless, it is for all of us who want to develop deeper faith.

HER STORY:

Imagine Hannah as a beautiful woman who loved to be surrounded by children. When her story opens in 1 Samuel 1, I can

almost see her making the dusty ten mile trek to Shiloh with a toddler on her hip and the hand of a small child clutched in hers. It would be a hard walk for little children and Hannah would take her turn encouraging or carrying them as needed. Hannah could almost believe that they were her children, until Peninnah's voice rang loud and clear calling **her** children to come for a drink of water. Then Hannah's hands and arms would be empty. She might look longingly at them gathered around their mother, until Peninnah's sharp jab came, "Isn't life wonderful Hannah? The tribe of Elkanah...and Peninnah!" An ugly sneer would mar her mouth and malice would shoot from her eyes. It would be one of many ugly comments that would increasingly cross her lips as they neared Shiloh. Hannah hadn't learned to ignore them; each snide comment dug like a knife in her heart. It was as if Peninnah's malice grew the closer they got to their destination. I think Elkanah might have come up behind Hannah, caressed her shoulder and whispered sweet words in her ear, for he loved her dearly. But nothing eased the ache in her heart for a child of her own.

I can see the family arriving at the temple in Shiloh where Eli the priest sat watching at the temple entrance. Elkanah's family would set up camp and then he would divide food among his wives. He would give plenty to Peninnah and her children, but he would give more than a worthy share to his beloved Hannah. However, so provoked was Hannah that she could not consume the generous portion her husband put before her.

"What's wrong, beloved? Your eyes are filled with tears and your food is untouched. What troubles you? Am I not better to you than ten sons?" She might try to smile through her tears. What a dear man, she might have thought. He deserves better than me.

After the sacrifices were made and the food consumed, I can see Hannah looking around, making sure no one was watching, and then slipping away to the temple. Hannah drew near the temple post where Eli the priest was sitting, and she prayed to the One who could grant her petition. Bitterness filled her soul, tears poured out faster than the words of her plea. Earnestly, silently, she prayed, her entire body tensed in supplication, "O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head."

Eli must have looked up to see Hannah, her lips moving but no sound coming out. Disgusted, he

thought Hannah was drunk. "How long wilt thou be drunken? put away thy wine from thee."

"No, don't count me as a worshiper of Belial! I've come here to pray out of the abundance of my heart."

Compassion filled Eli's voice as he spoke this blessing on her, "Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him."

Was hoped kindled in her heart? Did sweet relief flood her soul? Oh, yes! But nothing was happier than the day the midwife laid a little boy baby in Hannah's arms. I can see her counting his fingers and toes, nuzzling his ear and kissing his head. "His name is Samuel, because I have asked him of the Lord."

When the time came that Samuel was weaned and somewhat able to care for himself, Hannah remember her vow to God to give little Samuel into his service. I imagine each time Hannah looked at Samuel on the road to Shiloh that year, that she was imprinting his image on her memory forever. I can see her squaring her shoulders, smiling brightly at Samuel, insuring that the items they brought for sacrifices were well cared for. When they arrived at the temple, she approached Eli. "Remember me? I am the woman that stood by thee here, praying unto the Lord. For this child I prayed; and the Lord hath given me my petition which I asked of him: Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord." And with that, Samuel was turned over into the care of Eli.

THINK ABOUT IT...

Refer to the story of Hannah in Judges 4 and 5 as you answer these questions:

1. Do you think Elkanah's behavior in any way influenced Penninah's attitude toward Hannah? If so, how?
2. Review Hannah's vow to God. Notice that she did not consult Elkanah before she committed her child to God's service. For just a moment, put yourselves into Elkanah's shoes. How do you think he reacted when he heard about her vow? As her husband, Elkanah had the power to negate Hannah's vow upon hearing of it. What does his reaction say about his relationship with Hannah? With God?
3. How do you think Hannah felt as she and Elkanah left the temple at Shiloh without Samuel?

A DEEPER MEANING:

"Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him. And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad" 1 Samuel 1:17 & 18.

Why did the blessing of Eli

relieve Hannah? Sue and Larry Richards, in their book *Every Woman in the Bible*, answer that question, "...The blessing of the high priest was considered prophetic, and so Hannah was assured that God would answer her prayer. And God did."

Do we need a high priest today to reassure us that God has heard and answered our prayers? Yes, but not an earthly high priest. Jesus Christ is the last high priest who made the ultimate sacrifice for the sins of the world. Even today He stands before God in supplication on our behalf.

"For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time" 1 Timothy 2:5 & 6.

And who will be the voice of reassurance from Jesus Christ?

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" John 14:16 & 17.

Notice in this scripture that it says "another Comforter." That meant that there was a comforter before, and that was Jesus himself.

The Comforter, or Holy Ghost, has many functions, as recorded in John 14:26, *"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."*

You can be reassured as you seek God's will in your life through prayer that Jesus stands before God seeking the very best for you and that he left a comforter, the Holy Ghost, who will testify of all things that are true.

CONCLUSION:

How do you think Hannah felt when they left Samuel at the temple? Scripture answers that question. 1 Samuel 2 is the song of PRAISE that Hannah sung upon giving him over to the care of Eli. Hannah gave up the thing she asked for because she made a vow to God, "O Lord of hosts, if thou wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life...."

It took faith for Hannah to pour out her soul before God. She had "the substance of things hoped for" in her heart, but waited on "the evidence of things not seen" Hebrews 11:1. Scripture teaches in James 5:16, "...the effectual fervent prayer of a righteous man availeth much," and Jesus said in Matthew 17:20, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you." Be careful,

faith isn't a magic lamp that you rub and all things are given to you. The Book of Mormon gives this caution,

"For Satan desireth to have you, that he may sift you as wheat; therefore ye must always pray unto the Father in my name; and whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you" 3 Nephi 8:51.

Hannah and Elkanah visited their son every year at Shiloh, bringing him a new coat that Hannah had made for him. Because of Hannah's faithfulness, she and Elkanah were given an even greater blessing,

"And Eli blessed Elkanah and his wife, and said, The Lord give thee seed of this woman for the loan which is lent to the Lord. And they went unto their own home. And the Lord visited Hannah, so that she conceived, and bare three sons and two daughters" 1 Samuel 2:20 & 21.

The giver of all good gifts poured out an abundant blessing on Hannah because of her faith.

Book of Mormon Heroes

MORMON

REFERENCES: Mormon 1:2-5,16-17, 21-23, 40, 44-45, 65-66, 71-74; Mormon 2:12-13; Mormon 3:7-8, 12-13, 23, 30.

INTRODUCTION:

Try to think of someone you know who is ten years old. When this Book of Mormon hero was the age of ____, God started getting him ready for an important job. Now, think of someone you know who is 15. When our hero was about the same age as ____, God called him to be a minister. When he was 16, he became the leader of an army. His name is on the front of this book. (Show Book of Mormon.)

MORMON, GOD'S RECORD KEEPER

This story began when Mormon was a young boy. Like any other boy, he liked to have fun with his friends. But he must have thought a lot more about God than most boys his age, for when Mormon was only ten, God sent the prophet Ammoron to him:

Mormon I can see that you love God. God wants you to do something very important. While you are growing up, carefully watch everything you see happening around you. When you are about 24 years old write down what you have seen on the sacred plates. I have hidden them in the hill Shim.

As Mormon grew, he probably fished and ran in the hills with his friends, but he took time to do his job for God. He played close attention to what the adults in his land were doing, and he remembered. God saw how faithfully Mormon was doing the task he had been given. When Mormon was only 15, God called him to be a minister. Mormon's people, the Nephites, who had once been a Godly people, had become very wicked. Mormon tried hard to warn them but they would not listen. Again God spoke:

Don't preach to this people anymore. They are deliberately rebelling against me.

From then on, there was serious trouble in the land. Bands of robbers roamed the land and nothing was safe from them. War broke out between the Nephites and their enemies, the Lamanites. Although Mormon was only 16, he was tall and strong. He was chosen to lead the army. Even with Mormon to lead them, without God's blessing, the Nephites were badly beaten in battle. They were chased from their cities and thousands of people were killed.

The time had come for Mormon to go to the hill Shim to dig up the plates on which were written the sacred records. He wrote down all the terrible things that were happening to his people.

Then one day something changed. Mormon's army began to do better in battle. God was giving the Nephites another chance. He sent Mormon to preach to them one last time. "God's power won the battle for you!" Mormon cried. "Repent of your sins. Go to church and learn about God." The people did not listen. Instead of thanking God for their victory they bragged, "We're so great we can beat anybody!"

That was the end for the Nephites. From that time on the country was always at war. Then came the final battle. Mormon gathered all the people to the hill Cumorah. They fought so hard that when the battle was over, only 24 of the Nephites were left.

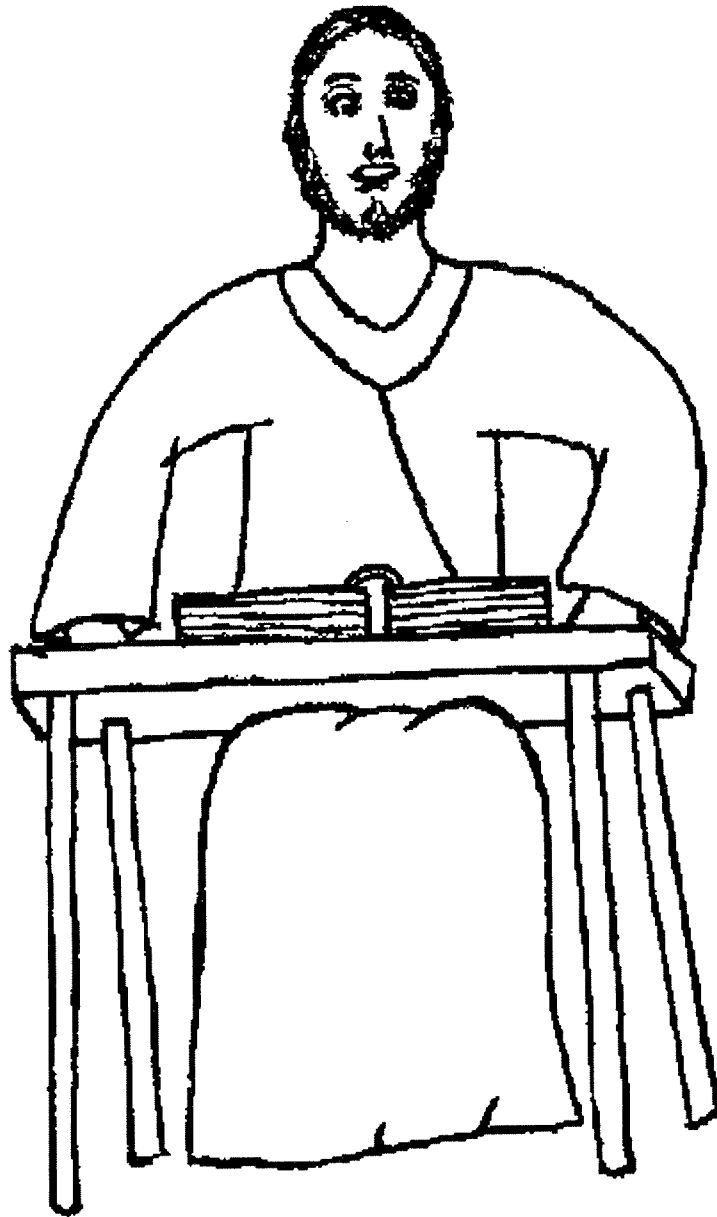
Mormon completed the work God had called him to do. On the plates he wrote a final sad farewell to his people: "*Oh that you had repented before this great destruction.*" And to all of us who would one day read the Book of Mormon he wrote: "*Believe in the gospel of Christ which is in this record.*"

We have the Book of Mormon today because Mormon did his job for God. You may not have a task as difficult as Mormon did but God has a part for you in building His kingdom.

DISCUSSION:

Can you think of a time in your life when you had a hard job to do for God but you did it anyway? Perhaps you were kind to someone at school when the other kids wanted to tease him or her. Perhaps you shared with a friend about the gospel. Or maybe you read the scriptures when you would rather be watching TV. Even as young as you are you can be doing your job for God just like Mormon.

Here is a picture of Mormon to color.



Can you figure out the code to read Mormon's message to us? To check your answer read Mormon 3:30 on page 704 in the Book of Mormon.

Code:

1=A	2=B	3=C	4=D	5=E	6=F	7=G	8=H	9=I
10=J	11=K	12=L	13=M	14=N	15=O	16=P	17=Q	18=R
19=S	20=T	21=U	22=V	23=W	24=X	25=Y	26=Z	

12 1 25 8 15 12 4 21 16 15 14 20 8 5

7 15 19 16 5 12 15 6 3 8 18 9 19 20,

23 8 9 3 8 19 8 1 12 12 2 5 19 5 20

2 5 6 15 18 5 25 15 21, 14 15 20 15 14 12 25

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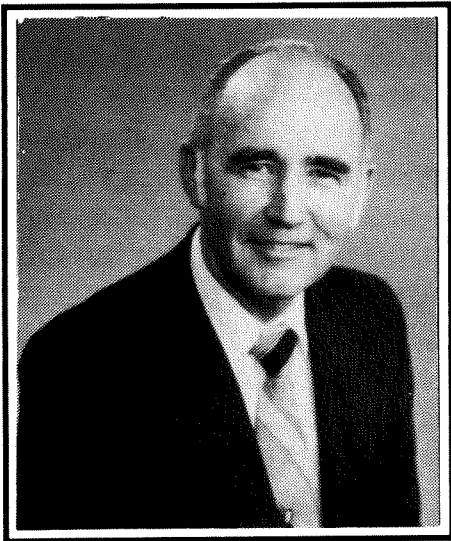
21 14 20 15 2 8 5 7 5 14 20 9 12 5 19

6 18 15 13 20 8 5 10 5 23 19,

We can all experience what Mormon did in this scripture in the Book of Mormon. To find out what it is, answer these true and false questions then, write down the letters under the correct answers in the blanks below. To check your message read Mormon 1:16, page 688, in the Book of Mormon.

- | | |
|---|------------|
| 1. Mormon was 10 years old when the prophet came to him. | T F
g y |
| 2. The prophet's name was Alfonso. | T F
h o |
| 3. Ammoron told Mormon to watch all that happened. | T F
o g |
| 4. He told Mormon to write everything down, then burn it. | T F
x d |
| 5. When Mormon was 15, he was called to be a minister. | T F
n q |
| 6. Crowds clapped and cheered Mormon when he spoke. | T F
t e |
| 7. God told Mormon not to preach to the rebellious people. | T F
s v |
| 8. When Mormon was 16, he became a pilot. | T F
j s |
| 9. The wicked Nephites were weak in battle. | T F
o n |
| 10. Mormon found the sacred plates in the hill Schenectady. | T F
c f |
| 11. He was too just too busy to write on the plates. | T F
h j |
| 12. God sent Mormon to preach one last time. | T F
e z |
| 13. All but 332 people were killed in the final battle. | T F
m s |
| 14. Mormon wrote a sad farewell to his people. | T F
u l |
| 15. Mormon wrote to the people of our day. | T F
s b |
-

THE REVELATION OF JESUS CHRIST TO THE APOSTLE JOHN



By Apostle Don McIndoo

CHAPTER FOURTEEN

Throughout his visions John had seen dreadful scenes of impending persecution of the church. Other sequences showed the wrath of God poured out upon the earth, particularly upon those agents of Satan who opposed the work of Jesus Christ. Interspersed between these terrible scenes, the Lord revealed occasional glimpses of events that were intended

SECTION FOURTEEN THE RESTORATION

to encourage true believers upon the earth.

Such is the case in the opening scenes of Chapter Fourteen. First John sees the Lamb of God, and with Him are 144,000 redeemed saints. To the early historians this is one of those perfect numbers that represent the great number of true believers who bore the Father's name, rather than the name or number of the beast. Being with the Lamb shows they are enjoying eternal life with Him. These are thought to be those saints who had been faithful during the 1260 years of the apostasy.

Almost all *historicist* commentators say that "**not defiled with women**" must be taken in a spiritual sense, such as not partaking of pagan practices. Njeim (RLDS)

points out that in other passages this term "**women**" referred to churches. While the true church was hidden in the wilderness, these believers may have belonged to various sects but did not participate in apostate practices and beliefs. Their number may include the millions who valiantly suffered death rather than take upon themselves the identifying mark of the beast.

Apostle W. A. Sheldon sees these opening verses as a revelation of a future event. He foresees a literal number of 144,000 of Israel that will be sealed to God, 12,000 from each tribe. He assumes that this will also include Ephraimite gentiles who have become Israel through adoption (Ephesians 1:5). Since they have not been defiled by the corrupt doctrines of men, they have qualified themselves as "virgins," and thus would be the saints of God. They are found, together with the Lamb, on

"mount Zion." This is the place identified in Isaiah 2 and Micah 4 as the "mountain of the Lord." He considers this is used as "a symbol referring to both ancient Jerusalem (to be renewed by the Spirit of God in the future) and the 'New Jerusalem' to be built in America."

During the time of oppression and persecution occasioned by the apostasy, many of the reformers looked for a time of restoration such as that prophesied by Nephi: "...Then shall the fullness of the gospel of the Messiah come unto the Gentiles, and from the Gentiles unto the remnant of our seed" (1 Nephi 4:16). We shall identify the ideas of a few of these worthy saints.¹

Sir Isaac Newton - "About the time of the end, in all probability, a body of men will be raised up who will turn their attention to the prophecies, and insist upon their literal fulfillment in the midst of much clamor and opposition."

Poiret - "In the world's sixth, which is its old age, it shall by the favor of Jesus Christ receive one more Dispensation of his Grace, which will be the

last the wicked world is ever to expect. It will consist, as the former did, in appearing, revelation and re-establishment of some ordinances."

Roger Williams - "He **conceived that the church of Christ has so fallen into apostasy as to have lost both its right form and the due administration of the ordinances, which could only be restored by some new apostolic or specially commissioned messenger from above...."**

Now for those awaiting this restoration, there appears a most glorious scene. An angel is seen flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (verse 6). This is that angelic messenger expected by Williams, Poiret, Newton and Wesley. The *historical*, Adam Clarke, writing at the beginning of the 19th century said, "Whether this angel means any more than a particular dispensation of providence and grace, by which the gospel shall be rapidly sent throughout

the whole world; or whether it means any especial messenger, order of preachers, people, or society of Christians, whose professed object it is to send the gospel of the kingdom throughout the earth, we know not."² But we are fortunate in knowing exactly to what it refers, the restoration of the Gospel and the establishment of the Church of Christ.

Because of that restoration, a second angel could then announce (verse eight) that the final, ultimate fall of Babylon has begun. This is the first mention of the latter-day Babylon in Revelation. A third angel (verses nine and ten) gives voice to the warning of the Almighty to those who continue in worship of the beast and his image; those who receive his mark. Because of its close association with the other two angels, I believe, and prophecies in the Book of Mormon confirm, that this is a message the restored church has been commissioned to carry to the world, yet I fear we are not making a real effort along this line. It is something that people have been fearful of in the past, and it is certainly an effort that would not conform to today's standards of "political correctness."

Now, in verse 15, John sees yet another angel come

out of the temple and cry with a loud voice, **“Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.”** This puts us in mind of the prophecy in Jacob 3:136-138: **“And it came to pass that the Lord of the vineyard sent his servant; and the servant went and did as the Lord had commanded him, and brought other servants; and they were few. And the Lord of the vineyard said unto them, Go to and labor in the vineyard, with your mights. For behold, this is the last time that I shall nourish my vineyard: for the end is nigh at hand, and the season speedily cometh....”**

I believe these verses relate to us and our responsibility in this latter day. The Gospel and the priesthood authority were restored in 1830. At that time the Lord performed His “great and marvelous work,” bringing forth the ancient records of Manasseh to that little restored church. I believe the words of these four angels contain the same message God revealed to His restored church. They are found in the opening chapters of the *Book of Commandments*. Our message will not only be opposed by the beast of Reve-

lation; it will be opposed by the very descendants of those reformers who once taught the same message. These will be found mentioned in Revelation seventeen.

This brings us to the last dispensation of God’s timetable and to the very threshold of the future. The chapter concludes with a graphic picture of the wrath of God being poured out upon a world ripened in iniquity. Verse 20 tells us this great outpouring of God’s wrath will take place “without the city.” Here the term, “city,” appears to refer to the city of Jerusalem, often portrayed as being the future abode of the redeemed.

We remember that verse one of this chapter showed the Lamb, together with the redeemed of Israel, standing upon “mount Zion” and, as Apostle Sheldon mentioned, this ties the abode of the future righteous to both Jerusalem and to Zion, or the New Jerusalem to be established upon this land (see 3 Nephi 9:56-59). It appears, therefore, that the abode of the righteous in both Jerusalem and the New Jerusalem shall be places of protection during the great outpouring of the wrath of God.

Nephi’s prophecies of the end time reinforce this concept of protection for the righteous even as the great tribulation unfolds:

“And it came to pass that I beheld that the great mother of abominations did gather together in multitudes upon the face of all the earth, among all the nations of the Gentiles, to fight against the Lamb of God. And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth; And they were armed with righteousness and with the power of God in great glory. And it came to pass that I beheld that the wrath of God was poured out upon the great and abominable church, insomuch that there were wars and rumors of wars among all the nations and kindreds of the earth, And as there began to be wars and rumors of wars among all the nations which belonged to the mother of abominations, the angel spake unto me, saying, Behold, the wrath of God is upon the mother of harlots; And behold, thou seest all these things;

And when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose foundation is the devil, Then at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants which he hath made to his people, who are of the house of Israel" (1 Nephi 3:229-237).

"For the day soon cometh, that all the proud and they who do wickedly, shall be as stubble; and the day cometh that they must be burned. For the time soon cometh, that the fullness of the wrath of God shall be poured out upon all the children of men: For he will not suffer that the wicked shall destroy the righteous. Wherefore, he will preserve the righteous by his power, even if it be so that the fullness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear; for thus saith the prophet, They shall

be saved, even if it so be as by fire. Behold, my brethren, I say unto you, that these things must shortly come; yea, even blood, and fire, and vapor of smoke must come; And it must needs be upon the face of this earth; And it cometh unto men according to the flesh, if it so be that they will harden their hearts against the Holy One of Israel: For behold, the righteous shall not perish..." (1 Nephi 7:33-41).

"And with righteousness shall the Lord God judge the poor, and reprove with equity, for the meek of the earth. And he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked; For the time speedily cometh, that the Lord God shall cause a great division among the people; and the wicked will he destroy; and he will spare his people, yea, even if it so be that he must destroy the wicked by fire" (2 Nephi 12:88-90).

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1. Phillips, A. B., *A Compendium of the Faith and Doctrine*, Herald House, 1947, p. 80.
2. Clarke, *Adam Clarke's Commentary on the Holy Bible*, p. 1347.

Articles of Faith & Practice

By **Elder Gordon McCann**

"Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also" James 2:18-26).

We have endeavored, as a people who profess to be followers of Christ, to make a public statement concerning our faith and application of our faith with a published document, by the Board of Publications, Church

of Christ, known as "*Articles of Faith and Practice.*"

The Apostle James made it very clear that our faith had to be accompanied by our performance, or application through our works that demonstrate to the observer that what we believe is in fact what we practice in our lives.

Throughout the course of this New Year the "*Zion's Advocate*" will be publishing a review by me of each statement made in the "*Articles of Faith and Practice,*" with commentary and scripture references to support the beliefs held by the Church of Christ.

ARTICLE #1

We believe in God the Eternal Father, who only is Supreme; Creator of the universe; Ruler and Judge of all; unchangeable and without respect of persons.

In the Old Testament, God the Eternal Father is referred to as the "Ancient of Days" (Daniel 7:9, 13). A true believer in Christ does not have to look very hard in the New Testament to find that Christ talked about His Father, Who was greater than Himself (John 14:28), and how His Father was the only true God (John 17:3). In the Book of Mormon, when Jesus appeared to those in the Americas, it was recorded by those who were present that Jesus bowed himself to the earth and

prayed to His Father for those He was with (3 Nephi 9:20-23).

We can also find in the scripture that the Father is the Supreme Creator (Alma 16:54-55; Moroni 8:3; 1 Corinthians 8:6), where the worlds were framed by His word (Hebrews 11:3) and that God created all things by Jesus Christ (Hebrews 1:2; Ephesians 3:9).

God the Father is the ruler over all things as evidenced by the words of Jesus concerning the day and hour of His return in the last days. Jesus told His disciples that neither He nor the angels of heaven were given the knowledge of when that day would be, and the only One who did know was His Father in heaven (Matthew 24:36). God also will judge the world and the secrets of men in righteousness, by Jesus Christ His Son, according to their works and the things that have been written (John 5:22; Acts 17:30, 31; Romans 2:16; Revelations 20:11-13; Mosiah 8:83; 3 Nephi 12:27).

The final attributes of God is that God does not change, nor is He partial, or a respecter to persons where God invites all to come and partake of His salvation (James 1:17; Acts 10:34; Mormon 4:68, 82; Moroni 8:19; 2 Nephi 11:97, 112-115).

MISSIONARY MOMENTS

Ordination of Michael Bevaart to the office of Elder

Saturday, October 26, 2002, the service was opened by Evangelist Hubert E. Yates, assisted by Elder James E. Yates, Sr., with the singing of song # 168, "Living for Jesus." Elder Jim Yates, Jr., offered the opening prayer. The second song was a special by Shane Gillen "Blessed Assurance."

Brother Jim Yates, Sr., offered the opening comments. He reminded us that God does not change, so the service tonight must conform to the scripture. Ministry of the Church of Christ do not choose the responsibility as shepherds, God chooses His servants. Brother Jim talked about the calling of Aaron and that he was ordained before the Priests of Israel. When Joshua was called, God said that he should be ordained before the whole congregation. That is what would take place tonight, before the entire congregation, so to give Brother Mike charge over the congregation in public that they might be obedient, as found in Joshua 28. The group was charged to help Brother Mike, but that his main help would come from the One who called him.

Brother Hubert then gave time for any additional comments. Elder Adam Porter spoke of his testimony of Brother Mike's calling. He encouraged the congregation to hold him up in prayer and reminded them of the responsibilities of an elder.

Jim Yates, Sr., spoke of the verse in Exodus where Moses wrestled with the Lord asking "Who am I that I should go unto Pharaoh?" Brother Jim reminded Mike that God does not call the strong, but

the weak to prove His strength. He then rehearsed the events from the time Brother Mike was told to prepare to the time of his calling.

Hailey and Kaitlyn Yates then sang a special titled "Faithful Men."

Brother Hubert began his comments by speaking to Brother Mike, Sister Debbie and their children about their responsibilities in their family and to their congregation. He read from Matthew 9:37 & 38 and John 15:16, as reassurance to Brother Mike that he had not chosen God, but that God had chosen him. His job would be to preach the "Old Jerusalem Gospel," and that God needs dedicated men, women, wives, and mothers for this task. After reading Titus 1:7-9, where God sent his ministry to teach, not to be taught, Brother Hubert told of his calling by Brother T. J. Jordan of Saskatchewan. He then read from 1 Peter 5:1-5 and taught that the gospel must be carried forward in love. Tonight, Brother Mike became a fisher of men, as found in Matthew 4:19. God will do the work of preparing the hearts of men, but they still have the right to choose. Brother Hubert read Mosiah 11:15-16, John 21:15-18, and Brother Mike was assured that God would not give him a greater task than he could bear.

Brother Hubert then asked the church members that would be the founding members of the Brantford local if they would accept the ministry of Brother Mike. The vote of acceptance was unanimous.

Brother Mike was called forward. As he knelt at the front of the church, Brother Hubert and Brother Jim, Sr., laid hands on

him and Brother Hubert offered the prayer of ordination.

Brother Mike then thanked everyone for coming and for their show of love and support. He testified of his witness to his calling. He said when he was called he didn't feel what he expected to feel, probably because of the memories of his previous life. He didn't want to be ordained without a personal witness so after three weeks he began to doubt if he would accept the calling. He left for work in an awful state of mind. Then he got a cell phone call from Brother Jim Yates, Jr. This was unusual since only his company and wife have his cell phone number. It is hard to hear in the semi that he drives, but finally he understood that it was Jim Yates, Jr. They made arrangements to talk the next day, when he realized that all his doubts were gone. He told the Lord he would accept the call and has had no doubts since. He asked for prayers for himself and his family so that they can fulfill their responsibilities.

The congregation then offered the hand of fellowship to Brother Mike. The service was closed with the singing of Hymn #167 and prayer by Jim Yates, Sr.

On Sunday, October 27, 2002, Elder Michael Bevaart preached his first sermon to a full congregation of members from Phoenix, AZ, Bradley, MI, Hogansburg NY, Cornwall, Canada and the Brantford area.

*Marn Vieveen
Brantford, Ontario, Canada*

ANNOUNCEMENTS

RESOLUTION FOR THE 2003 SOLEMN ASSEMBLY

The Council of Apostles recommends for adoption the following: Be it resolved that a Solemn Assembly be held at the Temple Lot the two days preceding the April Ministers' Conference, on April 4th and 5th, 2003, and that the Council of Apostles submit the specific purpose of this assembly to the Zion's

Advocate for publication by January 2003. Resolved, that all members of this Church of Christ, who are hindered by circumstances beyond their control from assembling on the Temple Lot, are encouraged to dedicate the same period to fasting and prayer in their locals or in their homes, that the

whole Church may be united in one heart and one mind.

*Respectfully submitted,
The Council of Apostles
(Signed)
Smith N. Brickhouse,
Secretary*

APRIL MINISTERS' CONFERENCE 2003

As instructed by the 1964 April Ministers' Conference, be advised that the 2003 April Ministers' Conference will begin on Monday, April 7, 2003; "Conference Sunday," beginning Sunday, April 6, 2003. The first business session will begin at 9:00 a.m. Monday, April 7, 2003, at the General Church Building on the Temple Lot. According to action taken during the 2002 April Ministers' Conference, Solemn Assembly will be held Friday, April 4th, and Saturday, April 5th, 2003, at the General

Church Building on the Temple Lot.

All committee reports should be forwarded to the Conference Secretary at least two (2) weeks in advance of the beginning of the first business session. As is always the case, it is requested that any business desiring to be placed before the 2003 April Ministers' Conference be forwarded in advance of the first business meeting so that document packets may be completed for distribution.

The mailing address for the above requested

information is:

Harvey E. Seibel,
April Ministers'
Conference Secretary
9800 E. 32nd Street S.
Independence, MO 64052

*Your Brother in the Lord's
Work,
Harvey E. Seibel,
2003 April Ministers'
Conference Secretary
Church of Christ
(Temple Lot)*

ANNOUNCEMENT

Resolution for the 2003 Solemn Assembly

Dear Brothers and Sisters,

The Council of Apostles wishes to submit the following purpose for the 2003 Solemn Assembly to be held on the Temple Lot on April 4th and 5th, in accordance with the instructions given us by the 2002 April Ministers' Conference.

Throughout history the people of the church have been called to fast and pray concerning some of the needs of their day. Moroni 6:6 tells us, "And the church did meet together oft, to fast and to pray, and to speak one with another concerning the welfare of their souls..." We are living in a time of great promises, many concerns, and several needs. We desire that each of you would join with us in remembering several items of great importance in this dispensation of time.

The scriptures tell us that we are living in perilous times. The world is ever encroaching on the Church of Christ, and we are engaged in a fierce battle to keep from being overcome by it. Let us pray for each other, our marriages, our families, and the whole church that we might have the strength of God to be victorious in this battle, and to be able to reject this world and attain a more Godly life.

There has been a continual need for additional ministry in the Church since it was first established by Christ. The Church of Christ is no different today as we see and feel a great need for additional ministry in every office of the priesthood. Christ commanded the Church long ago to bring this need up in prayer. Luke 10:2: "Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." Let us pray and fast for the great need we have for ministry, and let's pray that the Lord would be preparing the hearts of men for this great responsibility, and that He would use His servants to make the call according to His time and purpose.

The Lord has been pouring out His blessings on us, and we have been receiving more contacts desiring to know more about us as a Church. Some of these contacts are in foreign fields where it will take a great amount of time and finances to visit and reach out more fully to them. The Council of Apostles and traveling ministry need discernment as to which contacts we need to expend more of our efforts upon, and we need to be directed by the Lord in our efforts to spread the gospel to all the world. Let's pray that the Lord will bless our efforts to spread the gospel, and give us discernment and wisdom that we might labor within His great plan, and not in our own strength. Let us pray further that the Lord would empower us with the gifts of His Spirit and show forth His power in our ministrations to our people and the world.

It is our earnest hope that as many as are able will join with us and remember these needs in fasting and prayer on April 4th and 5th, and as often as possible.

In gospel bonds,

The Council of Apostles

BRADLEY LOCAL REFLECTIONS

The year 2002 was one full of blessings for our local. In June, we enjoyed having Dennis, Betsy and Amanda Trudgen visiting here in Michigan before their departure to Vienna, Austria. During the Michigan reunion, Dennis was called and ordained to be an elder. Following his testimony he was ordained by Apostles Smith Brickhouse and Roland Sarratt.

On August 17th, Heidi Porter married Tony Jones, both members of our local. People traveled from Canada, New York, Phoenix, Minnesota and Wisconsin to witness their promise to God to love and care for each other for the remainder of their lives. Brother Ed Toulouse, Flint local pastor, performed the ceremony, which was held at Frederick Meijer Gardens in Grand Rapids, Michigan. Aimee Yates performed two beautiful solos, while Kimberly Yates accompanied her on the grand piano. Tony and Heidi have made their home in Lowell, Michigan where she works, and which is a short commute to Grand Valley State University. Tony has a short commute for his job and they are within a reasonable distance of

families and church.

On September 28th, Bill and Sharon Salters beamed at the birth of a new granddaughter, Della Reese Salters, at 8 lbs and 13 ounces. She was welcomed into this world by her brother Zachary and Mom and Dad, William and Jennifer Salters. The family resides in New Bern, North Carolina.

Kim and Jim Yates spent the summer and fall with us while Jim worked at the University of Michigan Hospital in Ann Arbor. They stayed long enough to witness the first snowfall of the season, and brought some back to Phoenix with them in the freezer of the trailer. Our local enjoyed having their company.

In October, Jim Yates Jr. was called to the office of an elder while at a service in Brantford, Ontario, as well as Mike Bevaart. On October 13th, Jim Yates, Jr. was ordained by his father Jim Yates, Sr. and assisted by Adam Porter. It was a pleasure to have Jim and Wanda visiting our group for the weekend. Several of us made the trip to Brantford the next week for Mike's ordination.

All of our winter snowbirds left for Florida, Texas and Arizona

in October. We miss them; however, we are happy that they are enjoying themselves. The rest of us make the best of our snow and cold.

Late this fall, Kallie and Steve Maag moved to Saline, Michigan, a couple of hours away. Steve is employed as a policeman. He worked hard getting through the academy this past year.

It has been necessary for our pastor, Adam Porter, to be installing a machine in Virginia since early November. During these last couple of months there were only two Sundays he was not able to make it home for services. Greatfully, we had Jim Yates, Jr. to conduct services on one of the weekends. We continue to thank the Lord for the blessings he pours on us.

*May God bless all of you,
Sue Porter*

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CHURCH OF CHRIST CONFERENCES

The **2003 Ministers' Conference** (general membership) for the Church of Christ will commence Sunday, April 6. The business sessions will start at 9:00 A.M. Monday, April 7. A **Solemn Assembly** will be held prior to the conference, on April 4 & 5. All services will be held on the Temple Lot.

The **2003 Ministers' Conference** (priesthood membership) of the Church of Christ will be held Monday, Tuesday and Wednesday, August 4, 5 and 6, at Independence, Missouri.

CHURCH OF CHRIST PUBLICATIONS

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

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