

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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No. 2

You cannot *tell* to One that's been *there*,
To One who through the *fire* has trod;
You cannot lightly say "the fire is not",
"Neither burning the coals, nor hot".
You cannot tell a grieving heart,
"Grieve not, - T'is easy to be borne".
Unknowing-self, you cannot show
Another how to walk,
Unless you first have trod
The *path*, or borne the *burden*,
Or lost all "Life's meaning";
Then mayhap you might have words,
A few, of comfort to give
To ease another's trial
By fellowship with.

Darleen Smith

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Editorial . . .

WHAT DO YOU THINK OF GOD?

It seems to be the inherent right of the human family to evaluate each other according to their individual sense of right and wrong. Each person usually judges the other by appearance, words and actions.

This judgment is variable according to the individual. To a large extent personal evaluation is based upon the preferences of the individual who is doing the judging. He judges others by comparing them to his particular ideals.

It is seldom that anyone meets the demands of another's expectations. In fact we seldom meet the standard of our own ideals. This is because flesh fails us.

The experiences of life teach us not to expect too much from others. Disappointment curbs our trust. Not only do the influences of the world tend to break down our faith in others, but we find ourselves laboring with our own weaknesses as well.

If we go the way of the world, we will lower our standard of conduct to be congenial with the environment around us. Moral depression will cause our desires to reach no higher than the immediate pleasures and accomplishments that we can obtain by our own human ingenuity.

Such an attitude often becomes general and it sweeps the world with discontent and discouragement. Many times it defeats the enthusiasm that is a natural part of youth.

The only salvation to our once established sense of right and wrong is a verification of each point of fact that we have considered true. This we try to renew continually setting our minds a little more firmly each time.

It is consoling to have others agree with our views. Conversely, it can be upsetting to have our views challenged by someone equally established on an opposite viewpoint. During such an occasion we are apt to judge our opponent biasly according to the extent of disagreement and the attitude that he has shown toward us.

The lessons of life would teach us how to tactfully approach each other in various situations. Many efforts have been employed to curb embarrassing confrontations. The extreme of such efforts have often gone beyond the limits of ordinary honesty to that of hypocrisy. Also it is not uncommon to encounter those who employ deliberate deceitfulness in taking advantage of others for their own intended gain.

The civilized world is slipping from the high ideal of "the man of his word" to a "do it to him before he does it to you" attitude. The unstable business and political affairs of the modern world has implanted distrust and vengeance in the carnal minds of men and women. This condition is speedily rolling to a heathenish climax.

Those of us who would be alarmed as we witness the changing world find that our established standard of right and wrong is becoming less challenged and more ignored. The attitude of indifference defeats the hope in our testimony. The challenge that we meet is not so much in a direct opposition but in the variability of individual opinions. We are snowed under with equal rights of distinction which gives no credit to an absolute truth.

Under such circumstances we are likely to be influenced against our own convictions. Sometimes it is an easy thing to question the validity of the inherited Godliness that has channeled us in the stricter way of life. To keep from being overthrown by doubt and despair, it is necessary to continually renew ourselves in truth.

This brings us to our personal attitude toward God. Do we really believe in Him? If we do, what do we think of Him? How are we reacting to Him?

As we form individual opinions of others we also form an opinion of God. Too often our opinion does not give God the credit that is due Him. We are apt to limit His qualities by comparing Him to ourselves. Such comparison is unfair - His abilities are unlimited while ours are limited. He is an infinite being while we are of the finite.

The type of character that the carnal mind imagines God to be humanizes His personality, making His motivations less than perfect. We are subject to sep-

arate ourselves from Him with a degree of human distrust when actually we have no real reason to do so.

Our attitude toward God affects our total disposition. Everything that we think, say or do reflects our personal consideration of God. If indeed we give credit to the superior being of God for the existence of that which we are a part, then we tend to approach life itself. If we are doubtful or indifferent, our scope of life and its purpose is diminished.

It is usually difficult to associate the existence of God with our immediate situations of life. To think of Him as continually looking over our shoulder and seeing all that we do is a haunting reality. But to consider the fact that He constantly reads all our thoughts and motives and that He evaluates our status at all times destroys forever the privacy of our individuality.

God is. This fact can be proven to our intellect by the Spirit of God. His Spirit is given to us as a gift. Its purpose is to acquaint us with His divine nature which is spiritual.

We cannot hope to have a correct opinion of God except that we are touched by His Spirit. And we are not likely to receive His Spirit except we are turned toward Him in appreciation of His goodness. Therefore let us be reaffirmed in the thought that all things that we know to be good have come from God through His Son, Jesus Christ. Above all, remember that God's motivation toward His creatures is love.

THE AMERICAN INDIAN IS OF MANASSEH

Apostle Archie F. Bell

Part 2

THEY WANDER THROUGH THE WILDERNESS

Isa. 10:20. "And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth."

We shall try to show in this writing that a people from the Kingdom of Israel; a very few people who had escaped from their own land when the Kings of Israel were serving other gods; also escaped the captivity of Israel by the Assyrians, and later on escaped the captivity of Judah by the Babylonians.

There was also another group who were descendants of Judah that escaped from Jerusalem about the same time. We will try to show what part of the world they escaped to. This reference shows us that those who escaped did not have to serve the heathen, neither did they turn to the ways of the heathen to bring about their escape, but rather, relied upon the Lord, the Holy

One of Israel by following His directions and instructions.

Book of Mormon, 1st Nephi, chapter 1:3, p. 2. "For it came to pass, in the commencement of the first year of the reign of Zedekiah, King of Judah (My father having dwelt at Jerusalem in all his days); and in that same year came many prophets, prophesying unto the people that they must repent, or the great city Jerusalem must be destroyed."

We have noticed before (Amos 3:7) that the Lord will always let His people know before He does a thing, that it is going to happen. So it is reasonable that there were many prophets at Jerusalem warning the people to repent of their evil works or the city Jerusalem would be destroyed. We have noticed that this took place during the reign of King Zedekiah.

We read in Isaiah of Ephraim and Manasseh coming to Jerusalem during the beginning of the days of evil and abominations in the Kingdom of Israel. This reading from the Book of Mormon states that Lehi had

lived at Jerusalem in all his days. It is reasonable to believe that his ancestors had remained at Jerusalem when they fled there from the abominations of Israel. This thought will be well to keep in mind. .

B. of M. 1st Nephi, chapter 1:26-35, p. 4. "And it came to pass that the Lord commanded my father, even in a dream, that he should take his family and depart into the wilderness. And it came to pass that he was obedient unto the word of the Lord, wherefore he did as the Lord commanded him. And it came to pass that he departed into the wilderness. And he left his house, and the land of his inheritance, and his gold, and his silver, and his precious things, and took nothing with him, save it were his family, and provisions, and tents, and he departed into the wilderness; And he came down by the borders near the shore of the Red Sea; And he traveled in the wilderness in the borders which were nearer the Red Sea; And he did travel in the wilderness with his family which consisted of my mother Sariah, and my elder brothers, who were Laman, Lemuel, and Sam.

"And it came to pass that when we had traveled three days in the wilderness, he pitched his tent in a valley by the side of a river of water. And it came to pass that he built an altar of stones, and he made an offering unto the Lord, and gave thanks unto the Lord our God.. And it came to pass that he called the name of the river Laman, and it emptied into the Red Sea; and the valley was in the borders near the mouth thereof."

We humans often think that the Lord will deal with man, only in some spectacular way such as prophecy, visitation of Angels, or the voice of the Lord Himself. But here we see that the Lord gave Lehi a dream with instructions, and Lehi obeyed. It was through an Angel appearing to Joseph in a dream that caused him to take the child and his mother and flee into Egypt. (Matt. 2:13-14)

It took a great amount of faith for Lehi to depart, leaving all his valuables behind, as well as his house, and depart into the wilderness. A wilderness is an unchartered territory.

There is one very important thing that took place: Lehi built an altar of stones and offered a sacrifice. We will find out later on that Lehi was not a descendant of Levi, one of the sons of Jacob. Under the Law given to Moses, the Levites were the only ones who could offer sacrifices. And the Levite must have special authority to do so. There was Priesthood authority in existence before the Law was given to Moses. It was called after the order of Melchisedec. This would be the only authority that Lehi could have. We want to notice more on this later on.

B. of M. 1st Nephi, chapter 2:7-11, p. 16. "And now I would that ye might know, that after my father Lehi had made an end of prophesying concerning his seed, it came to pass that the Lord spoke unto him again, saying, that it was not meet for him, Lehi, that he should take his family into the wilderness alone; but that his sons should take daughters to wife, that they

might raise up seed unto the Lord in the land of promise. And it came to pass that the Lord commanded him that I, Nephi, and my brethren, should again return unto the land of Jerusalem, and bring down Ishmael and his family into the wilderness.

"And it came to pass that I, Nephi, did again, with my brethren, go forth into the wilderness to go up to Jerusalem. And it came to pass that we went unto the house of Ishmael, and we did gain favor in the sight of Ishmael, insomuch that we did speak unto him the words of the Lord. And it came to pass that the Lord did soften the heart of Ishmael and also his household, insomuch that they took their journey with us down into the wilderness to the tent of our father."

We can see that Lehi did not go ahead making preparations on his own, but did wait for the directions from the Lord. It was necessary that there be families in order that their race might not die out. We can see through studying the settling of the two Americas that many times the family was left up to chance, and in some places of the southern part of this hemisphere the chance did not turn out very good. In the part we have just read, the Lord even chose who was to go along with Lehi and his family. There could not be a better arrangement.

As they journeyed in the wilderness some of the company wanted to turn back. There was quite a contention for a while but those who wanted to return, were persuaded to stay with the rest on this journey to the promised land. (B. of M. p. 17, 1st Nephi, chapter 2:12-35)

B. of M. p. 19, 1st Nephi, chapter 2:38-40. "And after I and my brethren, and all the house of Ishmael, had come down unto the tent of my father, they did give thanks unto the Lord their God; And they did offer sacrifice and burnt offerings unto Him. And it came to pass that we had gathered together all manner of seeds of every kind; both of grain of every kind, and also seed of fruit of every kind."

We find again the exercise of Priesthood authority in the offering of sacrifices and burnt offerings. We can see that the Lord is intending this migration to be permanent for those of this company are taking seed of grain and of fruit.

Zedekiah began to reign in Jerusalem in the year 600 B. C. He reigned eleven years. We have read that Lehi received his command to leave Jerusalem in the commencement of the first year of the reign of Zedekiah. (B. M. 2:3) Now let us see how that agrees with the date of the reign of Zedekiah as recorded in the chronology used in most Bibles:

B. of M. p. 24, 1 Nephi, chapter 3:4. "Yea, even six hundred years from the time that my father left Jerusalem, a prophet would the Lord God raise up among the Jews, even a Messiah; or in other words, a Savior of the world."

We can see how the plans of the Lord were fulfilled concerning the marriage of Lehi's sons. For we read:

B. of M. p. 48, 1st Nephi, chapter 5:7. "And it came to pass that I, Nephi, took one of the daughters of Ishmael to wife; and also, my brethren took of the daughters of Ishmael to wife; and also, Zoram took the eldest daughter of Ishmael to wife."

B. of M. P. 48, 1st Nephi, chapter 5:10-16. "And it came to pass that the voice of the Lord spake unto my father, by night, and commanded him, that on the morrow, he should take his journey into the wilderness. And it came to pass that as my father arose in the morning, and went forth to the tent door, to his great astonishment, he beheld upon the ground a round ball, of curious workmanship; and it was of fine brass. And within the ball were two spindles; and the one pointed the way whither we should go into the wilderness."

"And it came to pass that we did gather together whatsoever things we should carry into the wilderness, and all the remainder of our provisions which the Lord had given unto us; And we did take seed of every kind, that we might carry into the wilderness. And it came to pass that we did take our tents, and depart into the wilderness, across the river Laman. And it came to pass that we did travel for the space of four days, nearly a south, southeast direction, and we did pitch our tents again; and we did call the name of the place Shazer."

We notice how a person can advance with the Lord, if he keeps the commandments that the Lord gives him. To begin with, Lehi received his instructions in dreams; now he is instructed by the voice of the Lord. The instructions are to take their journey into the wilderness. But we find that the Lord does not leave them without something they can use to get their directions of the compass as well as the direction they should go. This brass ball is referred to by Nephi as a compass. (B. of M. p. 61, 1st Nephi, chapter 5:190)

We also want to notice that they traveled about a south, southeast direction. This will be important to keep in mind, because later, on their journey, they will change their direction. We must notice the directions, because it will give us somewhat of an understanding of where they are, at a certain time.

B. of M. p. 49, 1st Nephi, chapter 5:18-21. "And we did go forth again, in the wilderness, following the same direction, keeping in the most fertile parts of the wilderness, which were in the borders near the Red Sea. And it came to pass that we did travel for the space of many days, slaying food by the way, with our bows and our arrows, and our stones and our slings; And we did follow the directions of the ball, which led us in the more fertile parts of the wilderness."

"And after we had traveled for the space of many days, we did pitch our tents for the space of a time, that we might rest ourselves and obtain food for our families."

B. of M. p. 50, 1st Nephi, chapter 5:34-35. "And it came to pass that I, Nephi, beheld the pointers which were in the ball, that they did work according to the

faith, and diligence, and heed, which we did give unto them. And there was also written upon them a new writing, which was plain to read, which did give us understanding concerning the ways of the Lord; and it was written and changed from time to time, according to the faith and diligence which we gave unto it."

It might be difficult for us to feature this ball. We think of the Lord as being Almighty. It is difficult for us to think of His making an instrument for the benefit of man. We think of Him directing man to construct a thing, and telling how to make it. But this ball was made of the Lord and given to man for his use. It places it in the same category as the Urim and Thummin.

B. of M. p. 51, 1st Nephi, chapter 5:42-44. "And it came to pass that we did again take our journey, traveling nearly the same course as in the beginning; And after we had traveled for the space of many days, we did pitch our tents again, that we might tarry for the space of a time. And it came to pass that Ishmael died, and was buried in the place which was called Nahom."

They have been traveling for some time along the Red Sea, nearly a south south-east direction. This would place them near the east shore of the east arm of the Red Sea. If they would go much farther, they would come to the main body of the Red Sea and would travel a more south-east direction. This did not seem to be the Lord's plan for we read:

B. of M., p. 52, 1st Nephi, chapter 5:55-61. "And it came to pass that we did again take our journey in the wilderness; and we did travel nearly eastward, from that time forth. And we did travel and wade through much affliction in the wilderness; and our women did bear children in the wilderness. And so great were the blessings of the Lord upon us, that we did live upon raw meat in the wilderness, our women did give plenty of suck for their children, and were strong, yea, even like unto men; and they began to bear their journeyings without murmuring."

"And thus we see that the commandments of God must be fulfilled. And if it so be that the children of men keep the commandments of God, He doth nourish them, and strengthen them; and provide means whereby they can accomplish the thing which He has commanded them;

"Wherefore He did provide means for us while we did sojourn in the wilderness. And we did sojourn for the space of many years, yea, even eight years in the wilderness."

We notice from this time forth, they traveled nearly eastward. It did not say, 'Due east'. By saying nearly eastward, it gives the chance of varying one way or the other a small amount. It would appear that they were about 30 degrees north when they started east. If they were to travel east from where they started, they would cross some of the territory of about nine nations, Saudi Arabia, Iraq, Iran, Afghanistan, Pakistan, India, Bangladesh, Burma, and China. This identifies them as nations of today.

We may wonder why they lived on raw meat. We find something to give us an idea that it was not safe to have any kind of light:

B. of M., p. 53, 1st Nephi, chapter 5:74-78. "And after I had made bellows, that I might have wherewith to blow the fire, I did smite two stones together, that I might make fire. For the Lord had not hitherto suffered that we should make much fire, as we journeyed in the wilderness; For said He, I will make thy food become sweet, that ye cook it not; And I will also be

your light in the wilderness; And I will prepare the way before you, if it so be that ye shall keep my commandments."

We know that the Lord would know if there were any enemies near where they were sojourning. It apparently was not His will that they meet anyone in the wilderness. This tells us plainly that they were not to cook, but that the Lord would make their food sweet, or tasty.

(To be continued)

IMPORTANT IDENTITIES OF THE LAST DAYS

Apostle William Sheldon

Part 2

Messenger of the Covenant

Referring again to Mal. 3:1, the prophet speaks of "the messenger of the covenant, whom ye delight in . . ."

"But who may abide the day of his coming? and who shall stand when he appearth," (Verse 2)?

It should be obvious that **this** "messenger" is none other than our Lord, Jesus Christ. But again, people are being deceived by the messenger(?) purporting to be John the Baptist, whose messages of current reception were spoken of earlier. In these messages he (John the Baptist?) declares that **he** is the "messenger of the covenant". It is well to read Isa. 42:1-7, but for brevity's sake I quote a portion of Verse one, with Verses six and seven:

"Behold my servant, whom I uphold; **mine elect**, in whom my soul delighteth . . . (the Father speaking of His Son, W. A. S.) . . . I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and **give thee for a covenant of the people**, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house" (an allusion to the work of Christ in hell). (Emphasis mine, W. A. S.)

Again in Isaiah 49:8 and 9:

"Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and **give thee for a covenant of the people**, to establish the earth, to cause to inherit the desolate heritages;

"That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pas-

tures shall be in all high places".

There is no mistake in these texts: Christ was given for a covenant of the people. He, the elect one, the great great Shepherd of the souls of men who would go after the lost sheep "until He find it" (Luke 15:5). He is, beyond cavil, the Messenger of the Covenant! Away with the "messenger", John the Baptist (?), professing himself in that exalted capacity! How great the deceptive spirits in these last days, appearing nigh unto angels of light! Let the Baptist be regarded in proper Scriptural perspective but, as he himself said, he is not worthy to loose the shoe's latchet of his Master (nor is any other), let alone to assume titles reserved for Him. This of course is not of John, but of men today.

One Mighty And Strong

The only reference to this, so far as the writer knows, is found in church histories and in Utah D & C 85:7. This was contained in a letter written by Joseph Smith in 1832 to W. W. Phelps, which appears to have been divinely inspired. I will quote from the D & C:

"And it shall come to pass that I, the Lord God, will send one mighty and strong holding the scepter of power in his hand, clothed with light for a covering whose mouth shall utter words, eternal words, while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the saints whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God".

This document received much attention and surmise in earlier days, even within this Church of Christ after Granville Hedrick's time, but the identity seems

clear to this writer. The language pertains to a very exalted person, holding a scepter of power, etc. He is manifestly the Christ, dividing to His saints their inheritance in Zion, or the New Jerusalem. As Isaiah tells us: "the Lord alone shall be exalted in that day" (2:11, 17).

The Branch

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots" (Isa. 11:1).

The succeeding four verses make it plain that the above all refers to Jesus Christ. This language is peculiar and requires some analysis. However, it will be well to quote also verse ten in connection:

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and His rest shall be glorious."

As Jesus was a lineal descendant from Jesse, who was the father of David (Matt. 22:42), it is appropriately stated that He, as a rod, was to come forth from this stem. What is the significance of the term "rod"? Christ is the very personification of the Word of God (John 1:1); He received commandments from His Father and, being perfect in obedience, abided in and taught the divine Light of God. By the power of His word He could command stillness to the sea and it was done, command devils to depart and they obeyed, command the dead to come forth and it was so, rebuke disease and affliction and they were cleansed and made whole. Therefore, He shall also:

"... Smith the earth with the rod of his mouth, and "with the breath of his lips shall he stay the wicked" (Isa. 11:4).

And this He received from His Father:

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

"Thou shalt break them with a **rod of iron**; thou shalt dash them in pieces like a potter's vessel" (Psalm 2:8, 9). (Emphasis mine, W. A. S.)

Christ not only is represented as a "rod" of iron coming forth from Jesse, but is to be seen as a "Branch" growing out of Jesse's roots. Going again to Isa. 11:10: there was to be in the last days a "root of Jesse" which should "stand for an ensign of the people", to which the Gentiles should seek: "and his rest shall be glorious". This ensign was to be set up as a standard to the nations, at which time He would gather Israel (see v. 12 and 49:22).

In Rev. 22:16, Christ tells us plainly that He is "the root and the offspring of David", signifying that He is the very foundation, the "Holy One of Israel", but to fulfill the divine will took upon Himself flesh

as a descendant of Jesse and David. Again: the reference to Christ as "a Branch", **growing out** of the roots of Jesse, is a peculiar expression. Light is thrown on this in Zech. 6:11-13, which we quote to get the complete thought.

"Then take silver and gold and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest;

"And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose Name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord:

"Even he shall build the temple of the Lord: and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both." (See also Jer. 23: 5, 6.)

History does not record any such glorious rule of peace, of a Joshua (the Branch) building "the temple of the Lord"; but verse 15 tells us further:

"And they that are far off shall come and build in the temple of the Lord . . . and this shall come to pass; if ye will diligently obey the voice of the Lord your God".

This is undoubtedly a prophecy of the last days referring to the temple to be built at the Temple Lot in Independence, Missouri under the **direction** of the Branch, Jesus Christ. There was, we must suppose, a Joshua, the son of Josedech (the high priest) in ancient times, whom God referred to in a typical or symbolic sense as the "Branch". It is highly significant that "Jesus" is a form of the word "Joshua". Therefore, we have again Christ, as the "Branch"; but, that He should **grow out** of Jesse's roots or as Zechariah has it, "grow up out of his place", this will require further consideration. Where is the "place" of Christ? Is it not the land of His nativity, the place of His ministry, death and resurrection? The land of ancient Jerusalem, of course! But how is He to "grow up out of His place"?

Christ, as the Branch, speaks also of Himself as "the vine", and "ye are the branches" (John 15:5). His disciples must abide in Him, must bear "much fruit"; otherwise, they will be cast forth as a branch to be burned (v. 6). This is a process of spiritual growth, attained by perseverance in the faith despite affliction or tribulation and by the development of the fruits of the Spirit in one's life (love, joy, peace, long-suffering, etc.). Therefore, if there is developed a people who abide in Christ, they are then united in Him, are a part of the Branch, and in a Spiritual sense represent Him to the world. This "branch" is the "ensign" which was to be lifted up to the nations - Zion if you please - the body of Christ to which Israel and the humbled nations at that day should flow to be taught of Him, primarily through an endowed ministry (Isa. 2:1-4; 52:6-

8). This "branch", growing up or maturing, "out of his place", would do so in another place prepared of God - the New Jerusalem (or Zion) of the Book of Mormon (3 Ne. 10:1-4) and of latter day revelation, being revealed as beginning in Independence, Missouri (D & C 57:1; 83:1) at the Temple Lot.

The Ancient of Days

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

"A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: **the judgment was set**, and the books were opened", (Dan. 7:9, 10). (Emphasis mine, W. A. S.)

How this could be represented to apply to other than the Diety is incomprehensible to the writer. Yet, Joseph Smith taught that the ancient of days was Adam, who was also Michael the archangel (D & C 25:2). The first part of D & C 25 is chapter 28 of the Book of Commandments, but the greater part of this was added to the original revelation and included in the D & C. The reference to the ancient of days is a part of this addition.

We have further light in Daniel 7:13, 14:

"I saw in the night visions, and, behold, one like the Son of man (the Christ, W. A. S.) came with the clouds of heaven, and **came to the Ancient of days**, and they brought him near before him.

"And there was given him (the Son of man, W. A. S.) dominion, and glory, and a kingdom, that all people, nation, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed". (Emphasis mine, W. A. S.)

Are we to understand that Jesus Christ is to be brought before Adam, as the Ancient of days, and that Adam is to bestow such honor and glory and dominion upon Him (Christ)? Unthinkable! The Ancient of days is none other than the great God and Father of all! The psalmist David exults:

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Psalm 90:2).

Here, surely, is the **ancient One** who was **before man, before time began**, the Ancient of days. We are further told by Daniel:

"I beheld, and the same horn made war with the saints (the "little horn", or papacy, W. A. S.), and prevailed against them;

"**Until the Ancient of days came**, and judgment was given to the saints of the most High; and the

time came that the saints possessed the kingdom" (Dan. 7:21, 22). (Emphasis mine, W. A. S.).

We feel it is also significant that the "little horn" prevailed against the saints "until the Ancient of days came" (v. 22), which coming signalled the deliverance of the saints by the establishment of the Church of Christ through Joseph Smith. This coming was literally fulfilled in 1820 when, according to Joseph's account, the two personages appeared to him, being the Father and the Son.

The Choice Seer

The question of the choice seer, as found in 2 Nephi 2:10-11), has been debated from the early days of this Restoration movement, some saying it was Joseph Smith while others declared the seer to be of the Lamanites; the answer is yet to be revealed. As in many cases, studies have emphasized certain points while disregarding others. It is only by a consideration of all aspects of the matter that we may have any assurance of the truth. Prejudice must be set aside and effort made through prayer and guidance of the Holy Spirit, to reconcile seeming conflicts and to satisfy all the conditions presented. To this end, I submit the following effort.

The first thirty verses of this text deal primarily with this seer while, as we hope to develop, the remainder of the chapter refers to others; especially in the last few verses is reference to one being raised up of the seed of young Joseph, son of Lehi. It is the position of the writer that this descendant of Lehi and Joseph is **not** the choice seer referred to in the first thirty verses, though he may develop into a seer yet to be revealed. Further, the writer insists that Joseph Smith was that choice seer.

We have considerable prophecy in this chapter from the words of Joseph of old, the son of Jacob, which Joseph was sold into Egypt by his brethren. He said:

" . . . Thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins.

"And unto him will I give commandment, that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to bringing of them to the knowledge of the covenants which I have made with thy fathers.

"And I will give unto him a commandment, that he shall do none other work save the work which I shall command him.

"And I will make him great in mine eyes: for he shall do my work" (Verses 11-14).

It should be remembered that Joseph of old had two sons, Ephraim and Manasseh; so when it speaks of the choice seer doing a work for the fruit of his (Joseph of old) loins, it may apply to the descendants of either Ephraim or Manasseh or both. This choice seer was to labor for the fruit of Joseph's loins, **his brethren**, thus showing that he (the seer) was descend-

ed from either Ephraim or Manasseh. As Ephraim was scattered amongst the nations of the Gentiles and America is a Gentile nation, the so-called melting-pot of the nations, we are safe in concluding that Ephraim's descendants are here; without further elaboration we conclude that Joseph Smith was of Ephraim.

Joseph Smith, by the commandment and power of God, produced the translation of the Book of Mormon. We found in verse 13 that the seer was to do "none other work save the work which I shall command him". This very commandment was given to Joseph Smith (in essence), as found in Book of Commandments 4:2:

" . . . He has a gift to translate the book, and I have commanded him that he shall pretend to no other gift, for I will grant him no other gift".

His special gift was to translate the Book of Mormon and he was to pretend to no other special gift, of translation or otherwise. We are not justified in narrowing this down to mean that Joseph Smith had nothing more that he should do, or that there was no other spiritual gift granted. David Whitmer stated that Joseph was not to pretend to any other gift of translation save that of the Book of Mormon - this appears to be a reasonable application of the language. Certainly Joseph received the holy priesthood, to which is attached inherent gifts through faith and righteousness in behalf of the kingdom of God. The gift to prophesy (or to be a prophet) is not excluded and we believe that, when sufficiently humble, Joseph did prophesy in righteousness and truth before the Lord. He was to do that which the Lord commanded him (v. 13), and he declares he was commanded to organize the Church of Christ.

"He shall be great like unto Moses . . . to deliver my people" (v. 15).

There has been deliverance from sin and guidance by the Spirit of prophecy effected through the instrumentality of Joseph.

"But a seer will I raise up out of the fruit of thy loins, and unto him will I give power to bring forth my word unto the seed of thy loins;

"And not to the bringing forth my word only, saith the Lord, but to the convincing them of my word which shall have already gone forth among them" (verses 17 and 18).

Then follows obvious reference to both the Bible and Book of Mormon in putting down false doctrine, etc. Joseph Smith (of the loins of Joseph of old) did bring forth the word unto the seed of the loins of Joseph of old (for both Ephraim and Manasseh), and he did succeed in convincing many of Ephraim of the truth as it is in the Bible Scriptures (and has been great in the eyes of many of these).

"And out of weakness he shall be made strong, in that day when my work shall commence among

all my people, unto the restoring thee, O house of Israel, saith the Lord.

" . . . Behold, that seer will the Lord bless; and they that seek to destroy him, shall be confounded" "And his name shall be called after me (Joseph of old, W. A. S.) and it shall be after the name of his father. "And he shall be like unto me (Joseph of old, W. A. S.) for the thing which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation" (verses 24, 25, 26, 29, 30).

The Lord did bless this choice seer in bringing forth His word unto the salvation of the seed of Joseph of old (Ephraim and Manasseh). God did confound the enemies of the seer **while doing that work**. His name was Joseph and he was called after the name of his father. Joseph Smith was indeed the choice seer!

Now, from verse 31 on, Joseph of old prophesies of other matters. Verses 31 through 35 speak of Moses and Aaron, his brother.

"And the Lord said unto me (Joseph of old, W. A. S.) also, I will raise up unto the fruit of thy loins: and I will make for **him** a spokesman.

"And I, behold, I will give unto **him** that he shall write the writings of the fruit of thy loins, unto the fruit of thy loins, and the spokesman of thy loins shall declare it.

"And the words which **he** shall write, shall be the words which are expedient in my wisdom should go forth unto the fruit of thy loins." Verses 36-38. (Emphasis mine, W. A. S.)

The words "him and he", which are emphasized, refer to Mormon, who abridged the record of the Nephites, and are the words which were expedient in God's wisdom should go to the fruit of the loins of Joseph of old (Ephraim and Manasseh). (See 3 Ne. 21:1-4.) We are not informed who the "spokesman" for Mormon is, or was to be, at this point; but Lehi turns to his young son, Joseph, to tell him that he is blessed; that his seed shall not be destroyed, "for they will hearken unto the words of the book" (v. 44-46). He is told that there should be raised up "one mighty among them" as a mighty instrument for God to bring about much restoration unto his brethren (vs. 46-47). This descendant of young Joseph, the son of Lehi, will teach his brethren of the Lamanites by the power of God, and he is the "spokesman" for Mormon (of verse 37). He is yet to be revealed to us and it may be that it will be given to him to translate the sealed portion of the plates delivered to Joseph Smith, the record written by Mormon of that which was revealed to the brother of Jared; I give it as my opinion that this too shall come forth by the way of the Gentiles. (See Ether 1:98-101.)

In conclusion, Joseph Smith is the choice seer but there is another man to come forth to perform a mighty work among the Lamanites, from among that people

but descended from Joseph, the son of Lehi. He will convince many of his brethren of the truthfulness of the Book of Mormon in preparation for their gathering

to build the New Jerusalem (3 Ne. 10:1-4), in connection with repentant Gentiles..

(To be concluded)

CONFERENCE NOTICE

CONFERENCE TO CONVENE APRIL 4, 1976

Following instruction of the 1966 Referendum, the annual conference of the Church of Christ (Temple Lot), will begin on the Sunday of the week in which the 6th of April occurs, which, this year, will be April 4th.

Business Sessions, however, will start at 10:00 a. m., Monday, April 5th.

As per Bill #1, 1972 Referendum, "all committees and boards etc. of the Church empowered to expend general Church funds or collect the same shall be required to submit an annual report of their activities to include a financial statement of funds received and disbursed and submit to the Joint Council of Twelve and Bishopric at least one week prior to the opening of Conference a proposed budget for the ensuing year."

Officers and committees, as noted in the directory, should see that their reports are filed with the conference secretary as early as possible. Persons needing a place to stay should contact the Housing and Reception Committee. Those wishing to donate food or money to the conference, should contact the Dining Hall Committee:

We are looking forward with eager anticipation to greeting each one of you and pray that the Lord's Will will be done in all things.

Velma J. Wheaton
General Church Secretary

1975 DIRECTORY

Officers and Committees of the Church of Christ
(Temple Lot)

COUNCIL OF APOSTLES:

William A. Sheldon: Secretary of Council of Apostles. Appointed as General Church Representative in the office. Appointed in joint charge with Apostle Joe W. Kidd of Tennessee, North Carolina, Virginia, Kentucky, Pennsylvania, Maryland, New Jersey, New York, Delaware, Rhode Island, Vermont, Massachusetts, New Hampshire, Connecticut, Maine and West Virginia.

Appointed joint charge with Apostle E. Leon Yates of the European Field. 1011 S. Cottage, Independence, Missouri 64050.

Clarence L. Wheaton: Appointed in charge of Ohio, Illinois, Indiana, Michigan, and eastern Canada, east of a line between Saskatchewan, and Manitoba. 204 West Sea Ave., Independence, Missouri 64050.

Archie F. Bell: Appointed in charge of Missouri, Kansas, Oklahoma, Arkansas, Louisiana, Mississippi, Alabama, Georgia, South Carolina, and Florida. 802 South McCoy, Independence, Missouri 64050.

E. Leon Yates: Appointed in charge of the Republic of Mexico, and in joint charge with Apostle Don W. Housknecht of Texas, New Mexico, Arizona and southern California.

Appointed joint charge with Apostle William A. Sheldon of the European Field. Route 1, Box 101B, Mack's Creek, Missouri 65786.

Don W. Housknecht: Appointed in joint charge with Apostle E. Leon Yates of Texas, New Mexico, Arizona, and southern California. 1909 E. Grover's Avenue, Sp. 15, Phoenix, Arizona 85022.

Robert H. Jensen: Appointed in charge of Nebraska, North Dakota, South Dakota, Montana, Iowa, Minnesota and Wisconsin. 2230 Clay, Bellevue, Nebraska 68005.

Marvin E. Ely: Appointed in charge of Utah, Colorado, Nevada, Idaho, Wyoming, Washington, Oregon, northern California, Alaska, western Canada, west of a line between Saskatchewan and Manitoba. Route 4, 236 32nd Road, Grand Junction, Colorado 81501.

Joe W. Kidd: Appointed in joint charge with Apostle William A. Sheldon of Tennessee, North Carolina, Virginia, Kentucky, Pennsylvania, Maryland, New Jersey, New York, Delaware, Rhode Island, Vermont, Massachusetts, New Hampshire, Connecticut, Maine, and West Virginia. 188 Marshall Circle, Oak Ridge, Tennessee 37830.

OTHER MISSIONARY APPOINTMENTS:

James M. Case: As an Evangelist, appointed full time under the direction of the Council of Apostles; to assist the General Church Representative in the office; and that he be available upon request in any field. 1106 East Gudgell, Independence, Missouri 64055.

Donald E. McIndoo: As an Evangelist appointed to labor as circumstances permit, under the direction of Apostle E. Leon Yates in his field. 18830 N. 30th St., Phoenix, Arizona 85024.

Cayetano Alfaro Contreras: As an Evangelist, appointed to labor full time, under the supervision of Apostle E. Leon Yates, in his field. Yucatan, Mexico. - Deceased.

Vincente Poote: As an Evangelist, appointed to labor full time, under the supervision of Apostle E. Leon Yates in his field. Yucatan, Mexico.

Placido Koyoc Yam: As an Evangelist, appointed to labor full time, under the supervision of Apostle E. Leon Yates in his field. Yucatan, Mexico.

COUNCIL OF BISHOPS:

D. Ray Bryant: Route 2, Cowgill, Missouri 64637.

Oren A. Caviness: Secretary, assistant to Business Manager, Route 1, Box 67, Preston, Missouri 65732.

Nicholas F. Denham: 4116 South Cottage, Independence, Missouri 64055.

Vance H. Harris: Box 17, Cowgill, Missouri 64637.

Edward H. Podhola: 3021 Chandler, Lincoln Park, Michigan 48146.

John A. Sweem: Hamilton, Missouri 64644.

C. LeRoy Wheaton, Jr.: Business Manager, 412 South Hocker, Independence, Missouri 64050.

OFFICERS AND COMMITTEES:

Numbers in parentheses () indicate the number of years to serve from the 1975 Conference.

General Church Representative: Apostle William A. Sheldon, 1011 South Cottage, Independence, Missouri 64050.

General Church Secretary: Mrs. Velma J. Wheaton, 704 South Elizabeth Rd., Independence, Missouri 64056.

General Church Recorder: Roland L. Sarratt, 7704 Sage, Parkville, Missouri 64152.

General Church Chorister: Mrs. Konie L. Caviness, 1004 Doris, Independence, Missouri 64050.

Editor of Zion's Advocate: Kenneth J. Smith, 209 S. Chrysler, Independence, Missouri 64050.

Associate Editors: Lawrence Beem, 13117 E. 45th, Independence, Missouri 64055.
Roland L. Sarratt, 7704 Sage, Parkville, Missouri 64152.

Dining Hall Committee: Karma A. Augustine (3) 1005 Breckenridge Dr., Independence, Missouri 64050; Alice Larsen (2) 3268 E. Road, Space 70, Clifton, Colorado 81520; Menda Stotis (1) 1200 West Maple, Independence, Missouri 64050.

Reception and Housing Committee: Marvin M. Case (3) 16613 Woods Chapel Rd., Lee's Summit, Mo. 64063; Lawrence Beem (2) 13117 E. 45th, Indep., Mo. 64055; Frank Fann (1) 4117 South River Blvd., Indep., Mo. 64055.

Press Committee: Randy Sheldon (3) 1011 South Cottage, Indep., Mo. 64050; Ron Temple (2) Route 2, Box 420, Belton, Mo. 64012; William A. Sheldon (1) 1011 South Cottage, Indep., Mo. 64050.

Auditing Committee: Frank Fann (3) 4117 South River Blvd., Indep., Mo. 64055; Kenneth J. Smith (2) 209 South Chrysler, Indep., Mo. 64050; Lawrence Beem (1) 13117 East 45th, Indep., Mo. 64055.

Referendum Committee: Albert Leighton-Floyd (3) Box 541, Richland, Mo. 65556; Leslie P. Case (2) 8312 Lee's Summit Rd., Kansas City, Mo. 64139; James W. (Jack) Martin (1) 212 Lincolnville, Velleville, Ill. 62221.

Relations Committee: E. Leon Yates (3) Route 1, Box 101B, Mack's Creek, Mo. 65786; Robert H. Jensen (2) 2230 Clay, Bellevue, Neb. 68005; Archie F. Bell (1) 302 South McCoy, Indep., Mo. 64050.

General Church Historian: Archie F. Bell (4) 802 South McCoy, Indep., Mo. 64050.

Associate Historians: M. Harvey Seibel (4) Star Route, Big Cove Rd., Cherokee, N. C. 28719; Clarence L. Wheaton, Sr., (4) 204 West Sea Ave., Indep., Mo. 64050.

Library Board: M. Harvey Seibel (3) Star Route, Big Cove Road, Cherokee, N. C. 28719; Velma J. Wheaton (2) 704 S. Elizabeth Rd., Indep., Mo. 64056; Randy Sheldon (1) 1011 S. Cottage, Indep., Mo. 64050.

Board of Publication: Oren A. Caviness (3) Route 1, Box 67, Preston, Mo. 65732 BISHOP; William A. Sheldon (3) 1011 S. Cottage, Indep., Mo. 64050 APOSTLE; James M. Case (2) 1106 Gudgell, Indep., Mo. 64055; Frank Fann (2) secretary, 4117 S. River Blvd., Indep., Mo., 64055; Richard A. Wheaton, Chairman, 704 S. Elizabeth Rd., Indep., Mo. 64056.

Committee on Indian Missions; Archie F. Bell (3) 802 S. McCoy, Indep., Mo. 64050; Marvin E. Ely (2) Rt. 4, 236 32nd Rd., Grand Junction, Co. 81501; Nicholas F. Denham (1) 4116 S. Cottage, Indep., Mo. 64055.

Youth Camp Committee: Randy Sheldon (2) 1011 S. Cottage, Indep., Mo. 64050 YOUTH; Oren A. Caviness (3) Route 1, Box 67, Preston, Mo. 65732 BISHOP; Marvin E. Ely (1) Route 4, 236 32nd Rd., Grand Junction, Co. 81501 APOSTLE; James H. Case (1) Route 1, Lone Jack, Mo. 64070 YOUTH; Donald E. McIndoo (3) 18830 N. 30th St., Phoenix, Ariz. 85024 ELDER.

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(2) 1909 E. Grover's Ave., Sp. 15, Phoenix, Ariz. 85022; Edward J. McIndoo (1) Rt. 1, Box 67, Preston, Mo. 65732; Viola Hening (1) 304 Homeland Rd., Albuquerque, N. Mex. 87114.

Correspondence Committee: Evalena Sills (3) (For the Western States) 4825 Cambridge Ave. #4, Phoenix, Ariz. 85008; Louise McIndoo (2) (For the Central States) Route 1, Box 67, Preston, Mo. 65732; Louise Grzincic (1) (For the Eastern States) 15200 Poplar Ave., Southgate, Mi. 48192.

Committee on Hymn Books: Helen Tisler, 5625 W. Erie, Lorain, Ohio 44052; Lovita M. Seibel, 1200 W. Maple, Indep., Mo. 64050; Larry Shaw, Box 397, Buffalo, Mo. 65622; William A. Sheldon, 1011 S. Cottage, Indep., Mo. 64050; Roland L. Sarratt, 7704 Sage, Parkville, Mo. 64152.

Committee on Non-Profit or Holding Co.: APOSTLE, Archie F. Bell; BISHOP, Oren A. Caviness; ELDER, Frank Fann.

GENERAL SUNDAY SCHOOL ASSOCIATION:

Superintendent: Ron Temple, Rt. 2, Box 420, Belton, Mo. 64012.

Assistant Superintendent & Treasurer: Leslie P. Case, 8312 Lee's Summit Rd., K. C., Mo. 64139.

Secretary: Amy Schrader, Rt. 5, Box 302, Bemidji, Minn. 56601.

Quarterly Committee: Donna Moser (3) 405 Arabian

Dr., Raymore, Mo. 64083; Amy Schrader (3) Rt. 5, Box 302, Bemidji, Minn. 56601; Marvin E. Ely (2) Rt. 4 236 32nd Rd., Grand Junction, Colo. 81501; E. Leon Yates (2) Rt. 1, Box 101B, Mack's Creek, Mo. 65786; Nellie Walberg (1) 2420 Laurel Ave. N. E., Salem, Ore. 97301.

Auditing Committee: M. Harvey Seibel (3) Star Route, Big Cove Rd., Cherokee, N. C. 28719; Harry Hutchison (2) 536 W. 64th, Wauwatosa, Wisc. 53213; Ray Hunholz (1) 2534 N. 63rd St., Wauwatosa, Wisc. 53213.

Translation Committee: Pedro Alfaro (3) Yucatan, Mexico; Christine DeLaCruse (2) 1112 Prospect St., Neillsville, Wisc. 54456; Donald E. McIndoo (1) 18830 N. 30th St., Phoenix, Ariz. 85024.

UNITED WORKERS:

Chairman: Donna Moser, 405 Arabian Dr., Raymore, Mo. 64083.

Assistant Chairman: Darl Temple, Rt. 2, Box 420, Belton, Mo. 64012.

Secretary: Jennifer Oldham, 717 Osage Trail, Indep., Mo. 64058.

Treasurer: Lois Harris, Box 17, Cowgill, Mo. 64637.

Member-at-Large: Frances Yates, Rt. 1, Box 101B, Mack's Creek, Mo. 65786.

NOTICE

During the 1975 Ministers' Conference, it was moved that: ". . . the solemn assembly be held the two days in 1976 immediately preceding the Ministers' Conference, and that meetings three times daily be made available so that all who wish may attend, as their strength and the requirements of life dictate, for the purpose of seeking God's divine assistance and direction in accomplishing those things which have already been commanded, as well as in the things pertaining to the future that the Church should accomplish, in order that it might move forward in the work of the Gospel of Christ".

Therefore, a Solemn Assembly is appointed for the state purposes, under the direction of the Council of Apostles. The first meeting will convene on Friday, April 2, 1976, at 10:00 a. m., with the remaining schedule to be determined by the body.

We are living in times of no ordinary moment. Indeed, the year 1976 holds promise, by every available indicator, of being decisive in the world, the nation, and

as pertaining to the Kingdom of God. It behooves us then, as the children of God, to truly be "watching and waiting" with a spiritual zeal perhaps unattained before. Let us come in a real, **spiritual fast**, with our eyes (hearts) SINGLE toward God. Surely it is in this that He waits to bless His Church with the long expected endowment of power spoken of by the prophet Joel (2:28, 29) and by our Lord, as revealed in 3 Ne. 10:4.

Another matter of concern which has been referred to the April Ministers' Conference is the question of transfers of membership from other groups of the Restoration Movement into the Church of Christ. We are asked to pray over this before conference convenes. Let this be a reminder to each member to humbly approach God for His direction to the body of Christ, for as time goes on, there is sure to be more and more inquiry as the Lord gathers His sheep; we want it to be done His way.

William A. Sheldon, Secy.
Council of Apostles

MICHIGAN REUNION

The Michigan reunion began on Saturday, June 21, with a prayer meeting. Elders Harold Polack and George Brantner were in charge.

Sr. Angela Wheaton was administered to by Elders John Case and Tony Grzincic. Elders C. L. Wheaton and J. Maynard Case administered to Sr. Ellen VanDine. Sr. Dorothy Howe received administration under the hands of Elders Harold Polack and LaVerne Lussenden.

After dinner, Bro. Polack opened the business meeting at 3:03 p. m. with Sr. Marlene Hoare as secretary. Sr. Trudy Grzincic played the piano as we sang, "Come, Thou Fount of Every Blessing."

2 Peter 1:1-9 was read, and expounded.

The minutes from 1974 were read and accepted. The financial report was read.

Bro. Ken Hoare was elected to the reunion committee. He will serve for three years.

Sr. Vivian Spencer was elected as reunion reporter for 1975, and secretary for the 1976 reunion.

Bro. Norm Trudgeon read a statement; that everyone is welcome in the homes of local people and in their yards for camping; or, at the KOA campground, is the reunion is held at Bradley next year.

We discussed the time of opening meetings for next year, and of having a record of places available for people to stay when reunions are held. No action was taken.

At 3:48 p. m. we closed with singing, "I Have Found the Glorious Gospel."

Bro. Tony Grzincic gave the closing prayer.

Forty-one people were present during our business meeting.

Bro. Ken Hoare opened our next meeting and Bro. Art Smith used 1st Thess. 5 as his text. He told us "that the troubles that beset us, beset the whole world. We are at the point in history when the times could turn much worse. We should be most enlightened and most ready. True liberty is found in law, not in lawlessness. It is the same in the gospel. Obedience is the first thing we must learn. Obedience is the first law of life. We must learn to submit to God. We say we have a superior gospel. Are we superior?"

As an illustration, he spoke of ham and eggs; telling us that the hen was involved, the hog was committed. We must also be committed.

After we sang "Tenderly, Tenderly," Bro. Ken Hoare closed with prayer.

Saturday evening we enjoyed a song service. Bro. LaVerne Lussenden was in charge. He sang "There's Something About That Name," and "It Should Have Been Me," and several others.

At 7:30 Elder Conley Addington opened our last meeting of the day.

Elder J. Maynard Case used St. Matthew 5, 6, & 7 as his text. He also used 3rd Nephi 5:13, and Acts 19, to instruct us. He asked if there were those of us who had trials and tribulations. Do we take it upon ourselves to take care of things our way; or do we pray about them? God tells us to pray always. Matthew 24:13. But he that endureth to the end, the same shall be saved.

How has the gospel gone to the world? This gospel is a personal thing; the work that we have as individuals, as the ministers, and as a people. The ministers must live close to God in order to have that personal contact. We must ask God's direction; the Spirit of God bearing witness to each person that it is true. It takes constant effort and prayer. God hears prayer and works on individuals. Hebrews 11:6. The time is coming soon that we will have to put into action the things God told us to do.

He read from 3rd Nephi 10, and admonished us to be ready for the manifestations of Christ.

Bro. Conley closed with prayer.

Those of us who were camped at the KOA campground enjoyed a marshmallow and weenie roast and short sing along with Bro. Aaron Heath playing his guitar.

It had been a hot day, for Michigan weather, so after a short dip in the pool we turned in for the night.

On a beautiful HOT, Sunday morning, Elder Banford Hoare opened our first meeting of the day. We sang "In Thy Name, O Lord, Assembling," and Bro. Hoare gave the opening prayer.

Apostle C. L. Wheaton used St. Matthew 27 as his text. He said the Lord expects us to climb the ladder to perfection. We must do it ourselves. We must obey in every respect the gospel of Christ. He reminded us that we were here in remembrance of what had been done for us, by Christ.

We sang, "Met in Thy Sacred Name, O Lord," and Bro. Hoare reminded us that we should examine ourselves, that we should be worthy to partake of the sacrament.

We knelt in a short season of prayer.

Sacrament was served by Elders Grzincic, Hoare, Addington, and Jensen.

Present were 106 people to enjoy our communion with the Lord, and to pledge themselves once again to serve him.

The announcement was made at the end of the service that the Northern Michigan Campout would be held the last week end in July.

Elder LaVerne Lussenden took charge of the song service at 1:45 p. m. We sang several beautiful songs.

Bro. Harold Polack presented Bro. and Sr. Lussenden with a green crocheted pillow made by Sr. Eddy of Flint. A quilt made with blocks on which each family, or church group, had written their names, was also given to them. We thank Sr. Dorothy Howe for collecting the blocks and putting them together for all of us. May this quilt remind our Bro. and Sr. Lussenden in the years to come of our love for each other in gospel bonds.

The pianist played "The Family of God."

After we all sang "Take The Name of Jesus With You," Bro. LaVerne sang several songs for us. "Why Me, Lord" is a moving song, as is "The King is Coming." He also sang again, "It Should Have Been Me," a song which brings to us a reminder of Christ's great sacrifice for us, His life.

Bro. Wheaton was in charge of our next meeting with Bro. Brantner giving the opening prayer. This meeting was given over to questions; and answers, if possible. As Bro. Wheaton said, "I have the answer, now what is the question?"

The first question asked was, "When a man is called to the ministry, does the apostle in charge of the field have to O. K. it?"

The answer is "Yes".

Perhaps women's lib was involved in the next question because it was "What is woman's authority in the church, or what positions can she hold?"

Ans. Romans 16, "as helpers, no positions of authority."

The question then asked was, "Can the gift of tongues come through women?"

"Yes, through anyone," was the answer.

After more questions and answers we adjourned our reunion with "God Be With You 'Til We Meet Again," and closing prayer by Bro. Harold Polack.

We enjoyed having Gwen Ballard and Sandy Stearns play the piano for us again and wish to thank them for it.

I haven't mentioned meals throughout this report but let me assure I haven't forgotten them..

The sisters who did the work for all those delicious meals certainly deserve our thanks. We know it's a lot of work and we appreciate it.

A special thank you also to our Bradley local for hosting our meetings again this year.

Sr. Vivian Spencer
Reporter

A TESTIMONY OF THE LOVE OF GOD

This is the testimony of Reverend Elwyn C. Tennant of Flint, Michigan, which he recorded for us relative to a blessing he received through administration by Elders of the Church of Christ while Elder George Brantner and I were in Michigan during September 1975. Because of its nature, I feel that it will be a source of inspiration to all who read it.

Clarence L. Wheaton

This is Elwyn C. Tennant. I am eighty years of age, living at 3480 West Ridgeway Avenue, Flint, Michigan. I am a retired minister of the Gospel of our Lord Jesus Christ, having to retire on account of severe illness, through surgery, accute diabetes, arthritis and a heart condition brought on by my many illnesses. I give this testimony freely and my soul rejoices because of the greatest of love given me by my Heavenly Father and my Lord and Saviour Jesus Christ, and by the ever presence of the Holy Spirit.

It was the privilege of Mrs. Tennant and myself to have a visitation, by our request, of Apostle Clarence L. Wheaton of Independence, Missouri, Elder George Brantner of Warrensburg, Missouri, and Elder Harold H. Polack of Flint, all from the Church of Christ, (headquarters), Temple Lot, September 15, 1975. We spent a wonderful three or four hours together musing over the word of the Lord, expressing experiences with each other, taking the word of the Lord and the Book of Mormon, and our hearts were made glad as

we experienced the presence of the Holy Spirit. Time seemed to pass away so quickly that the time of departure came before we knew it.

This is the part that I feel I must say to you, so an understanding can be made. Through my illnesses I have kept very close to my home, not able to venture far. My diabetes is accute. Several times it has thrown me into comas. My heart condition causes me shortness of breath and my arthritis makes it impossible to get around easily.

The week before the visit from these brothers I have mentioned I was very ill, having to stay in bed most of the week and it was some of the severest times I have spent in my whole sickness! After knowing that we would have a period of time with our brothers, (and I feel definitely, that I can call them my brothers), it was laid upon my heart to ask them before their departure, if they would annoint me for healing. This was done. To me, it was as if the whole heavens had opened up! Afterwards, all I could say, was, "Thank you Lord". Then I thanked these brothers for their love. This calmness stayed with me all that week; each day I began to feel some better. I noticed that my legs and feet were not swelling the way they did. The severe pain that I had experienced just by a little walking was disappearing. I was able to rest a little better at night, and my general condition was improv-

ing each day. My breathing was settling down to normal and I began to thank my Lord and pray to Him. Friday morning, September 19th, I was taking a bath and I noticed that my knees and legs looked different. Arthritis that was so severe had pushed the knee bones out of place. This condition was so severe in my knees that my Physician, four months ago, made arrangements for a visit to a bone surgeon (Orthopedic Surgeon). At that time, I was told the only hope for me was implant of new knees and he would consult my Physician and let me know when it could be done. But, I was sadly informed that because of my accute diabetes, that the Physician would not do it, only that he would give me some relief by knee injections. This was done. But the relief was only temporary.

As I looked at my knees and my legs in the bathtub I was amazed at what I seeing! There was no pushing out of the knee joints, they looked normal! No swelling in the legs! I called out to my dear wife, "Come here quickly and see my knees!" Hurriedly, she came, thinking that something had happened to me. I said, "Look at my knees and legs! See how straight they are!f" She replied, "Well, that's what we expected" and we gave thanks to our Lord.

We had made arrangements with our brothers on their visit, that all being well, we would try to be with them at their Sunday gathering September 21st, as they were having special services for the day, including baptismal services. They were good enough to come and pick Mrs. Tennant and myself up, and conveyed us to their church building. A wonderful morning service with Brother Clarence Wheaton bringing the message. I could hardly wait until I was able to tell the brothers about my condition and what had

taken place. They rejoiced with me as together we thanked the Lord.

We went, then, to the lake for the baptismal service and found the presence of the Lord in that undertaking. We were able to go to the evening service and heard a wonderful message from Elder George Brantner. That night, as my good wife and I sat musing over the day we had experienced, our hearts overjoyed at the goodness of the Lord. He had given us one of the greatest days of our lives. So, we retired, had a glorious rest, to wake up the next morning refreshed and strengthened in the Lord, thanking Him for His goodness to us.

James 5:14-15: Is any sick among you? let him call for the elders of the church; and let them pray over him, annointing him with oil in the name of Lord:

And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

Mark 16:18: . . . They shall lay hands on the sick, and they shall recover.

Luke 4:40: . . . And he laid his hands on every one of them, and healed them.

Heavenly Father, we thank Thee for Thy precious love, Thy great love, that over-comes everything. We rejoice with Thee and in Thee and as we go forth, we pray that we shall ever look up to Thee.

Bless these brothers in their ministry as they go up and down the land, and may many souls be brought into Thy kingdom and healing by their ministration.

Once more, we thank Thee, knowing that it is not man, but God, and may we dwell in Thy house, in Jesus' name, we pray, and for His sake. Amen and Amen.

ADDENDUM

The following letter was received a few days ago and is a happy conclusion to the preceding testimony.

G-3480 W. Ridgeway Ave.
Flint, Michigan 48504
December 1, 1975

Clarence L. Wheaton, Sr.
204 W. Sea Avenue
Independence, Mo. 64050

Dear Bro. Wheaton:

Just a few hurried lines at this time to give you a little information.

In your letter to me, you asked me a question, which I did not answer in my letter to you. You asked "that I spoke of a decision I would have to make". Well, I

made that decision, and yesterday, Nov. 30, 1975, I was baptized by Bro. Polack, and taken my stand with the humble little band of the Church of Christ, here in Flint.

I thank you for all of your kindness, in helping me in some of the truths of the Church, and the faithfulness of Bro. Polack to us has been a blessing. Could you convey this information to Bro. Brantner. I don't have his zip code number. Now help me to pray for Mrs. Tennant that the truth of the Church will be made known to her. . . I enter into hospital tomorrow Dec. 2nd and will keep you informed of my progress.

Excuse this scribble, as I am trying to get it in the mail. Best regard to Mrs. Wheaton and yourself.

Yours in Christ,
(Signed) Elwyn C. Tennant

THE BUILDINGS OF SELF AND UNSELF

And dost thou build and building fill,
 And yet dost build, and higher still?
 And all for what, for only what?
 That others see and thou mayst joy?
 The world indeed doth see and laud,
 But seeth only self.

And God himself doth also see
 This building thine and thee.
 And seen from heights of truth and light,
 'Twere built to sink and sink outright,
 Till deepest depths of endless night,
 Its place were found.

A building firm he'd have of thee,
 Whose walls on goodness laid,
 With mercy's cement spread,
 Do rise for naught of self;
 'Gainst every human's woe do stand,
 For every human's wealth.

Compassion sweet doth form its roof,
 True brotherhood its floor,
 Its windows, all of love,
 Do radiant truth shine forth;
 Its doors give welcome wide
 To all the suffering earth.

Not floating o'er, some narrow purposed flag,
 But banner broad and clean and bright,
 For angel hand thereon to write,
 "A common good to all of men,"
 "All curse suppressed,"
 And "peace on all the earth."

From all of error's hosts engaged,
 From wrongs disturbed, from greeds enraged,
 Flames in fiercest heat shall glow,
 And furious storms shall blow.
 Yet it shall stand in glory grand,
 Unto eternity.

TO THE CONFERENCE VISITORS

It won't be long until conference and to those interested in helping with food-stuffs, we could sure use canned tomatoes, green beans, corn, peaches, applesauce and eggs; and any other donations. We would deeply appreciate this, especially in these times of inflation. Please make checks payable to the Dining Hall Committee.

Thank you.

Katie Moyer

For the Dining Hall Committee

CORRECTION JANUARY ISSUE

In the article entitled, "Important Identities Of The Last Days" on page nine of January Issue. The second paragraph under the heading "The Elias" begins: "In the 14th chapter . . .", Should be corrected to read the "40th chapter."

Apostle W. A. Sheldon

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NOTICE OF REINSTATEMENT

Cleo E. Heath, at his request and in compliance with church regulations, has been reinstated as a member of the Church of Christ; however, he will not resume his ministerial duties at this time.

Clarence L. Wheaton
 Missionary in Charge
 of the State of Michigan

Vivian Spencer
 Secretary
 of the Cedar Springs Sunday School

**SUNDAY SCHOOL SUPPLIES
 INSTRUCTIONS IN ORDERING**

Our quarterlies are not dated, but numbered, because they contain a regular course of study, and if the schools desire to make this study, they should order the quarterlies according to number so as to avail themselves of the entire course, so far as the study has been extended up to the present time. None of the courses are as yet complete.

In compliance with the action taken at the 1960 General Sunday School Association General Assembly, all publications printed by the Association will be sent free of charge. **SEND ALL ORDERS TO: GENERAL SUNDAY SCHOOL ASSOCIATION TREASURER, Church of Christ (Temple Lot), P. O. Box 472, Independence, Missouri 64051.**

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