

Zion's Advocate

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

1 Nephi 3:187

VOLUME 80

INDEPENDENCE, MISSOURI—JULY 2003

NUMBER 7

Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ who hath been manifested by the things which we have written.

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.

—Ether 1:35, 31 & 32

~ In This Issue ~

SERMON—The False Doctrine of the Rapture -
Apostle Brian McIndoo 123

SERIES—Pondering the Words of Jesus Christ,
Item 1 - *Apostle William A. Sheldon* 127

SERIES—The Revelation of Jesus Christ to the
Apostle John, Section 20, The Sixth Vial -
Apostle Don McIndoo 128

GSSA—Book of Mormon Heroes:
Lehi Trusts God 131

SERIES—Articles of Faith & Practice,
Article 7 - *Elder Gordon McCann* 135

PATHLIGHTS—Jesus, Savior, Pilot Me -
Sister Jennifer Oldham 137

CHURCH HISTORY in REVIEW: July -
Elder Gordon McCann 139

ANNOUNCEMENTS 141

OBITUARY—George E. Reed 142

ZION'S ADVOCATE is the official publication of the Church of Christ, with headquarters on the Temple Lot, 200 S. River Blvd., P.O. Box 472, Independence, Missouri 64051-0472. Telephone (816) 833-3995 or (816) 833-3914. The Church of Christ web site is: www.churchofchrist-tl.org.

SUBSCRIPTION RATES: Church of Christ members' subscriptions are paid from general Church funds, but donations are requested (suggested: \$4.00 each year). In bundles of 12 or more for missionary purposes the rate is \$2.00.

Non-member rates: \$4.00 per year; foreign orders add 50¢.

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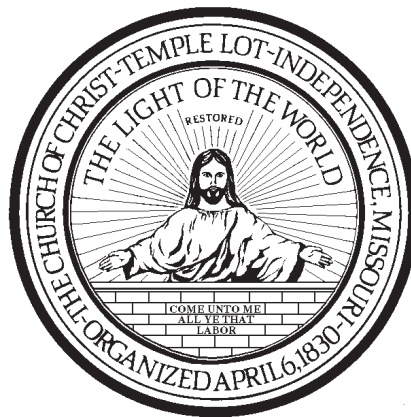
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Format of submitted material: Please type all submissions (if possible), on one side of the paper only. Please avoid overuse of underlining, ALL-CAPS and *italics*. The most important thing, though, is to send the material—the staff can arrange for typing or otherwise preparing anything you send.

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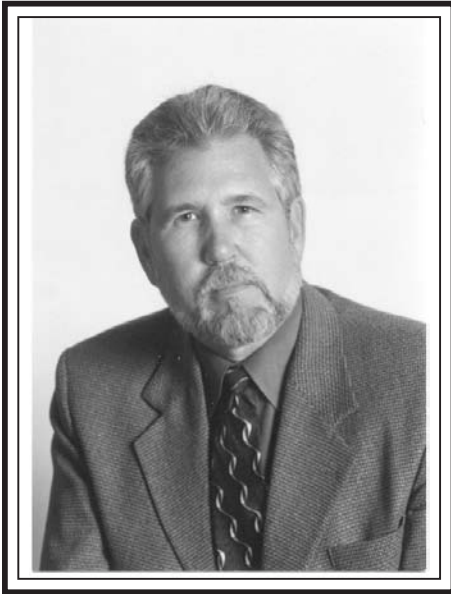
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ZION'S ADVOCATE IS...

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 False Doctrine of the Rapture



By Apostle Brian E. McIndoo

The “Rapture” doctrine has seemed to take center stage, not only among the Pentecostal Churches, but also among the Christian community throughout the world. The Pentecostal Movement has been successfully teaching it in many countries throughout the world, and the series of books and movies sold as Christian literature have taken the doctrine to new heights. It has come to my attention that the fingers of de-

Part 1

ceit have even reached in and grasped many within the Restoration community. Sadly, there are those within the Restoration who now believe, or are at least having doubts or uncertainty, concerning the Rapture Doctrine.

New doctrines such as the Rapture fulfill prophecy. Paul wrote to Timothy: 1 Timothy 4:1: *“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils....”*

Paul penned strong words such as *“seducing spirits”* and *“doctrines of devils”* as a warning to those who live in later times. He was warning us that the Devil himself would promote doctrines that would be detrimental to our spiritual well being—doctrines that would cause believers to leave the faith in the written word of God and begin to trust in doctrines which

Christ never taught. Doctrines of devils, because it causes those who have been commanded to be watchful of the signs of the seasons, to shift their focus from the truth and turn to fables. Seducing spirits, because such a doctrine suggests a more pleasing and easier way out of tribulation than faithfulness and endurance unto the end, even in times of distress. This “rapture” doctrine encourages one to close his eyes, rather than to study and learn the truth about the end time events as recorded by John in the book of Revelation. In doing so they become unaware of who the true enemy is, for there is no need to know or be watchful because it will all come after the saints are gone.

It is my intent through this article to expose the history of the doctrine and then analyze the scriptures misused to promote such a doctrine and clarify what the scripture in reality is addressing to the church.

Part One – Historical events that led to the Rapture doctrine

Before the Restoration of Christ's Church in 1830 there were similar ideas about the prophecies in Daniel, II Thessalonians and the book of Revelation by most religious scholars and commentators. It seemed evident to them that the images of the Beast depicted by Daniel and John the Revelator pointed to the rise of the Holy Roman Empire, and the "man of sin" of Thessalonians was a reference to the papacy. They were able to find evidence of the fulfillment of these prophecies written in history supporting a historical point of view.

The Papacy, obviously concerned and not liking the attention given him, orchestrated a plan that would counteract the belief that the Holy Roman Empire was "the Beast" spoken of in the book of Revelation and Daniel and the "Man of sin" mentioned in Thessalonians was the Pope, by organizing The Society of Jesuits.

The Society of Jesuits is at the roots of the widespread and popular Futurist point of view. The Futurist point of view concerning the end times began rising in popularity, the

more recent surge of acceptance came after fictional books known as *The Left Behind* series flooded the market as religious novels. More people than ever are giving credence to the Futurist viewpoint about "The rise of the antichrist," "The Mark of the Beast" and "The seven year tribulation."

Let us return to the roots of these Futurist beliefs concerning the end time. Striving to take the focus of prophecy off the papacy, in the year 1585 A.D., Jesuit Francisco Ribera wrote his *Apocalyptic Commentary*. He wrote that the antichrist would appear in a future dispensation and wage war on all true Christians. He further said two witnesses would oppose the antichrist for 3½ years. Upon killing these witnesses he would rule the earth for the remaining 3½ years of the great tribulation. Ribera's interpretation of the book of Revelation gave rise to the Futurist school of thought. The Protestant movement held a historical view about the prophecies concerning the beast and the man of sin. For 200 years they stood firmly against Ribera's futurist perspective. Even though it took many years, The Society of Jesuits' endeavors to shift the focus off the pope have proved successful, since the Protestants, for the most part, are also embracing the Futurist beliefs. The Restoration is largely alone in holding to the fundamental beliefs as taught

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

in the scriptures and understood for 1800 years by almost all Christians. We of this generation should not find ourselves following the paths of other denominations, but maintain our division of beliefs and hold fast to the truth known for so many years. This division of beliefs had also been prophesied. *"And he said unto me, Behold, there are save two churches only: The one is the church of the Lamb of God, and the other is the church of the devil; Wherefore, whoso belongeth not to the church of the Lamb of God belongeth to that great church, which is the mother of abominations;..."* (I Nephi 3:220 - 222).

The Futurist point of view was introduced into mainstream Christianity at about the same time the Lord began

restoring The Church of Christ to the earth in the early 1800's.

The introduction of this Futurist point of view to mainstream Christianity and Protestant circles in 1827 was the doings of a clergyman of the Church of England named Maitland. Maitland admitted that Jesuit writers influenced his way of thinking. Only a few years before Maitland's commentary, a minister of the Church of Scotland named Edward Irving published a commentary containing similar ideas which was a new school of thought to the traditional Reformation way of thinking. Irving's commentary, entitled *The Coming of Messiah in Glory and Majesty*, was based upon a work purporting to have been written by a converted Jew, Ben-Ezra. It was revealed later that the real author was a South American Jesuit named Manuel De Lacunza, (1731-1801). By 1829 Irving was convinced that the church should enjoy the gifts of the Spirit as in the days of the Apostles. Irving and his followers organized a church called the Catholic Apostolic Church. He endorsed a new Pentecostal movement in which a woman was to play an important role. Maitland also endorsed a Pentecostal movement which taught the doctrine of "*The Rapture*" which began when a 15-year old Scottish girl named Margaret Macdonald stood in the congregation

and prophesied about a new concept, where the believers would be "*raptured*" before the great tribulation.

Around 1830 a theologian named J. N. Darby first announced the idea of "The Rapture" or a pre-tribulation Rapture. Darby was the founder of what became known as the Plymouth movement. By 1840, the Plymouth movement had grown to 800 strong and its membership would grow to more than 1200 over the next five years. Darby disliked denominational labels; he preferred the simple biblical designation "brethren," but since they met at Plymouth they became known as the "Plymouth Brethren."

Many other Brethren groups formed in Britain, and subsequently in other parts of the world. As a result of his extensive travels, Darby himself was responsible for the spread of the Brethren's doctrine to other countries. He made several trips to preach and teach in Germany, France, Switzerland, Italy, and Holland. Between 1859 and 1874, Darby made six trips to the United States and Canada where he ministered in all the major cities and in some of the smaller ones. Included also in Darby's itinerary were visits to the West Indies and New Zealand. Darby expounded his views on the doctrine of the church and future things wherever he went. He was convinced both that the organized church was

in a state of ruin and that Christ's return to rapture the saints and establish the millennial kingdom was imminent.

Darby popularized the concept that Christ would secretly appear before the millennium and there would be a rapture of the saints before the "Great Tribulation" which begins with the reign of "The Anti-Christ." He published books in every English-speaking nation. In the United States he was supported by *Moody's Bible Institute* and *Scofield's Bible Commentary*. Today this concept is most popular and supported by almost all fundamentalists. The Historical viewpoint of past Reformation commentators is difficult to even find today.

This Pre-tribulation Rapture proclaims the Church will be swept off the earth, being caught up into heaven prior to the Anti-Christ's rule on earth, thus escaping the days of tribulation as seen by John and told in the Book of Revelation.

Darby's Rapture doctrine is based on the alleged prophetic vision of Margaret Macdonald. However, rapture believers claim the facts to be otherwise: They argue: Margaret Macdonald's vision was of a post-tribulation rapture. She said that the Holy Spirit would protect the Church through the tribulation. They claim that no biblical scholars or Christian theologians rely on

Macdonald's vision to support any view of the Rapture. They allege Darby was declaring a pre-tribulation rapture as early as 1827, three years before Macdonald's vision.

However the facts speak otherwise. Darby did begin his movement three years earlier than Macdonald's vision, but there is no evidence to show that he began teaching his doctrines of *The Rapture* at the movement's conception.

Samuel Tregelles, a commentator on prophecy, and a member of the Brethren in those early days of this movement, wrote, "*I am not aware that there was any definite teaching that there would be a secret rapture of the Church at a secret coming, until this was given forth as an 'utterance' in Mr. Irving's Church, from what was there received as being the voice of the Spirit. It came not from the Holy Scripture, but from that which falsely pretended to be the Spirit of God....*"

Robert Norton was another eyewitness to these events, and he claims to know this woman who was the originator of the pre-tribulation rapture theory to be a Margaret Macdonald.

Most scriptures used by the Restoration to support an apostasy of Christ's church and a restoration are at present being misused by fundamentalists to support their futurist point of view. It seems obvious that the concept of the rapture is undeniably tied to

the concepts of a seven-year tribulation and a coming anti-christ. The latter two may be no more founded on the scripture than is the rapture.

The book of Revelation is a book of prophecy, inspired by the Holy Spirit. John was told, "*Write the things which thou hast seen, and the things which are, and the things which shall be hereafter*" (Revelation 1:19).

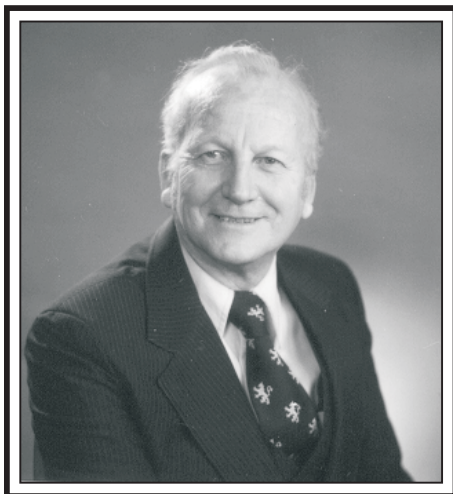
So we should remember that this book begins with a description of conditions that existed within the church in John's day when Rome was the world power, "things which are," and continues into John's future, "things which shalt be hereafter." Many of the things of which John wrote about can be found recorded in the pages of history. But not all can be found in history because John saw all the way into the future until the Day of Judgment and a New Heaven and New Earth; these are some of the things yet to come. This is the basis of the historical approach of the Church of Christ to the book of Revelation, Daniel, and II Thessalonians.

We, the Church of Christ, hold to the historical point of view concerning the end time prophecies and should cling to the pure word of God for our doctrine and beliefs of these events. We are not a "Reformation" of another church, not a church of protest, not a

movement such as the Pentecostal, New Age, or any other. We are Christ's Church, placed here on earth by Christ Himself, and restored in 1830 as prophesied, "*And I saw another angel fly 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...*" Revelation 14:6.

We are commanded to use all scripture to understand the doctrine of Jesus Christ, not just one scripture distorted by the precepts of men to formulate doctrine. "*All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness...*" 2 Timothy 3:16. God's written word contains all His doctrines and we are warned not to follow the crowd or the deceivers that will manufacture new and false doctrines to promote their own agendas. We must hold fast to the truth found in Jesus Christ. "*That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ...*" Ephesians 4:14-15.

Pondering the Words of JESUS CHRIST



By William A. Sheldon

Jesus Christ, The WORD of God

John 1:1-5 In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

John 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Ether 1:104, 107 And he that believeth not my words, believeth not my disciples; and if it so be that I do not speak, judge ye; for ye shall know that it is I that speaketh, at the last day... I am

(Quotations are from the King James Authorized Edition of the Bible and from the 1908 RLDS Edition of the Book of Mormon; same chapters/verses as Independence Edition.)

the same that leadeth men to all good; he that will not believe my words, will not believe me, that I am; and he that will not believe me, will not believe the Father who sent me.

2 Ne 13:29, 30 Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life.

THE SERMON ON THE MOUNT OF OLIVES & AS MODIFIED IN THE BOOK OF MORMON (Compare with Luke 6: 20-49)

Item 1: The Poor In Spirit

Matt. 5:3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

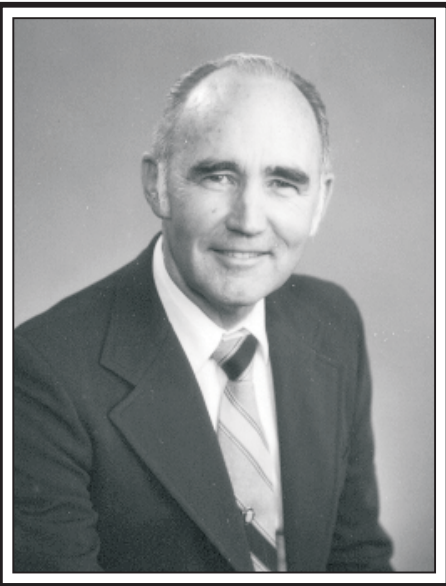
3 Ne 5:49, 50 Yea, blessed are they who shall believe in your words, and come down into the depths of humility, and be baptized; for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins. Yea, blessed are the poor in spirit who come unto me, for theirs is the kingdom of heaven.

One who is poor in spirit is humble, and will come down into the depths of humility in obedience to God; and these shall receive the Holy Ghost as an Abiding Comforter; which, in turn, will move them to feast upon the words of Christ. Note that the poor in spirit will believe upon the words of His servants, will come unto Christ; and theirs is the kingdom heaven. The term "poor in spirit" is synonymous with "humility":

Mos 1:118-120 But men drink damnation to their own souls, except they humble themselves, and become as little children, and believe that salvation was, and is, and is to come, in and through the atoning blood of Christ, the Lord Omnipotent: For the natural man is an enemy to God, and has been, from the fall of Adam, and will be, for ever and ever; But if (or unless/w.a.s.) he yields to the enticings of the Holy Spirit, and putteth off the natural man, and becometh a saint, through the atonement of Christ, the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father.



THE REVELATION OF JESUS CHRIST TO THE APOSTLE JOHN



By Apostle Don McIndoo

CHAPTER SIXTEEN (CONTINUED)

As the vials of God's wrath are poured out, one by one, we are brought ever closer to the present day. For this reason alone, it would seem, our interest and attention grow with the outpouring of each successive vial.

“And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings

SECTION TWENTY: THE SIXTH VIAL

of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty” (Revelation 16:12-14).

Concerning this “**sixth vial**” Njeim, the RLDS commentator, writes, **“The threat that came to the eastern empire and eastern Christianity** (see Section Seven in this series, Chapter Nine, the sixth trumpet – dem) **came from the Euphrates (ch. 9:14). Could this mean the same thing? The river is merely used as a symbol of separation between the East and**

the West.

“The West has been drunk with its own power while the East has been dormant. The river that separates the two must be bridged. It is symbolic of technological and scientific progress. With scientific and industrial knowledge given to the kings of the East, certainly they will become more than a match for the West.

“The dreadful thing about the drying up of the waters of the Euphrates is the preparation – war preparation made by the kings of the East. The terrible effects of this will be felt when the marching signal is given.”¹

“Commentary on that which is to come will come from the pens of our children, and not from us. They will be able to fix the place for Armageddon...”²

Let us look briefly at the understanding of the classical *historicists* of the 18th and 19th centuries. The majority of these commentators believed

that the reference to the **“great river Euphrates”** referred to the political power that was commonly identified with that description; namely, the Turkish Empire. We must remember that in the day of these commentators, this was the powerful Ottoman Empire, which included, not only Turkey, but Syria, Arabia, Yemen, Iraq, Egypt, Lybia, Algeria, Kurdistan and Daghestan. These were lands that were previously a part of the Christian Byzantine Empire before being conquered by the Muslims of the sixth trumpet.

They see the drying up of the Euphrates to indicate a diminishing of the Turkish Empire. Now that certainly did take place. After the Axis Powers (which included Turkey) were defeated in World War I, the Paris Peace Conference fragmented the ancient empire and it evolved into the distinct nations of the Middle East we know today. The *historicist* Caringola, living later and with the advantage of history, writes, **“The once mighty Turkish Empire was forever ‘dried up’ and ceased to exist as a result of World War I.”** ³

Some *historicists*, Barnes and Elliott for example, see this as a prelude to the conversion of the “kings of the east” to Christianity, and the “drying up” of the river now allowed them to bring gifts to the Messiah. Other *historicists* equate the River Euphrates with the river Tiber because, as Matthew Henry writes, **“as Rome is**

mystical Babylon, Tiber is mystical Euphrates. It is therefore very probable that the downfall of popery, removing these obstructions, will open a way for both Jews and other eastern nations to come into the church of Christ. And, if we suppose that Mahomedism (sic) should fall at the same time, there will be still a more open communication between the western and eastern nations....” ⁴ History has not dealt kindly with such attempts at interpretation.

Tuesday morning found Apostle Jay Moser and myself in our hotel room in Danli, Honduras. We were beginning the day with prayer, when a knock came at our door. It was Brother Tommy Gill, and he told us we needed to go down to the lobby and watch the TV. As we did so, those terrible scenes of the devastation of September 11th were indelibly imprinted upon my mind. I cried bitter tears as I contemplated the possible withdrawal of one of God’s great promises to America:

“And this land shall be a land of liberty unto the Gentiles: and there shall be no kings upon the land, who shall raise up unto the Gentiles. And I will fortify this land against all other nations...” - 2 Nephi 7:18, 19.

In shock I watched a man free-falling after he had leaped from one of the devastated towers. He seemed to fall forever, and as I closed my eyes to remove the image from my mind I

heard a voice speak, as clearly as if it had been audible: **“Revelation sixteen, verse twelve.”** That is all I heard, but I could sit there no longer without going to our room to read this passage:

“And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.”

It seems no coincidence to me that when the sixth trumpet of Chapter Nine sounded and the **“four angels which are bound in the River Euphrates”** were loosed, a great horde swept out of Central Asia. First they conquered the nations east of the Euphrates and adopted their Muslim religion. Then Iraq and Syria fell before their onslaught, and they established their capital in Baghdad. This area west of the Euphrates was the Christian Byzantine Empire, the Eastern Orthodox Church, which was to shortly fall before the Muslim armies.

From whence came these fanatical warriors of Islam? It is the historian, Gibbons, who gives answer: **“...a powerful and independent people, (who) were scattered over the desert from China to the River Oxus.”** ⁵ Today this river is known as the Amu Darya. To identify these people by name, they are the Uzbeks, Turkmen, Tadzhiks and Afghans who we are either allied with or fighting in our present war against terrorism.

Again the boundary between East and West is to be breached, and the **“way is to be prepared”** for the **“kings of the east.”** It is important to establish the meaning of this term, **“the kings of the east”** in biblical terms. When the Lord revealed through the prophet, Isaiah, **“Calling a ravenous bird from the east...”** (Isa. 46:11), He referred to Cyrus, King of Persia (present day Iran). When He revealed through His prophet, Ezekiel, **“I will deliver thee to the men of the east”** (Ezekiel 25:4), He was speaking of the king of the Babylonians (present day Iraq). So I need not suppose this reference to **“the kings of the east”** necessarily refers to China, India or Japan; rather, it signifies the same eastern kings we find in a biblical context.

I believe the *historicist*, Spicer, correctly wrote back in 1917, **“The index finger of prophecy points, therefore, to this region of the eastern Mediterranean as the pivotal point in the closing history of the nations.”**⁶

These nations of the east have all become followers of Mohammed. While Muslim nations may no longer be interested in geographical conquest as they were a thousand years ago, every Muslim nation, as well as the U. S. and the nations of Europe, has schools and/or clerics that teach “radical Islamic” doctrines. Consider the remark of one such cleric made to his followers three days be-

fore Christmas, 2002: **“It is the duty of every good Muslim to kill Christians.”**⁷ His teaching resulted in the death of three girls in a Pakistani Christian church during a Christmas service. Is such violence an anomaly, uncharacteristic of Islam?

From the pen of the Prophet as written in the Koran, in the chapter entitled “Women,” we read, **“You to whom the Scriptures were given! Believe in that which we have revealed, confirming your own scriptures, before we obliterate your faces and turn them backward, or lay Our curse on you as We laid it on the Sabbath-breakers. Those that deny Our revelations We will burn in Hell-fire. No sooner will their skins be consumed than We shall give them other skins, so that they may truly taste Our scourge”** (pp. 362, 363).

Sayce writes, **“‘The sword,’ says Mohammed, ‘is the Key of heaven and of hell; a drop of blood shed in the cause of God, a night spent in arms, is of more avail than two months of fasting and prayer.’”**⁸ No, that radical cleric in Pakistan is typical of radical Islamic thought everywhere. The newspaper reports (May 24, 2003) that a popular Muslim cleric who had sought asylum in Iran recently returned to Iraq with his **“1500 fighters.”** Muslim clerics bear little resemblance to Christian minis-

ters with which we are familiar.

As I sit at my desk writing this section early in the year 2003, it is difficult to predict what events will have taken place by the time it is printed for you to read. We find the President of the United States and his English ally incessantly speaking of war with Iraq, the nation presently identified with the River Euphrates. Their objective is to break and remove the power of her ruler. Only God knows how such a war would affect our Muslim allies in the war against terrorism. And no one can estimate how such a move would affect the ever-growing radical Islamic movement. Even now, every American, Christian and Jew is target for extremists among radical Muslims.

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GENERAL SUNDAY SCHOOL ASSOCIATION

BOOK OF MORMON HEROES
LEHI TRUSTS GOD

REFERENCES: Nephi 1: 3-12, 18-30, 60-78, 87-100

MATERIALS NEEDED: Globe or world map and Book of Mormon.

INTRODUCTION

Have child find his home on the globe or map. Then have him find Israel. Conversation: Over 2,000 years ago God spoke to a good man that lived here in the city of Jerusalem. That man's name was Lehi. What God told Lehi would change his life forever. Lehi's story is in the Book of Mormon (hold up Book of Mormon).

LEHI TRUSTS GOD

People hurried along the dusty streets of Jerusalem that day. They were busy working and having fun. One person in Jerusalem was not having fun...the prophet Lehi. A prophet is someone that God talks to. God gives a prophet messages to give to us. Lehi was worried about the people of his city. They were doing mean and terrible things. They had been doing these bad things for a long time. While everyone else was busy working and playing, Lehi was talking to God. "Lord, please help my people to stop doing these terrible things and love You."

A few nights later something happened. As Lehi was sleeping he saw a vision. A vision is when God shows a picture of something that is going to happen. Jesus Christ, the Son of God, stood before Lehi in the vision. He handed Lehi a book. "Read this," Christ told him. Lehi began to turn the pages of the book. "Oh no!" he cried. Lehi saw all the terrible things that the people of Jerusalem were doing. He saw pictures of this great city being destroyed. God wanted Lehi to warn the people. He wanted them to have a chance to stop being so evil so that He would not have to destroy them.

Lehi went out into the city to warn the people. At first they laughed at Lehi. "You fool! Nothing can happen to our great city!" Then they got mad. They didn't like Lehi telling them what they were doing wrong. They got madder and madder. "Let's kill Lehi!" they cried. "He can't tell us what to do!" But God had other plans for Lehi.

God spoke to Lehi in a dream. "Take your family and get out of Jerusalem. I will lead you to a wonderful new land." Lehi believed God. Lehi's family was very rich but they left EVERYTHING. They left their money, their gold, their jewels, their beautiful house. With only what they could carry and load on the backs of a few

animals the little family left Jerusalem and headed for the wilderness. Lehi trusted God to protect them and show them the way to the beautiful new land.

After Lehi and his family were safely out of Jerusalem and away from the people who wanted to kill them, God did a strange thing. "Go back to Jerusalem," God said. "You must get some special books written on plates of brass. The words on these plates will teach you about Me. I want your children to learn about Me in the new land." Lehi had four sons. Two of them loved and trusted God just as their father Lehi did. Their names were Nephi and Sam. But two of Lehi's sons were like the people of Jerusalem. They wanted to do things their own way and not listen to God. Their names were Laman and Lemuel. "You made us leave all our riches and our beautiful home. We have to live in the wilderness in a tent!" they complained. "Jerusalem is a great city. It's not going to be destroyed!"

Nephi believed what the Lord had told his father. "I'll go back for the plates Father," he said. "I know if God tells us to do something He will help us do it." So, still complaining, Laman and Lemuel headed back to Jerusalem with their faithful brothers Nephi and Sam.

The brass plates were at the home of their Uncle Laban. When the brothers got to Jerusalem they cast lots. Casting lots is kind of like tossing a coin to see who wins and who loses. When it's deciding who is going to do a hard job, the one who loses the casting of lots is the one chosen. Laman, the oldest brother lost. He was the one who had to go to his Uncle Laban's house and ask for the brass plates.

"Get out of here, you thief!" Laban shouted when Laman asked him for the brass plates. "You're trying to steal the plates from me. I'm going to kill you!"

Laman ran back to his brothers. He and Lemuel were ready to give up and go back to their camp in the wilderness. "No," said Nephi. "God told us to get the plates. He will find a way for us to get them." Nephi had an idea. "Let's go back to our home and get some of our jewels and gold and silver. Laban loves money and fancy things. Maybe he will sell us the plates for our riches."

This time the brothers went to their Uncle Laban together. Their arms were piled high with money and beautiful things. "Get out of here!" Laban yelled. But inside, Laban was thinking, "I must have those riches!" He sent his servants after the brothers. "Kill them and bring me their treasures." When the brothers saw Laban's servants running toward them with their swords waving in the air, they dropped everything and ran for their lives!

Now Laman and Lemuel were really angry. "You and father, this is your fault!" They shouted at Nephi. "Look what you made us do. We've lost all our treasures and you almost got us killed!" They were so angry that they picked up sticks and began to beat their younger brothers. Suddenly an angel, a messenger of God, appeared. "Why are you beating your brother? Don't you know that God has chosen Nephi to be your ruler because He loves God more than you? Go back to Jerusalem. The Lord will deliver Laban into your hands."

LEHI TRUSTS GOD

C O M P L A I N I N G T W D S
R L S R U E S T G O D I O N E
D A A O I N M A L E L G L A T
T M M P H I N U S D M G S L A
Q A J H D M A T E V E L W W L
A N G E L G R R A L L D C E P
D C A T R U N N A B A L L N S
F Q N I C E H I P B S Z D Y S
R J H T S L A Y H S U S E J A
J E I S Q Z M D L P R N E T R
L O L H Q D J X B G E G E B B
N D O G T S U R T O J N I O T
S E R U S A E R T N O I S I V
W C U R G W C V F E X K D Y W
F L U M K E W U B M E D K P U

ANGEL

DESTRUCTION

JESUS

LEHI

NEULAND

SAM

VISION

BRASSPLATES

GOD

LABAN

LEMUEL

PROPHET

TREASURES

WILDERNESS

COMPLAINING

JERUSALEM

LAMAN

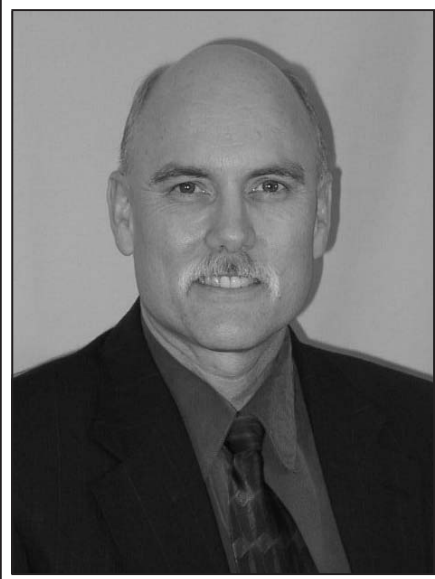
NEPHI

READBOOK

TRUSTGOD



Articles of Faith & Practice



**(A continuation study by
Elder Gordon McCann)**

In the scriptures we find that prior to His death Jesus spoke to His disciples and said the works that He had done among them they would do also according to their faith in Him. Jesus also told them that even greater works than those already experienced would they do because He was returning to His Father (John

Article #7

We believe in the powers and gifts of the everlasting Gospel; viz.: The word of wisdom; the word of knowledge; the gift of faith; the gift of healing; working of miracles; prophecy; discerning of spirits; divers kinds of tongues; interpretation of tongues.

14:12-14). It was confirmed by eyewitnesses that after Jesus' death He appeared unto the eleven disciples who had gathered themselves on a mountain. Jesus had previously asked them to meet Him there and He spoke to them saying, "*All power is given unto me in heaven and in earth*" (Matt 28:16-20). After that appearance the disciples waited in Jerusalem to receive the promise of the Father, the power of the Holy Ghost to

be endued upon them from on high (Luke 24:49; Acts 1:4-5,8). The day came and the power of the Holy Ghost was given to the disciples as promised by Jesus. Apostle Peter stood and bore record to the multitude that had gathered that they (the disciples) had received the promise of the Holy Ghost. Peter told them if they would repent and be baptized in the name of Jesus Christ for the remission of their sins they,

too, could receive the gift of the Holy Ghost (Acts 2:1-4, 33-39).

The power of God was given to the body of Christ in the days of the Apostles in Jerusalem, and also to their brethren, who had been separated many years earlier (John 10:16; 3Ne 7:13-26) in the Americas (3Ne 8:70-71). Then, according to prophecy there came a "falling away" or apostasy (2Thess 2:3-4) because of wickedness that prevailed against the saints (Dan 7:21) and the power of God was taken from the earth for a period of time (Rev 12:6; Amos 8:11-12). The Gospel of Christ was later restored in the last days as promised, with all the power and gifts of God as was had in the days of the apostles and disciples contained in the scriptures (Rev 14:6-7; Dan 2:44, 7:22; 1Ne 3:230-231; 3Ne 10:1-4).

The power of God was given to the body of Christ for the work of the Gospel of Christ on earth. God has set in the Church of Christ the power and authority of the priesthood to carry the Gospel message unto the world (Matt 28:18-20). God has given the

body of Christ divers gifts, such as prophecies, miracles, gifts of healing, diversities of tongues and interpretation of tongues, all for the edifying of the body, the perfecting of the saints, and for the work of the ministry (1 Cor 12:27-31; Eph 4:11-14; Moroni 10:3-9).

The workings of the power and gifts of God are a testimony of His Church on earth. These works confirm the Word of God and bear witness that God is not a changing God, and that He is the same yesterday, today, and forever (James 1:17; Mormon 4:68,82, 88). When John the Baptist sat in jail and heard of the works of Christ he sent two disciples to investigate. John's disciples asked Jesus, "Art thou he that should come, or do we look for another?" (Matt 11:2-5). Jesus told them to report back the things that they had seen and heard, such as the blind receiving their sight, the lame walking, the lepers being cleansed, the deaf hearing, the dead raised up, and the poor having the gospel preached to them. All those things pointed to the power of God that was with Christ that proved who He represented, which was his Fa-

ther in heaven.

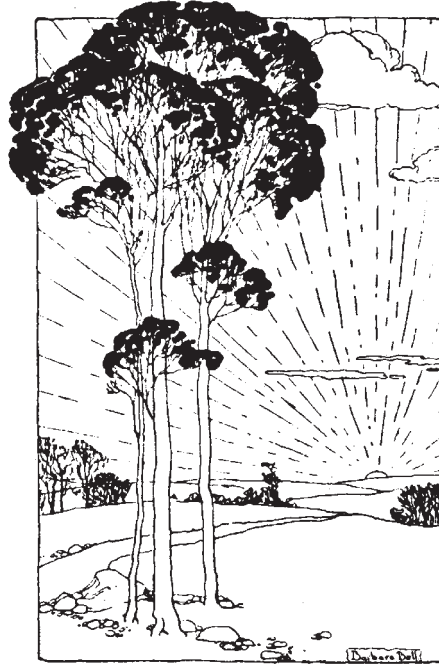
"For behold, thus saith Jesus Christ, the Son of God, unto his disciples who should tarry; yea, and also to all his disciples, in the hearing of the multitude, Go ye into all the world, and preach the gospel to every creature; and he that believeth and is baptized, shall be saved, but he that believeth not, shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover; And whosoever shall believe in my name, doubting nothing, unto him will I confirm all my words, even unto the ends of the earth" (Mormon 4:85-88).

Jesus, Savior, Pilot Me

Why is it so hard to know where to begin to tell of God's great mercy when the scriptures are full of testimonies to show us the way? Why is it so hard to know how to phrase a testimony (probably fear of being too lengthy or too wordy)? What if, in this self doubt, we disappoint the Lord by not being instant in gratitude or praise? God forbid! Forgive me, Father.

Our family said goodbye for now to our mother, our teacher, our confidante, a prayer warrior, on January 22, 2003. Our hearts were broken and we deeply felt our loss, but we know she is in paradise with her best friend, Jesus. Due to Mom's illness, passing and the stresses of a busy job I began to feel distant from the Lord, like my prayers were ineffective. I felt an uncomfortable distance from Him. I knew the answer was with the Lord, but I felt so unworthy to earnestly approach him. I prayed fervently for weeks for forgiveness but still felt unheard.

I started having a squeezing feeling in my chest when I walked uphill while we were taking care of Mom after her first stroke. I have been walking for exercise



P A T H L I G H T S

since a back injury 18 years ago. I live in an area where there are a couple of really steep hills and have been walking these same roads for all these years. I second-guessed myself, feeling that probably the stress of Mom's stroke and the stress my sisters and I felt caring for her at home was the cause of the pressure in my chest. So I just slowed down when I felt uncomfortable. One of my sisters and a neighbor who noticed I had to slow down encouraged me to make an appointment with a cardiologist

“just to check it out.” I apologized to the cardiologist and felt rather foolish for being there. However, the doctor took my symptoms seriously and ordered a thallium stress test to “check it out.”

The cardiologist called me the next day and informed me they felt there was a blockage and I should schedule an angiogram and “possible intervention.” I wasn't afraid, but knew I didn't want this procedure or whatever “intervention” it might take without the Lord's help. I only had a week to prepare, so I fasted and prayed and began to feel comforted. I was administered to and felt great peace. Four days before the scheduled test I woke up with the words of a song going through my head: “Jesus Savior, pilot me Over life's tempestuous sea; Unknown waves before me roll, Hiding rock and treacherous shoal; Chart and compass come from thee; Jesus Savior, pilot me.” Every quiet minute of the day the song was going through my mind.

The evening before the procedure I went to the Wednesday evening prayer service and was caused to remember an experi-

ence I had a year and a half before while traveling with Bill and Karin Malone to visit friends, Carol and Carl Henson. In a dream I saw three dark storm clouds with a rainbow coming out of each one. I felt immediately that the three rainbows represented Karin, who had just had a mastectomy due to breast cancer, Carol, who has terminal cancer, but was in remission, and myself. I couldn't figure out how I fit into this picture because so far I hadn't had a health problem.

The morning of the procedure I was accompanied to the hospital by my husband, son and daughter-in-law, Jeff and Michelle. They were joined later in the waiting room by Carol and Frank Fann and Sue Brickhouse.

I was rushed right in, due to a cancellation before me, and soon was on the cath lab table undergoing the heart cath and scan. Almost immediately when the procedure began I started having severe chest pain and I told the doctor (who happened to be the head of this cath lab, and who was only there performing this procedure on me due to the previous cancellation) that I was having pain.

He had already seen what I was feeling: a blood clot had closed my already 90% blocked artery and my artery had collapsed, starving the bottom half of my heart of blood, causing a

major heart attack. He had to insert another cath into the left groin and try to use a pump to open the artery and insert a stent. He then opened the 2nd artery that was blocked 90% and placed another stent.

I was aware of people flying into action in the room responding to his directions. As I felt the excruciating pain begin I heard the words, "Chart and compass come from thee; Jesus Savior, pilot me." I knew without a doubt that the Lord knew the way through this trial and I felt His assurance.

They evidently gave me medication for the pain and when I awoke I was being moved to CCU, accompanied by my family, who had been informed by the staff and doctors of the miracle that had taken place. The doctor told them I must have had an angel on my shoulder. The blockages were in almost impossible positions to use stents but "somehow" they had been able to get the stents in and restore the flow of blood. He told them that I had been a heart attack waiting to happen, and if it had happened anywhere else besides on that table it would have been fatal.

I was hospitalized for four days and the further tests revealed I only had minimal heart damage.

Words are not adequate to praise our loving Father who,

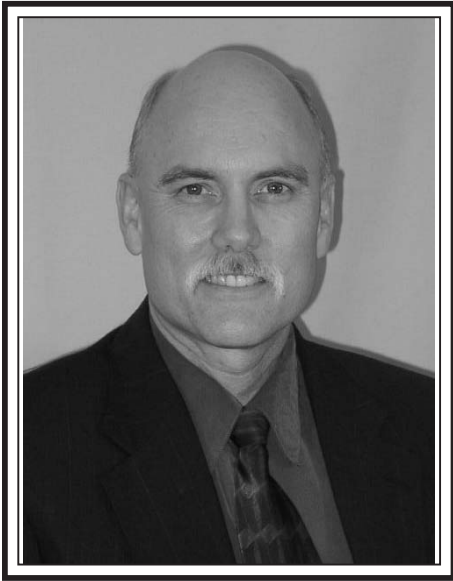
even though we get too busy and let ourselves slip a distance from Him, still knows His sheep and hears their cry.

"Awake, my soul! No longer droop in sin. Rejoice, O my heart, and give place no more for the enemy of my soul. Do not anger again, because of mine enemies. Do not slacken my strength, because of mine afflictions. Rejoice, O my heart, and cry unto the Lord, and say, O Lord, I will praise thee for ever; yea, my soul will rejoice in thee, my God, and the rock of my salvation" II Nephi 3:46-50.

Jennifer Oldham



Church History in Review



By Elder Gordon McCann

By June 1828 the translation from the plates of Nephi had progressed to where Martin Harris had recorded 116 pages as translated by Joseph Smith by the gift of the Urim Thummin. Martin Harris petitioned Joseph to allow him to share the manuscript with his family and friends. After much persuasion Joseph allowed Martin, through a solemn covenant to Joseph, to show the manuscript only to his wife, father, mother, brother, and Mrs. Cobb, a sister to his wife. Martin Harris al-

July

lowed himself to show the manuscript to others contrary to his solemn covenant made to Joseph. The 116 pages were quickly lost to the world and were never recovered.

In July of 1828 the following revelation was given to Joseph, while living in Harmony, Pennsylvania, after Martin had lost the 116-page manuscript:

THE works, and the designs, and the purposes of God, can not be frustrated, neither can they come to nought, for God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said: Therefore his paths are straight and his course is one eternal round.

Remember, remember, that it is not the work of God

“THE works, and the designs, and the purposes of God, can not be frustrated, neither can they come to nought...”

that is frustrated, but the work of men; for although a man may have many revelations, and have power to do many mighty works, yet, if he boasts in his own strength, and sets at naught the counsels of God, and follows after the dictates of his own will, and carnal desires, he must fall and incur the vengeance of a just God upon him.

Behold, you have been intrusted with these things, but how strict were your commandments; and remember,

also, the promises which were made to you, if you did not transgress them; and behold, how oft you have transgressed the commandments and the laws of God, and have gone on in the persuasions of men: for behold, you should not have feared man more than God, although men set at naught the counsels of God, and despise his words, yet you should have been faithful and he would have extended his arm, and supported you against all the fiery darts of the adversary; and he would have been with you in every time of trouble.

Behold thou art Joseph, and thou wast chosen to do the work of the Lord, but because of transgression, if thou art not aware thou wilt fall, but remember God is merciful: Therefore, repent of that which thou hast done, and he will only cause thee to be afflicted for a season, and thou art still chosen, and wilt again be called to the work; and except thou do this, thou shalt be delivered up and become as other men, and have no more gift.

And when thou deliveredst up that which God had given thee sight and power to translate, thou deliveredst up that which was sacred, into the hands of a

wicked man, who has set at naught the counsels of God, and has broken the most sacred promises, which were made before God, and has depended upon his own judgment, and boasted in his own wisdom, and this is the reason that thou hast lost thy privileges for a season, for thou hast suffered the counsel of thy director to be trampled upon from the beginning.

Nevertheless, my work shall go forth and accomplish my purposes, for as the knowledge of a Savior has come into the world, even so shall the knowledge of my people, the Nephites, and the Jacobites, and the Josephites, and the Zoramites, come to the knowledge of the Lamanites, and the Lemuelites and the Ishmaelites, which dwindled in unbelief, because of the iniquities of their fathers, who have been suffered to destroy their brethren, because of their iniquities, and their abominations: and for this very purpose are these plates preserved which contain these records, that the promises of the Lord might be fulfilled, which he made to his people; and that the Lamanites might come to the knowledge of their fathers,

and that they might know the promises of the Lord, and that they may believe the gospel and rely upon the merits of Jesus Christ, and be glorified through faith in his name; and that through their repentance they might be saved: Amen.

(Ref.: *An Outline History of the Church of Christ (Temple Lot)*, chapter 3, pages 25 & 26; *Book of Commandments*, chapter II, page 6; *History of the Church of Jesus Christ of Later Day Saints*, Volume 1, Ninth Edition, chapter 3, pages 23 & 24.)

ANNOUNCEMENTS

NEW YORK REUNION

Where: Hogansburg, New York
When: July 11-13, 2003

The Akwesasne New York Local welcomes all of our brothers and sisters to fellowship and worship with us starting Friday evening at 7:00 p.m., **July 11**, through Sunday afternoon, **July 13**, 2003.

In order that the proper preparation may be made, please let one of the people listed below know if you will be attending, how many, and any dietary restrictions that you may have. We have some housing available with church members, as well as some space for campers. There are also plenty of motels in the area.

In Canada:

Wayne and Susan Miller
868 Tollgate Road
Cornwall, Ontario
Canada K6H5R6
(613) 933-5469

In the United States:

Paul and Debbie Grant
2576 Chateaugay Street
Fort Covington, New York 12937
(518) 358-2550
dgrant02@twcny.rr.com

Eli and Gretchen Tarbell
PO Box 21
600 State Route 37
Hogansburg, New York 13655
(518) 358-2911
egtarbell@hotmail.com

Dale and Terry Waldruff
187 State Highway 37C
Massena, New York 13662
(315) 764-9571
terrwald@slic.com

MISSOURI REUNION

The Missouri Reunion Committee would like to invite all to attend the 2003 Missouri Reunion, which will be held **August 1st, 2nd and 3rd**, 2003. 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 of the church building.

For information, please contact:

Roland Sarratt
15910 E. 36th Terr.
Independence, MO 64055
(816) 373-6605

Mike McGhee
18907 E. 6th Str North
Independence, MO 64056
(816) 796-6255

PHOENIX REUNION

The Phoenix, Arizona Local would like to extend an invitation to join them for their annual Church of Christ reunion, which will be held on Friday, **November 28**, through Sunday, **November 30**, 2003. If you plan to attend please notify one of the below listed members for accommodations.

Pastor:

Bob Hedrick
2908 E. Rockwood
Phoenix, AZ 85050
(602) 494-9661
bobnliza@juno.com

Assistant Pastors:

Andy Brown
2323 E. Rockwood Dr.
Phoenix, AZ 85050
(602) 569-9745
tipp.dog@juno.com

Jim Yates, Jr.
1449 E. Rockwood Dr.
Phoenix, AZ 85024
(602) 582-4163
kimnjim@mindspring.com

OBITUARY

George E. Reed

October 27, 1933 ~ April 29, 2003

George E. Reed, 69, passed away April 29, 2003, at his home in Palmer, Alaska. George was born October 27, 1933, in Independence, Missouri, to Charles and Hester Reed. He grew up attending the Church of Christ on the Temple Lot, and was baptized on February 17, 1946, into the body of Christ. George was called to the office of a deacon, ordained on January 4, 1953, and remained faithful in his service until death.

Many people came to know George as Bud. His sister, Alice, had called him "Brother" until he was about eight years old. One day he made a deal with her to start calling him Bud and the name stuck. In 1953 George joined the U. S. Coast Guard and served until 1961. George took some leave in 1957 to attend the wedding of his widowed mother and Barney Wentworth. There he met Lovita for the first time. Within a few days George sent Lovita some roses and asked Lovita to marry him. She answered



his question with "Yes!" On April 4, 1958, George and Lovita were married in the Temple Lot Church, and they lived in the Independence area until 1965 when they moved to Bemidji, Minnesota.

Over the next 11 years, George and Lovita attended the Bemidji local and were foster parents to 33 children. George and Lovita started the "Wake Up Camp," which was an annual event from 1966 thru 1976.

The "Wake Up Camp" was a Christian camp for the young and "young at heart." Through these events they came to know and love many people, who remember these events with many fond memories and love for them. George and Lovita lived in Minnesota until 1981.

In 1981, George and Lovita had several opportunities and sales pitches to go to Alaska. They took a vacation to Alaska and fell in love with the country. They were given job opportunities in Anchorage while on vacation and made a list of obstacles that would have to be cleared out of the way before they could move to Alaska. Those obstacles were met and the way was

cleared for them to go in thirty days from the time they got home. George and Lovita were so excited they were moving, and felt the Lord had a purpose for them in Alaska that they didn't want to miss. On Thanksgiving Day 1981, they arrived in Alaska.

While in Alaska, George became a member of the Experimental Aircraft Association where he was a

member until his death. George had friends that were pilots and enjoyed flying with them when given the opportunity. He enjoyed watching the planes take off and land near his home in Palmer.

In 1987, they started meeting with a group of Christian people that formed a group of several families from different Restoration Churches called the Old Saints Organization. They studied the scriptures and met together regularly. George started a Monday night Book of Mormon study that continued until 1999 when they moved to Palmer. Through the years in Alaska, George and Lovita forged many friendships that lasted a lifetime. They also formed an association of Christian friends that has grown stronger through the years.

George and Lovita were so excited when brothers and sisters of the Church of Christ made it to Alaska to hold services and visit. They invested a lot of time in showing us around, hosting services, and helping set up meetings when any missionaries traveled there. They also opened their home to anyone visiting. George was used as an instrument in the hands of God to share the gospel and the Church of Christ with others in Alaska. On March 16, 2003, he was able to see some of the fruits of his labor as his friend Lynn Langfield was baptized into the Church of Christ. George was so excited to have been used by God and was filled with joy.

George was a unique individual and usually made an impression on those that met him. He loved

people and in return was loved by many. It did not take long to get to know George because he was so open with his life, easy to talk to, and made himself known.

George was in service to God daily and the love of God was in his heart. In Luke 6:45, the scriptures tell us how to tell what type of person someone is and what is in their heart. "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh." If you were around George very long at all you would understand where his heart was. If the conversation lapsed while riding in the car, he would begin to whistle hymns. He was always quick to show forth thanksgiving and praise to God and was quick to bring the Lord into his conversation with people, because that is where his heart was.

George was also a wonderful example of what it means to honor one's marriage covenant and to cherish one's companion. All that knew him saw his love and devotion to Lovita. Those of us that have shared a meal with them will never forget the affection and kiss that followed every blessing of the food. We thank God for such a worthy example for others to learn from and follow.

George is survived by his wife, Lovita; his sister, Alice Mann, and her husband, Bill, of Cabool Missouri; many foster children; his uncle, Jim Howell; nephews, Everett

Ice, and his wife, Pam, and John Ice and his wife, Sara; two great-nieces and two great-nephews; and a host of friends and loved ones.

George will be missed by all that knew him as we await the reunion of loved ones on the great resurrection day.



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