

Zion's Advocate

*"And blessed are they who shall seek to bring forth my Zion at that day,
for they shall have the gift and the power of the Holy Ghost...."
1 Nephi 3:187*

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And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. —Luke 2:10-12

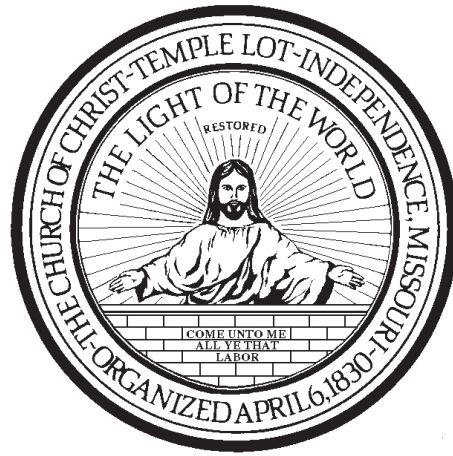


► Sara Kimball & Caleb Ferrier

Photo courtesy of Jennifer Yales

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ZION'S ADVOCATE IS...

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

ARTICLE

THE CHURCH OF CHRIST IN Ontario

By Elder Michael Bevaart



Frequently, gatherings for services on the Six Nations reservation were held, this photograph likely dates in early fall of 1940. Bill Walton is in the back row first right and his daughter Joan Marie (Linington) is the little girl leaning over in the front row. The Six Nations local had probably ceased to exist by this time.

This article should not be taken as the complete history of the Church of Christ in Ontario, Canada, as there are spaces in time where no information was uncovered. Some information was taken from memory and is subject to error, and to keep this article at a reasonable length, much information had to be omitted.



Ontario

The first recorded activity of the Church of Christ in Ontario, Canada, appears in the *Outline History of the Church of Christ* on page 69 and reads as follows:

Added to the mission in Europe, there was also one started in Canada, and this included two of the Presidency in its personnel. They were Joseph Smith and Sidney Rigdon. The other member of this missionary group was Thomas B. Marsh, president of the Twelve Apostles.

Here is an account of that visit which was forwarded to a member of the Reorganized Church some forty years ago.

Joseph Smith was invited to visit the village of Mount Pleasant, Ontario, and to speak. He, Sidney Rigdon and others arrived in Mount Pleasant on October 17, 1833. It was arranged for Joseph to speak at the Mount Pleasant Methodist church, but this was unknown to its pastor as he was out of town. Somehow

the pastor caught wind of the arrangement and rode all night to refuse Joseph this opportunity. Alternative arrangements were made for Joseph to speak in the town of Brantford at the "Market Square," and his words were well received by those who had gathered to hear him. Among those in attendance was the same Methodist minister who had earlier denied Joseph the opportunity to speak in his church, but he was so impressed with Joseph that he reversed his earlier decision and asked Joseph to speak in Mount Pleasant that evening. A commemorative plaque remembering this event still hangs in the Community of Christ church in Brantford and reads as follows:

THE PROPHET JOSEPH SMITH, SIDNEY RIGDON & FREEMAN NICKERSON ARRIVED IN CANADA FROM KIRKLAND OHIO OCTOBER 17, 1833. THE FIRST LATTER DAY SAINT SERMON PREACHED IN CANADA BY JOSEPH SMITH WAS GIVEN IN BRANTFORD ONTARIO AT 11:00 AM OCT. 20TH. THE LOCATION WAS A SCHOOL HOUSE ON THE MARKET SQUARE. JOSEPH SMITH



Canada

ALSO PREACHED IN MT. PLEASANT NEARBY. A NUMBER OF PEOPLE WERE BAPTIZED, AND E. F. NICKERSON WAS ORDAINED AN ELDER TO MINISTER FOR THE CHURCH.

Of a surety other Church of Christ activity in Ontario came to be but no records exist from that point until many years later. First, consider these scriptures:

And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters. And it came to pass that I beheld many multitudes of the Gentiles upon the land of promise; and I beheld the wrath of God that it was upon the seed of my brethren; and they were scattered before the Gentiles, and they were smitten. And I beheld the Spirit of the Lord, that it was upon the Gentiles; and they did prosper, and obtain the land for their inheritance; and I beheld that they were white, and exceeding fair

and beautiful, like unto my people before they were slain. And it came to pass that I, Nephi, beheld that the Gentiles which had gone forth out of captivity did humble themselves before the Lord, and the Lord was with them..." I Nephi 3:148-152.

In 1888, William John Grigsby of Maidstone, England, boarded a boat and emigrated to Canada and settled in Toronto, Ontario, where he found work as a farm hand. Soon, with the help of his wages, the rest of his family was able to join him. On March 20th, 1893, he married Ebe Adalaide Pugh and they had thirteen children. In the course of time the Grigsbys became members of the Reorganized Church of Jesus Christ of Latter Day Saints.

In 1914, aboard the ship *Sir Francis*, another family arrived in Montreal, Quebec, leaving for good their former home in Market Drayton, Shropshire, England. They were the Waltons, and the father, named William, eventually found work in Toronto as a club steward. In the course of time William's son, George William, met and began to court Edith Mary, one of the many daughters of William and Ebe Grigsby. As part of the privilege of his daughter's courtship, William insisted Bill (William) Walton "must go to church."

Bill Walton, in so doing, stumbled upon a service of

another restoration church which impressed him so much he insisted his future father-in-law should "check it out, they have something there." This "other" church was the Toronto local of the Church of Christ (Temple Lot) which, records show, was organized on June 10, 1927. Elder C. A. Spilsbury of Niagara Falls, New York, cared for the local until Elder A. O. McArthur was elected pastor in 1928.

In that same year of 1928, nine Grigsbys transferred their membership to the Church of Christ and another four became members through baptism. Bill Walton also became a member in that year. Pictures indicate that the Toronto local flourished and grew quickly. A surviving certificate shows William John Grigsby was ordained a priest in March of 1930.

The *Outline History of the Church of Christ*, on page 142, tells of the "Fetting Movement" and the damage it caused the church. One third of the membership of the Church of Christ was lost. It was devastating to the Toronto local. Elder and Pastor A. O. McArthur withdrew his membership with Church of Christ and joined the Fetting movement in 1929, and soon to follow was a mass exodus of most of its members, including the Grigsbys and Bill Walton. It caused the complete collapse of the Toronto

local—it was no more.

Pictures are worth a thousand words. Group photographs in front of the Church of Christ with "The Elias" show a congregation of over fifty members, so at one time it appeared to be a strong group. How long this organized group held together is not known, but it did not hold entirely. Bill Walton soon recognized a sickness in their doctrine and left. William Grigsby also left the organization and at some point was reinstated into the Church of Christ (Temple Lot) and continued his ministry as priest. Others withdrew their memberships but the names and dates are not available.

On July 23, 1933, Apostle B. C. Flint organized the Six Nations local in Oshweken, Ontario, a mere sixty miles from Toronto. Within its membership were two elders, a priest and a teacher. Brother Hugh Beaver was chosen as pastor. The local did not last very long, and how long is not known. Some of the following events may have taken place while the Six Nations local was still in existence.

In June of 1937 William John Grigsby was ordained to the office of an elder with Apostle Spilsbury officiating. Sometime after November of 1938, the William Grigsby and Bill Walton (now married to Edith Mary) families de-

cided to move to the Six Nations Reservation. Attempts to keep the Church of Christ in existence were made. There were services held, meetings at various homes, and presentations made even outdoors on blackboards. In order to prepare for possible turbulent times ahead a storehouse was established that held all items needed to survive, from matches to rubber boots.

Bill Walton and Edith Mary now had three children: Joan Marie, William Gordon, and Margaret Ann. Sadly, in a space of a few short years this family experienced the loss of loved ones: Edith Mary, Robert Gordon and William John Grigsby. Bill Walton decided to remarry, his wife being the sister of Edith Mary. Her name was Marion Irene and their union brought forth two more children, Edith Mary and Robert George. (It should be noted that all three of Bill Walton's daughters are all baptized into the Church of Christ and currently are members of the Brant-Norfolk local.) With the passing of Elder William Grigsby it became difficult to keep the Church going. Many of the surviving Grigsbys found their way back to the Reorganized church and remain active within it today. There continued to be visits by missionaries for a time but they faded out, as did the meetings and the services. For years the question in the Walton family was "where are

they (Church of Christ)?" Joan Marie, eldest daughter of Bill Walton, at some point told her father "someday one from the church will call." At that time she could not have known the "call" would be placed by her, but until that time the Church of Christ in Ontario was hanging on by a thread, although it proved to be a strong one.

Even though there was no contact with the church, Bill Walton was a man of faith: each morning was greeted with family prayer on bended knee, and the Book of Mormon was always visible on the bookshelf. As the Walton daughters grew and sought the wisdom of their father on which church they should join, they received the standard answer, "The scriptures will lead you to the right church."

Much time pressed on. It was now 1987 and the now married Joan Marie had the last name of Linington. Through much thought she had decided to contact the Church of Christ headquarters in Independence, and to avoid her husband's curiosity she decided on using a pay phone. Brother Isaac Brockman answered the call and it was arranged for her to receive the *Zion's Advocate*. A short time later she placed a second call and talked with Apostle William Sheldon who, as part of an already planned missionary trip, agreed to stop by for a visit. Joan encouraged all of her family to attend a presen-

tation given by Brother Sheldon on the Book of Mormon. It received very mixed reviews as most had not been exposed to this part of history before.

Next to visit was Hubert and Jim Yates. Through their many and lengthy visits they were successful in "implanting" the gospel to as many as would listen. Baptisms began to follow and before long a group was formed and they began to meet for Sunday School. Others of the church's ministry took an interest in this group and had a hand at some point in their spiritual growth. They were Brothers Buzz Brickhouse, Aaron Heath, Gale Brantner, Max Spencer, Bill Zabrisky, Ken Oar, Adam Porter, Keith Hoare and Jim Yates, Jr.

Bill Walton recognized the true gospel had returned and was reinstated into the church in 1989, just a year before the Lord called him home. The Brantford group, as it was known, continued to meet until a rough spot was encountered and the meetings were suspended. A few years later efforts were successful in re-starting Sunday School with the meetings being held in a rented one room school house.

In the fall of 1999, one of the more significant events took place in the bonding and spiritual growth of the Brantford group. Brother Keith Hoare of Nova Scotia decided to accept his calling and be ordained in Brantford. This

allowed the Brantford group to host brothers and sisters from New York, Michigan, Nova Scotia and Arizona. Following the ordination service brother Ken Oar suggested that this gathering should be an annual event. Thus was born the Ontario Reunion.

In October of 2002, a very Spirit-filled sacrament service produced another very significant occurrence in the history of the Brantford group. During that service one brother was directed to "prepare," and two others were called to the office of an elder. A substantial amount of witnesses helped both brothers accept their callings. The Lord had set in motion all the necessary ingredients needed to form a local, as one of those called was a member of the Brantford group.

On October 27th, 2002, after more than 60 years of drought, Ontario once again was home to a Church of Christ local. With Evangelist Hubert Yates officiating, the Brantford Local was organized with the now ordained Elder Michael Bevaart serving as pastor. Immediately following the organizational service, the first preaching service of the newly formed local began.

Years prior, the Church of Christ in Canada had sought to be a recognized religious and charitable organization with the Government of Canada. After many years of diligence and perseverance this was accomplished, with much

gratitude going to Sister Margaret Viveen and a lawyer who was a charity in himself.

After the formation of the Brantford local they continued to worship in the former schoolhouse until a deal was arranged to rent the Community of Christ church in Brantford by holding services in the afternoon. This design proved successful; however, impressed upon the hearts of the Brantford local was the need for their own building. Of a surety the Lord had a plan for the Brantford local which included a preselected building; however, He does allow His children to go through their own motions, all the while blessing them, and if need be overriding their enthusiasm. Late in 2002 a church building in Brantford became available which the local offered to purchase. The building was awarded to another party, which was a blessing since the entire Brantford congregation could be seated comfortably on one pew and there were 200 more pews just like it. Next, a newer commercial building came up for sale, but as the local prayerfully considered it it was sold to another. Next were a few commercial offices but they were too small. A very large house was then considered and purchased, until it was made aware that the zoning was incorrectly deciphered; the sellers graciously ripped up the agreement to buy. Shortly

thereafter, another church building was listed, but the holes in the roof proved to be a deterrent. Then a church building became available in downtown Brantford and it was the right size, cozy and within their price range. Very serious consideration to purchase was underway until it was discovered the building had no water heater. (The Lord works in mysterious ways).

In the village of Onondaga near the Six Nations Reserve all of the Brantford local participated in the inspection of a church that was recently vacated. It was perfect, and to assure the sale of the building to them, higher than the asking price was offered. Contact was made with the "Yes Church" who owned the building and they were very pleased with the offer, as they wanted their former building to remain a church. The transition of the building to the Brantford local was to be a mere formality. It never happened, as it was sold to another interest with a lower bid. When the Brantford local asked why they lost the building even with a higher bid they were told "because you are not the right church." The "Yes" church said no. This letdown proved very difficult for the Brantford local and moved many to tears, even though they understood it was the Lord's will. No further attempts were made to secure a

building for fifteen months. (Note: the building in Onondaga was sold to the "Masons" and has since been the target of vandals many times.)

In August of 2005, some thirty kilometers from Brantford in the village of Teeterville, the Brantford local made an offer to purchase another church building. There were to be no disappointments as this was the preselected building the Lord had intended. With five other offers on the table the seller "suggested" a price to the Brantford local that would see

it fall into their hands. On Sunday, September 11th, 2005, the first service was held in their newly acquired church. During the reunion of that year the building was dedicated to the Lord.

Any apprehension the local had about growing vanished quickly as the Lord revealed the purpose for locating in that area. Within a short period of time new faces began to attend services, which included a much needed pianist. Then came blessings of children and baptisms with hope of more to follow. Due to the

new location the local's name was officially changed to the Brant-Norfolk Church of Christ.

Writers Note:

This brings the known history of the Church of Christ in Ontario up to date. May there always be a history to record here in Ontario until history itself comes to a close with the return of our Lord.



Group picture of those attending the 2006 Ontario Reunion in the village of Teeterville.

Mary Magdalene

Fact, Fiction and Speculation



By Priest Glenn Orsted

In modern media there has developed an image of Mary Magdalene. The image of Mary Magdalene in the minds of most Americans has come from films such as *Jesus Christ Superstar*, *The Last Temptation of Christ*, *The Passion* and *The Da Vinci Code* more than from fact or scripture.

Jesus Christ Superstar, *The Last Temptation of Christ* and *The Passion* all portray, in varying degrees, an intimate relationship between Mary and Jesus. *The Da Vinci Code*

“reveals” that Jesus and Mary Magdalene were married and had a child.

It has become common belief, even among Christians and those familiar with scripture, that Mary Magdalene was a prostitute, she was the woman nearly stoned for adultery and that she and Mary of Bethany are the same person. So where did these beliefs originate from and what do we really know about her?

Part of the problem is that there are at least six “Marys” in scripture and numerous unnamed women. We know very little about Mary Magdalene, and that just naturally leads to speculation. Perhaps some of these “unnamed women” were Mary Magdalene, and maybe some of the Marys were the same person. From speculation comes discussion, and pretty soon the speculation is accepted as fact.

Of the sixteen women named in the Gospels, six are Mary. According to scholars, in the first century nearly one out of four Jewish women from Palestine whose names are known was called Mary. This is why ancient sources sometimes differentiate among

these people by identifying them in other ways: thus one woman is called Mary Magdalene (literally, Mary of Magdala), another one is called Mary of (the town of) Bethany, another is called Mary the mother of Jesus, and so on.

Only Luke mentions Mary Magdalene before Christ’s crucifixion:

“And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, And Joanna the wife of Chuza Herod’s steward, and Susanna, and many others, which ministered unto him of their substance” (Luke 8:1-3).

Although Luke doesn’t say that it was Jesus that cast the seven devils from Mary Magdalene, when considered with Mark 16:9, that was probably the case.

Before the crucifixion,

this is all that we specifically know about Mary Magdalene: She was a woman that Jesus had cast seven devils from and that she followed Jesus with other women that had had similar experiences. She was financially in a position to be able to support Jesus from her "substance."

The reference to seven devils makes it easy to speculate that Mary Magdalene had many problems before she was healed by Jesus. She must have therefore done many evils and as the number seven often denotes completeness, she must therefore have done every sin that one could imagine. But is any of that true?

Both *The Last Temptation of Christ* and *The Passion* portray Mary Magdalene as the woman caught in adultery (John 8:1-11). In John this woman is not named. It is therefore easy to guess that this woman was Mary Magdalene, but it is not likely, as all four gospel authors (Matthew, Mark, Luke and John) at some place in their writings refer to Mary Magdalene, and so she was known to all four by name and therefore not likely to be referred to simply as a "woman." This is also particularly true considering how important she appears to be during the crucifixion and resurrection of our Lord.

The thought of Mary Magdalene as a woman of sexual immorality is not new. In *The Golden Legend*, by Italian au-

thor Jacobus de Voragine, published in 1260, she is a reformed sex offender (prostitute). It takes the assumption that the woman caught in adultery, the sinful woman of Luke 7 and Mary of Bethany are all the same.

The first recorded teaching of this comes from the 33 Homily of Pope Gregory in 591 A.D.

"She whom Luke calls the sinful woman, whom John calls Mary, we believe to be the Mary from whom seven devils were ejected according to Mark. And what did these seven devils signify, if not all vices? ...It is clear, brothers, that the woman previously used the unguent to perfume her flesh in forbidden acts. What she therefore displayed more scandalously, she was now offering to God in a more praiseworthy manner. She had coveted with earthly eyes, but now through penitence these are consumed with tears. She displayed her hair to set off her face, but now her hair dries her tears. She had spoken proud things with her mouth, but in kissing the Lord's feet, she now planted her mouth on the Redeemer's feet. For every delight, therefore, she had had in herself, she now immolated herself. She turned the mass of her crimes to virtues, in order to serve God entirely in penance, for as much as she had wrongly held God in contempt."¹

Is this "sinful woman" of Luke 7 Mary Magdalene? The event is recorded in all four gospels. In Mark 14:3-9 an unnamed woman anoints Jesus. This occurred in Bethany in

the house of Simon. In John 12:1-8, Mary is named as the one that anoints Jesus. Again we are in Bethany. The same event is recorded in Matthew 26:6-13. Here the woman is unnamed, but again the event is in Bethany and in the home of Simon. These must surely be all the same event. Now we come to the event as it is described in Luke 7:36-40. Here the woman is unnamed, but labeled a "sinner." According to verse 40, it occurs in Simon's house and so it must be the same event as in the other three gospels.

A "sinner" in reference to a woman does not exclusively mean "prostitute." Under the Mosaic Law, a person (male or female) could be classified as a sinner for breaking the most minute portion of the law. Only John names the woman as Mary, but is this the same Mary as Mary Magdalene?

In John 20:1, 18, he refers to Mary Magdalene by that name, and so it would seem that he would designate her here if that was the case. John gives the location as Bethany and perhaps feels that is sufficient to differentiate between the two: Magdala was a town on the shore of the Sea of Galilee, Bethany is a town near Jerusalem in Judea. Luke refers to the woman in this event only as a "sinner." In the very next chapter (Luke 8:1-3) he "introduces" Mary Magdalene. If Luke felt that they were the same person, it would

seem probable that he would have given the introduction in chapter 7.

Only Luke 8:1-3 makes any mention of Mary Magdalene before Christ's crucifixion, during His ministry. We know that she was a Galilean Jewess of means from Magdala that followed Jesus and financially supported Him.

Most of what we know of Mary Magdalene is at the crucifixion and resurrection of our Lord. Three of the gospels (Mark 15:40-41; Matthew 27:55-56 & John 19:25) all agree that Mary Magdalene (with other women) were present at the crucifixion. Luke 23:49 speaks of the "women" present at the crucifixion, and we can safely assume from the other three accounts that this includes Mary Magdalene.

Mark 15:47 & Matthew 27:61 both place Mary Magdalene at Jesus' burial, while Luke 23:55 speaks of the "women."

After Christ's crucifixion and burial, Mary Magdalene returns to the tomb (either alone or in company) to witness the resurrected Lord. In John 20:1, Mary Magdalene goes to the tomb by herself. In Matthew 28:1, she goes with another Mary. In Mark 16:1-2, Mary goes with Mary mother of James and Salome. In Luke 24:10 Mary Magdalene is included in a list of women that had seen the resurrected Lord.

The events at the tomb

with the resurrected Lord vary greatly, but they are in agreement (perhaps the only thing they are in agreement about) that Mary Magdalene was a significant part of the discovery and relaying the news. In Matthew 28:1-10, Mary Magdalene with "the other Mary" go to the tomb. They find the tomb empty, an angel speaks with them, they are instructed by the angel to tell the other disciples and meet the risen Lord while doing so. In Mark 16:1-13, Mary Magdalene goes to the tomb with Mary the mother of James and Salome (perhaps the "other Mary" of Matthew), they find the Lord's body gone and a man in the tomb (perhaps the "angel" in Matthew) who instructs them to tell the other disciples. Mark 16:9 says that the risen Lord was first seen by Mary Magdalene. Luke 23:55 - 24:35 only says that "women" that went to the burial returned to the tomb, found the body of Jesus gone and found two men there. Luke 24:10 includes Mary Magdalene with those that deliver the report to the apostles.

In John 20:1-18, Mary Magdalene first goes to the tomb alone, finding it empty she summons Peter and John. When they return they find two angels in the tomb. Mary Magdalene waits outside and is the only one to see the risen Lord.

Conclusion

Mary Magdalene was without question a faithful disciple of Jesus. It is quite possible that she was the first to see Jesus after His resurrection and told the others, thereby becoming the first "Christian." She was known and identified by all four gospel authors and they were very specific when writing about her and it is therefore unlikely that they would refer to her in other verses anonymously. Although it makes for intriguing speculation, there is no fact to support the thought that any of the unnamed women was Mary Magdalene. Additionally, Mary of Bethany is distinguished from Mary Magdalene and we have no fact to support they were one and the same. On the contrary, they are differentiated and therefore were undoubtedly different individuals. There is no indication of an intimate relationship between Mary Magdalene and Jesus outside of gospel bonds. Quite the contrary, on the cross Jesus asks John to care for His mother, Mary (the assumption is that Joseph is deceased) in John 19:26-27. If Mary Magdalene were His wife, would He not have done at least the same for her?

It was Meant-to-Be



Our testimony on how we entered the Brant Norfolk Church of Christ, Ontario, Canada:

I am going to start our story back in 1988. I was at the time a member of the British Army, undergoing training at the British Army Training Unit in Suffield, Alberta, in Canada. My job then was a heavy vehicle mechanic, specializing in the repair of tanks and armoured vehicles, both on and off the battlefield.

The stay in Suffield was a short one, where I happened to meet Trish, in the city of Medi-

cine Hat, while having some 'down time' with the guys one evening, prior to returning to base and deploying into the prairie 'area' for three weeks before returning to Europe. Within a very short time of our meeting I knew that there was that special "something" that happened between us, that something that we had in common, that something that felt so good. I wasn't about to let it escape me.

I believe this to be the first meant-to-be of our coming together, which would not be revealed to us until years later.

After the training I re-

turned to West Germany where I was based. Trish and I stayed in contact. I returned to Medicine Hat at the end of July the same year for a vacation. It was then I proposed to Trish. At this point Trish decided to move to Europe that same year to live closer to me, until we could be married! At the time I thought that it was a very brave thing to do on her part, having never been to Europe before. I remember wondering where she would stay! I also remember thinking to myself that things were happening rather quickly. I normally take my time with such important matters as these in life. Now, with hindsight, time was indeed a factor. Trish moved across and stayed with military friends of mine and German families alike, all the time under military jurisdiction.

In the April of 1990 we took a vacation and returned to my home town of Okehampton, Devon, in southern England, and were married. Hereafter we returned to West Germany and lived in military married quarters.

At the time, I had served about twelve years of my service career in what was then West

Germany, a country where things were pretty bleak to start a married life. The Cold War had just ended, but the constant war on terrorism with the problems in Northern Ireland were now spilling over into West Germany. This was considered by the terrorists as a chance to strike back, usually at soft, unsuspecting targets, such as military families.

This was now part of Trish's life; there was no way of preparing anyone for this type of life with the military and Trish took it all very well. Then, as if life wasn't moving fast enough for Trish, I up and departed to Saudi Arabia for the first Gulf War.

Every three years or so the military family moves house; it could be two blocks away on the same base or the other side of the world. After two different tours within Germany, in 1994 we were drafted back to the United Kingdom, settling into an idyllic place in the country in southern England. Still serving with the military, life couldn't be better, or so I thought....

Trish took up a course in hairdressing at the local college, as she had always wanted to do from the age of 17. In doing this training Trish had met with a lady in her senior years who had endured numerous operations on her lungs.

About seven months later Trish started having problems swallowing her food, which concerned us both. Trish was

shortly diagnosed with having cancer of the esophagus: malignant tumors were discovered in her upper stomach. I was starting to wonder whether this was going to be the end of our special relationship after hearing some of the prognoses from the medical profession. The military, as good as always, gave me time off for as long as it took. They called it family 'quality time' to be with my sick wife and make the best of things to come. I remember it was all very negative at the time, from people both in and out of the military. It was also around this point in time that Trish's friend that she had met at the hairdressing salon informed her of the surgeon, a Mr. Jaysingham, that had operated on her, and how good a surgeon he was.

Now we believe that the fact Trish and this lady's paths crossed was meant-to-be; the reason we say this is because...

After our initial shock and tears had subsided we decided to get on with the fact of having to deal with this monster and take what life was going to throw at us. Trish's testing was started by the medical profession. A surgeon that we were sent to gave us so much negativity we both felt it was not worth even trying to move forward in life! Did we ever need a miracle right then!

I remember that this was a turning point for me, after all these years of disciplined mili-

tary life, the respecting of people who were in senior positions and professions. After hearing his prognosis I remember standing up in his office as if being helped to my feet and saying, "The prognosis is not good enough and I wish a second opinion!" Initially you could hear a pin drop. It was then that the name of Jaysingham came to my mind. I remember saying, "We want to be referred to Mr. Jaysingham of Bristol." To my amazement, this particular senior surgeon got up from his chair and, walking to the door, said that he would forward a referral letter to him, but for us not to hold our breath as he was also a very busy man. We both left that hospital to return home that day feeling very low and in tears. These were very dark days indeed.

We both at this time were still not really aware of the connecting links to our future we had just lined up for ourselves, or indeed where we were going; then....

Within a week we had received by mail an appointment to see the Mr. Jaysingham in Bristol. A day or so later we received another letter from the first hospital saying that he had referred us!

It was not until Trish and I met Mr. Jaysingham (who just so happened to be one of the top thoracic surgeons in the United Kingdom) that we felt there was something about this man that was very special indeed. I had

heard that he was an East Indian by birth who had suffered a lot of persecution and racism as a young man first entering the country and studying medicine. I noticed that he was a very quiet-spoken man, a man of few words, very humble and well respected by everyone, nurse and patient alike. He was always smiling and making everyone feel good to see him. What a marvelous man—and all we had done so far was enter his office!

He said he would do two days of tests and review the results with his team and would let us know. Within a day after the tests we were recalled into his office. He informed us that he could, with a course of chemotherapy, shrink the tumors. Things now started to take a large upward turn for us both; I felt things were at last turning positive.

To cut a long story short, but not to minimize the suffering that she had to endure, Trish went through a six hour operation that saw the tumors removed successfully. Trish spent nearly three months in hospital, fighting every day to heal from the after-effects of the chemotherapy and surgery. It was a very difficult time for her both mentally and physically. At one stage she actually fought for her life. (It was not until after that Trish told me that she had felt that she only had enough strength in her body to pray for

us as a family, for her life and for God to forgive her for her sins). Every day, contending with the post op complications, intravenously fed due to her tract leaking into her chest cavity, and so it went on.... At the end of it all, on Trish's discharge day, we found she had become institutionalized and feared going home and not having any medical help with her. Once at home we had to return to hospital. Eventually, with patience, and the hospital's help, we overcame this also.

Due to the nature of the operation and its complications, Trish took approximately two years to recover, and is not totally recovered to this day. We gradually got back into as normal as life is, although having to make changes to our daily routine. Trish never did complete her hairdressing course. She had a few checkup sessions with Mr. Jaysingham after initially being discharged from the hospital. Shortly after we learned that he had retired from his work as a surgeon. How lucky we were to catch this man's career in his last days! Trish recounts to me even today of the marvelous things that she witnessed this man perform on her and other patients while she was there at that hospital ward, either the way he spoke to you or would gently touch you.

At this point, I must admit, both of us were starting to count

ourselves as being very lucky people, with still big life hurdles to come, but were by no means aware of anything like a larger picture forming that we now see so clear to this point....

In the fall of 2000 I had completed my 22 years with the military and retired. Trish still had daughters over in Ontario and so, to the much disappointment of my mother and (now late) father we moved across to Simcoe, Ontario, and lived initially with family temporarily.

I immediately began applying for jobs, went on any interview I could get, and was fortunate enough to find a job with the local municipality, taking care of the vehicle fleet maintenance. I had applied for this position about two months prior, and I found out after that the county had been interviewing applicants for about a month or so for this position. The day of the interview the panel asked questions and were interested because of my recent military background. The next day I received a phone call asking me if I would like to accept the job. I accepted.

We believe now again, looking back, that this was a meant-to-be moment also, another piece of the puzzle, because...

Now earning a decent wage we were able to start a mortgage and went house hunting. We had a realty lady who took us to three houses a day to look at.

After a week or so our heads were spinning, and we didn't like or couldn't afford the properties that we were being shown. Then one day she informed us she would like to show us a house in a little village by the name of Teeterville. The house was built in 1890. This property was not of this lady's company listing, but she would like to show it to us! Apparently it had been on the market for quite some time and was not selling. I had seen pictures of it before from the listing and didn't like it—hardly any windows, and I like daylight. Needless to say, on entering the house...we just loved it; it felt right, just like home. We closed the deal on it as quickly as we could as there was another couple trying to buy it also. Very soon we moved in and away from living with family in Simcoe into our own house in Teeterville—wonderful.

Another piece of the puzzle complete....

A couple of years passed and we were enjoying living in our house. Neighbors were coming and going around us. My family came and visited us from the United Kingdom a couple of times. On the occasion my parents flew across to stay with us was the day of 9/11. They were actually "in flight" over the Atlantic Ocean when this happened.

After a short stay with us, and after returning to the UK,

about a year or so after my father, to whom I was very close, suddenly became ill. We both made immediate compassionate flights back to the United Kingdom where my mother was beside herself with worry and fear at the sudden decline of her life-long "husband and companion." Many checks and tests were carried out on my father as he lay sick in the hospital bed. The word that came out was cancer! There was no way of telling how long he had to live and so Trish and I had to say our good-byes. With heavy hearts we returned to Canada, leaving him in a hospital bed, coming in and out of constant sleep. Not long after our return to Canada I was informed of my father's passing. So again we flew back to the UK and buried my father. I miss my father terribly, but I was now wanting answers about where he had gone. A door had opened in my head to think of things that really had not bothered me in the passing of others. Now it did, and I didn't know what I wanted to know about.

Looking back I believe that my wanting to know more of where my father had gone was also a first step into becoming a 'practicing' Christian, knowing the answers would be there somewhere...

On returning to Canada we again returned to the normal day-to-day routine as quickly as we could, as normally as we could, my heart still heavy and

wondering why this had happened and why so quickly?

Around the 5th of December Trish happened to bump into a gentleman by the name of Mike Bevaart at our local post office and was introduced. He was the local elder at our village church.

A sown seed....

Time moved on and the house across the street from us saw two different families move in and out within a considerably short time. The mother of the family that resides there now was talking to Trish one day and mentioned that her son was trying to get married, but could not find anyone to marry them. My wife than suggested that there were 'new people' at the local village church around the corner—why not ask there?

Unbeknown to us then, here was another piece of the big picture about to slot into place....

We offered our garden as a place to carry out the wedding ceremony if they wished. The offer was accepted. This saw Trish do an exceeding amount of hard work making floral bouquets, etc., and colour co-ordinating everything for this couple to make it a success.

The Friday night before the ceremony was to be a dress rehearsal with everyone involved.

I remember being introduced to Mike Bevaart, the local elder. What a gentleman, pleasant and soft spoken.

The wedding came and went and we were all invited across the road for the reception. Again during the day I saw Mike and acknowledged him a couple of times; we exchanged small talk, nothing special. I do remember, though, experiencing a good feeling when I was near him!

That night Trish and I had decided that now we knew what the elder was like (*previous sown seeds germinating*) that out of respect, in case our neighbors did not (and we knew they wouldn't), that we would represent the wedding party and attend the church the next day. This, we thought, we would do as a "thank you" for Mike marrying this couple. We had by then heard of all the hard work, considerations and decisions involved on his part for the ceremony to have gone ahead.

I believe that the LORD'S job of physically getting us into the Church was nearing its completion, and still we were not aware of what was happening....

Sunday morning we both rose up out of bed feeling pretty good about attending church for some reason, something that neither of us had done for some time. We did not know what to expect or how many in the congregation there would be as we made our way to the church around the corner in our village. I remember us entering the front door and climbing the steps up to the sanctuary and a sea of happy faces welcoming us in

with hugs and handshakes.

Now the first thing I noticed beside the friendliness of this church was its openness. I noticed anyone in the congregation could change the course of the service, able to ask questions and get answers. This was a real eye opener for me after years of the autocratic services I had attended in the past with other churches. I remember feeling that there was something different about being inside of this particular church. I didn't realize it then, but I believe now that it was the presence of the Holy Spirit. Now these are strong and advanced words from a then "non-practicing" Christian. I couldn't help but feel so good about attending that first Sunday session. I admit a week later Trish and I were wondering whether we should go again, but we felt that we needed to (*the seeds really had taken root now*). Every time we went I felt that we were receiving a deeper recharge of our batteries. For want of a better explanation, it felt good. Needless to say we wanted to attend the following Sunday also.

I remember my mother coming over to see us, and it was the first time since recently losing my father. The reason that I mention this is that my mother willingly came to church with us during her stay where she received closure from Mike over the loss of her husband, my father. She had sought closure

from her local Church of England vicar, and he could not answer her question. After her having a short session here with Mike she was able to have that closure that made her feel much better.

We were both very happy with our new-found lives. Although there was one thing that I was not 100% comfortable with, and that was the Book of Mormon. The Bible I had absolutely no problem with reading, but a combination of both? What was this book for, when we had the Bible, and was it true? Coming from England, the only thing that the word Mormon conjured up was the number of wives a man could have, and Utah. I had seen a programme on the television a while back which had not shown this Mormon community in a very good light. So this did make me feel a little uneasy about this black book which was now so close to me. I really did do a lot of asking, praying and digging around.

I knew deep down that my life was changing and it felt different. There were times I felt it difficult to absorb so much "good feeling," for want of a better word. Thinking back now, another fact amazes me. I think it was either the second or third Sunday, for Sunday school we watched a short video of how the Book of Mormon came about, and with Mike's teaching I felt that Trish and I had re-

ceived the best explanation that anyone could receive on entering. I don't think anyone could have had a better initiation into the Church of Christ. Everything was explained so clearly. We felt blessed that we had entered at just the right time.

I felt at the time still a little uneasy about the Book of Mormon. Again I recall bad publicity that I had heard and read in the past which was still clouding my outlook. Then one Sunday one of our sisters was addressing the congregation and happened to mention how the Church of Christ (Temple Lot) had the Book of Mormon before the Salt Lake City people did and how that they had altered it to what we have today...well, that did it for me. I really started to feel comfortable about this book now. I have since read it from cover to cover in what I think is such a short time of being with the Church of Christ. (I also found that the small booklet entitled, *Thumbnail Sketch of the Book of Mormon*, by Brian E. McIndoo and Marlene Oar, helped me immensely to get a better perspective into understanding the Book, a life raft in the sea of reading.)

Within about seven months of entering into the church both Trish and I wanted to be baptized. We spent time with Mike, going over our reason for becoming baptized and being members of the church, and

what it really meant. Not long after we entered the water at Hogansburg, New York. Mike baptized us both, and a big thanks to Gretchen and Eli for supplying the pool and allowing this to take place in their wonderful home.

Both Trish and I agree that since our baptism things have really changed in both our lives for the better. We are both able to recite testimonies, no problem, on a weekly basis, of happenings that we have and still are experiencing.

So to conclude our story as I see it, we both believe now that our Heavenly Father played a big part in us coming into the Church of Christ, as you can see from our story. I would also like to add that I believe my wife was very instrumental in all of this happening. My wife has always been way more spiritual than I. Even before entering the Church I would find Trish reading the Bible. Without her influence neither of us would be here today in the Church of Christ.

We both believe that:

Firstly: Because of my military service and Trish's move, we met in Alberta....

Secondly: Trish's timed move into Europe, her path crossing the lady at the hairdressers, the cancer, being able to call on the surgeon that this lady had told Trish about, his successful work and then his re-

tirement shortly after, was an instrumental part of Trish's survival.

Finally: Our decision to move back to Canada, to live where we do in the village of Teeterville, that the Church of Christ recently purchased the village church when they did, the death of my father which softened my outlook on life drastically, Trish's chance meeting with the new elder, our neighbors using our garden to wed, Mike taking on this wedding where the couple had been refused by countless ministers in other churches, and finally, us attending the service in the church.... In a nutshell, this is our story of how we came into the Church of Christ.

Our lives here in the village of Teeterville since we have been attending church have improved greatly. The fact that on Sundays we walk to church we both believe is a message to all who see us going there that perhaps they would like to come and join us!

I hope you enjoyed our testimony as we both enjoyed sharing with you all.

*God bless,
Steve and Trish Trigger*

Fruit of the Spirit



Elder Duane Ely

Faith is complete confidence and trust in God. It is a firm belief in God without proof. Faith is something that is believed with strong conviction and is the assurance of things hoped for.

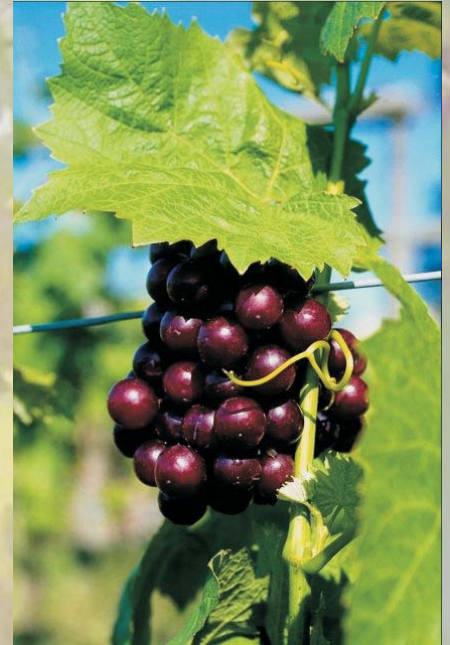
“Wherefore, there must be faith; and if there must be faith, there must also be hope; and if

Faith

there must be hope, there must also be charity; and except ye have charity, ye can in no wise be saved in the kingdom of God; neither can ye be saved in the kingdom of God, if ye have not faith; neither can ye if ye have no hope; and if ye have no hope, ye must needs be in despair; and despair cometh because of iniquity. And Christ truly said unto our Fathers, If ye have faith, ye can do all things which are expedient unto me” Moroni 10:15-17.

Faith is at the very heart of Christianity. Without faith, we would not believe that Christ is the son of God, nor would we believe in any of His promises.

“I give unto men weakness, that they may be humble; and my grace is sufficient for all men that humble themselves before me; for if they humble themselves before



me, and have faith in me, then will I make weak things become strong unto them. Behold, I will shew unto the Gentiles their weakness, and I will shew unto them that faith, hope, and charity, bringeth unto me the fountain of all righteousness” Ether 5:28-29.

Faith, hope and charity are often tied together in the scriptures because if we have a strong faith, we are

**“But the fruit of the Spirit is Love, Joy, Peace, Longsuffering, Gentleness, Goodness, Faith, Meekness, Temperance: against such there is no law.”
Galatians 5:22-23**

naturally drawn to hope and charity. When we have faith and trust in God, then we will surely hope for that better world that He has promised to those that serve Him. And when we have faith and hope, our desire to please God will promote charity in our hearts. This charity is the pure love of Christ.

“Yea, there are many which do say, if thou wilt shew unto us a sign from heaven, then we shall know of a surety; then we shall believe. Now I ask, Is this faith? Behold, I say unto you, Nay; for if a man knoweth a thing, he hath no cause to believe, for he knoweth it. And now how much more cursed is he that knoweth the will of God and doeth it not, than he that believeth, or only hath cause to believe, and falleth into transgression? Now of this thing, ye must judge. Behold, I say unto you, that it is on the one hand, even as it is on the other; and it shall be unto every man according to his work. And now as I said concerning faith: Faith, is not to have a perfect knowledge of things; therefore if ye have faith, ye hope for things which are not seen, which are true. And now, behold, I say unto you; and I would that ye should remember that God is merciful unto all who believe on his name: therefore he desireth, in the first place, that ye should believe, yea, even on his word” Alma 16:139-144.

We are not going to have a perfect knowledge of everything in this life, and if we need a sign from heaven before we will believe then our

faith is weak. And if our faith is weak, we must diligently work to strengthen it.

I think sometimes we know that God can answer our prayers, but we are not confident that He will do it this time.

“Now faith is the substance of things hoped for, the evidence of things not seen. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith” Hebrews 11:1, 6-7.

It is impossible to please God without faith, so we can clearly see how important it is. God requires us to believe in Him and put our trust in Him. Noah was a good example of a man who had great faith. He spent years building an ark on dry land because he was warned by God that the world would be destroyed by water. He believed what God had told him, but he didn't have proof. I'm sure that men persecuted him for this, but his faith did not waver and he remained strong. Do we have this much faith?

“And Jesus arose, and fol-

lowed him, and so did his disciples. And, behold, a woman, which was diseased with an issue of blood twelve years, come behind him, and touched the hem of his garment: For she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole from that hour” Matthew 9:19-22.

Jesus healed this woman because of her mighty faith. She had no doubt that Jesus would heal her if she could just come unto him. She is a good example of the faith that we need to have in our God. When we pray for something, do we believe, or does our faith sometimes wane and cause us to doubt? I think sometimes we know that God can answer our prayers, but we are not confident that He will do it this time.

“What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is

one God; thou doest well: the devils also believe, and tremble. For as the body without the spirit is dead, so faith without works is dead also" James 2:14-19, 26.

All things work together for good in God's plan for salvation. We must have a strong faith, but this scripture clearly tells us that without good works in our lives, our faith is dead. Even Satan believes in God, but his evil works profit him nothing.

Meekness

Meekness is humility. It implies a submissive spirit even when subjected to insult or injustice. It describes a person who can be strong when needed and humbly submissive when needed. It is not a sign of weakness, but a sign of controlled strength. A meek person is also kind, gentle, patient and unselfish.

"Blessed are the meek: for they shall inherit the earth" Matthew 5:5.

The meek are those who are humble and submissive before God. They find their refuge in Him and commit their lives entirely to Him. God has promised to reward those who are meek.

"Preach unto them repentance, and faith on the Lord Jesus Christ; teach them to humble themselves, and to be meek and lowly in heart; teach them to withstand every temptation of the devil, with their faith on the Lord Jesus Christ; teach them to never be weary of good works, but to be meek and lowly in heart; for such shall find rest to their souls" Alma 17:66-67.

It is essential that we learn to be meek and lowly in heart. It is an important part of our spiritual lives, and it will lead us to find that rest for our souls that each one of us is seeking.

"And again, behold I say unto you, that he cannot have faith and hope, save he shall be meek and lowly of heart; if so, his faith and hope are vain, for none is acceptable before God, save the meek and lowly of heart; and if a man be meek and lowly in heart, and confesses by the power of the Holy Ghost, that Jesus is the Christ, he must needs have charity; for if he have not charity, he is nothing; wherefore he must needs have charity" Moroni 7:49-50.

Now we see another aspect of being meek and lowly of heart. We know how important faith, hope and charity are in our spiritual lives, and this scripture ties them closely to meekness. We are not acceptable before God without meekness, and it is required for us to have faith, hope and charity.

"And the first-fruits of repentance is baptism; and baptism cometh by faith, unto the fulfilling the commandments; and the fulfilling the commandments bringeth remission of sins; and the remission of sins bringeth meekness, and lowliness of heart; and because of meekness and lowliness of heart, cometh the visitation of the Holy Ghost, which Comforter filleth with hope and perfect love, which love endureth by diligence unto prayer, until the end shall come, when all the saints shall dwell with God" Moroni 8:29.

This scripture describes several things that we must have in our spiritual lives, and they all work together for good in our lives. Meekness is one of these elements that we are required to have, and the Holy Ghost will dwell in those that are meek and lowly of heart.

REPORT

Nova Scotia Retreat 2007



► **BACK ROW:** Ron and Verna Hoare, Mike and Deb Bevaart, Wayne Miller, Keith Hoare, Marlene Oar, Lawrence Baird, Ely Tarbel, Bill Viveen, Brandon Tarbell; **MIDDLE ROW:** Chris and Kim (grandson and daughter of Bill and Marn), Joan Baird, Susan Miller, Gretchen Tarbell, Tara Tarbell; **FRONT ROW:** Ken Oar, Emily Porter, Leona Hoare, Nida, Mya Tarbell, Louis Hoare, Marn Viveen.

On August 25 and 26, 2007, we gathered for the first Nova Scotia Retreat. Fellow Canadians traveled from the towns of Brantford and Cornwall, Ontario, to attend. Coming from south of the border were brothers and sisters from New York, Michigan and Arizona.

Quite a few families came early and everyone pitched in with food preparation and cleaning. Many of the families camped out in the yard of Elder Keith Hoare and his wife Leona. We had plenty of time for fun and fellowship before the Retreat officially started.

The retreat was held in a small Agriculture and Nature College nestled in the Nova Scotia woods. The log building was just the right size to hold a group of people, yet still feel homey. The setting for the college was

a nature lover's dream, bordered on the front by a small meadow and behind by beautiful forest land. There was plenty of time between services for exploring the many hiking trails that wove through beautiful trees, lush ferns and even a few small bogs. There had been some bear sightings reported in the area and some of us were half hoping to spot one, but no luck.

The first day of services began Saturday morning with a prayer service.

In the afternoon we hosted lunch and an Open House for people in the area. The first speaker was Elder Brandon Tarbell of Hogansburg, New York. He gave a presentation, "History, Structure, Beliefs and Practices of the Church of Christ." He demonstrated how our beliefs and practices are built on the scripture and the ex-

ample that Christ set for us.

In the evening Elder Mike Bevaart of Brantford, Ontario, gave a presentation, "Book of Mormon - Fact From Fiction." He answered many of the common criticisms and misconceptions about the Book of Mormon, making it very clear that the Book of Mormon does not support polygamy, celestial marriage or baptism for the dead. He also talked about the history of the Book, and how one can prove the Book of Mormon. Afterwards our guests joined us for a delicious barbeque.

On Sunday, Elder Ken Oar of Phoenix, Arizona, preached a sermon entitled, "This is the True Gospel." We concluded our retreat with a meal and fellowship. Afterward we all decided to unwind with a walk along the beach at the cottage of Brother Lawrence and Sister Joan Baird. No visit to the Canadian Maritimes is complete without a stop for fresh sea food. The drive home included a stop at Murphy's Fish and Chips, one of the most popular restaurants in Nova Scotia.

In the evening we met at the home of Keith and Leona Hoare for an open question study. There was lots of interesting and informative discussion. It was a wonderful end to the day.

The retreat was a time to rest in the beauty of God's creation and strengthen our faith with the wonderful presentations of God's word. Hope to see some of you there next year.

Marlene Oar

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NOTICES

CHURCH OF CHRIST CONFERENCES

The **2008 General Conference** of the Church of Christ will commence on Sunday, April 6th. The business sessions will start at 9:00 a.m. Monday, April 7th, at Independence, Missouri.

A **Solemn Assembly** will be held prior to the conference, on Friday and Saturday, April 4th and 5th. All services will be held on the Temple Lot.

The **2008 Ministers' Conference** of the Church of Christ will be the three days following the General Conference.

ANNOUNCEMENT

There will be two days of fasting and prayer held at the Temple Lot preceding the General Conference on April 4th and 5th, 2008. We encourage all members of the Church of Christ who are unable to attend these meetings to dedicate the same period to fasting and prayer in their locals or homes that the whole Church may be united in one heart and mind.

*Smith N. Brickhouse,
Secretary Council of
Apostles*

AVVAA WEBSITE

The Church of Christ AVVAA Committee is pleased to announce the launching of our Web Site. On this site you will be able to access media such as sermons on line, studies, *Zion's Advocate*, Bible and Book of Mormon, and much more. We invite you to take a look and discover what a useful tool this can be in expanding your knowledge and faith. Thank you to Daniel Malone and Ian Smith for all their hard work!

The site is cofcavvaa.net.

CORRESPONDENCE COMMITTEE

The General Church Correspondence Committee would like to extend the opportunity for any who wish to communicate through written correspondence to contact one of the following three committee members:

Pat McCann (Committee Chairman)

18808 N. 30th St.
Phoenix, AZ 85050

Marlene Cobb

630 S Pickwick
Springfield, MO 65802

June Haines

11589 Genuine Rd
Clare, MI 48617

CHURCH HISTORY PHOTOS ON CD

As a fundraiser for the Philippines missionary effort we are offering a CD of church history photos. On each CD there are over 800 photos of various church buildings, activities and members from 1887-2006. Included is a file with photo information.

If you would like a copy, please contact:

Deb Haines (816) 478-6839

debruhaines@juno.com

Barbara Kimball (816) 252-5829

michael.and.barbara@comcast.net

Pat McGhee (816) 796-6255

mcgheeme@msn.com

Please send your Philippine Fund donation (amount to be determined by you) to the Church of Christ, East Local, P. O. Box 2243, Independence, MO 64055-9243.

PRIESTHOOD VISITATION

If you or someone you know (member or non-member) would like to be visited by a member of the Priesthood of the Church of Christ, please call or write to the Council of Apostles at Church Headquarters in Independence. The phone numbers and addresses are listed on the inside front cover.



Church of Christ

GENERAL HEADQUARTERS TEMPLE LOT
200 S RIVER BLVD PO BOX 472
INDEPENDENCE MO 64051-0472

ADDRESS SERVICE REQUESTED

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CHURCH OF CHRIST PUBLICATIONS

Zion's Advocate Subscription Rate Members (optional)	\$4.00
Zion's Advocate Subscription Rate Non-Members.	12.00
Babylon's Fall and the Way of Escape.	1.85
Book of Commandments (plastic bound)	6.00
Book of Commandments Controversy Reviewed	4.00
Book of Mormon (1990 Independence Edition—plastic)	12.00
Book of Mormon (1990 Independence Edition reprint—leatherette)	46.00
Book of Mormon Companion, A (plastic)	5.00
Book of Mormon Companion, A (hard bound)	12.00
Book of Mormon Concordance	8.00
Changing of the Revelations50
Libro De Mormon (Spanish)	7.00
Marvelous Work and a Wonder, A, by Daniel MacGregor.	4.50
Outline History of the Church of Christ.	9.65
Temple Lot Deed30
What the Restoration Teaches Concerning God.	2.50
Zion's Hymnal (members)	15.00
Zion's Hymnal (non-members)	18.00

THE FOLLOWING GENERAL CHURCH PUBLICATIONS ARE FREE OF CHARGE:*

- Ancient Prophecies Fulfilled in 1830
- Apostasy from the New Testament Church
- Articles of Faith & Practice of the Church of Christ
- Article of Faith, #1 (concerning God; earliest Restoration history)
- Article of Faith, #9 - (concerning the Bible and Book of Mormon)
- Baptism for the Dead—A Fallacy
- The Book of Commandments - Its Role in the History of the Restoration
- Brief Commentary: Book of Commandments & Doctrine and Covenants
- A Brief History of the Church of Christ
- A Call to National Repentance - Hearken to the Words of Jesus Christ
- The Christian Sabbath is the Lord's Day - Sunday
- Colored Tracts to Native Americans: 1) Book in the Stone Box, 2) Did you Know?, 3) Epistle to American Indians, 4) Promises of God and Straight Talk
- Concerning Marriage and Polygamy
- The Cost of Salvation
- Does it Make a Difference to Which Church You Belong?
- El Libro De Mondamientos - Su Funcion En La Historia De La Restauracion De
- La Iglesia De Cristo (Spanish Book of Commandments Commentary)
- Evidences of the Book of Mormon
- First Presidency or First Apostles?
- God's Promises to Israel
- God's Purpose in America
- The Great Plan of Redemption
- Is Marriage for Time and Eternity?—A Fallacy
- The Last Maya King and the Liberation of Jerusalem
- A Latter Day Apostasy
- The Latter Day Restoration
- Priesthood—Divine Authority
- Principles of the Gospel—Baptism
- Principles of the Gospel—Faith & Repentance
- Principles of the Gospel—Laying on of Hands
- Resurrection and Eternal Judgement
- Sermonettes on the Teachings of Jesus
- Some Misconceptions about the Book of Mormon
- A Synopsis (Compares beliefs of three Restoration churches)
- That Sacred Spot is Definitely Located
- What about the Book of Mormon?
- Why? (Amplifies absence of a First Presidency in Scripture)
- Zion and the Temple of the Lord

*Donations will be accepted to cover postage & printing costs. (Multiple copies available: 6-50¢/100-\$5.85 plus postage.)

CHANGE OF ADDRESS NOTICE

To insure your membership records remain as current as possible when moving or relocating, fill out this form and return it to the Church of Christ (Temple Lot), Attn: General Church Recorder, P.O. Box 472, Independence, MO 64050-0472, or e-mail the information to cofcrecorder@sbcglobal.net. One form per family, please.

MEMBER'S NAME: (First) _____ (Middle) _____ (Last) _____

OLD ADDRESS: (Street address) _____

(City) _____ (State) _____ (Zip) _____

NEW ADDRESS: (Street address) _____

(City) _____ (State) _____ (Zip) _____

NAMES of all Church of Christ (Temple Lot) members residing at new address: _____

CHANGING YOUR ADDRESS?

Speed delivery of your *Zion's Advocate* by sending us your new address immediately. Each undeliverable *Zion's Advocate* costs the church more than the value of a first class stamp, in addition to regular postage.