

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

Vol. 58

Independence, Missouri, October, 1981

No. 10

Are You?

Are you an active member,
The kind that would be missed?
Or are you just contented
That your name is on the List?

Do you attend the meetings,
And mingle with the flock?
Or do you stay at home
And criticize and knock?

Do you take an active part
To help the work along?
Or are you satisfied to be
The kind that "just belong"?

Do you ever go and visit
A member who is sick,
Or leave the work to a few
And talk about the clique?

Think it over, member,
You know right from wrong;
Are you an active member?
Or do you "just belong"?

Anonymous

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Editorial . . .

WHAT IS IN A NAME?

In Biblical times it was customary to choose a name, or a word as a name for a place or a person because of the meaning of the word. In the case of a place it was usually so, denoting an experience that was had there; as some examples see Genesis 26:19-20, 31:46-49, 32:30. And often in the case of naming a person the name was also relative to experience or circumstances connected with the birth of the child; some blessing or even a prophetic statement concerning them, Genesis 27:36, 41:51-52. This practice continues in the East today and even though the West has mostly grown away from it, it is still possible to get books listing the meaning of names.

Another thing we find in the scriptures is God changing the names of specific individuals, as Abram to Abraham, Genesis 17:4-6, and Jacob to Israel, Genesis 32:27-28, Simon to either Peter or Cephas, Luke 6:14, John 1:42. In Revelations 2:17 we find that to those who overcome will be given a new name which none other knows; a sort of secret between that one and his God. Might it not be that word or words which depict the relationship of that one to his God? a thing shared so only understood between the two? If others knew it, it would be meaningless to them?

However my main thought is toward those names either adopted or imputed by peoples to peoples. The

disciples of Jesus were first dubbed Christians at Antioch, Acts 11:26. It does not say that they called themselves that, and secular history implies that those who are named them meant it to be derogatory, but to the disciples it eventually became a badge of honor.

To be a Christian then meant to be one who believed that Jesus was the promised Messiah. Today many style themselves Christians who no longer hold to that truth, until the very name has been diluted down to include those only believing in a religion based somewhat on Christ's teachings. The strictest definition of a Christian is one who not only believes that Jesus is the Christ, the Son of God, but also has the qualities taught and demonstrated by Jesus; one who has become Christ-like, or at least is seeking so to do.

Another name pertinent to our consideration is that of Mormon. This too was a label given to those who believed that the Book of Mormon was the inspired work of God, also derogatorily by the unbelievers. Later it became primarily the world's name for the part of the church that went to Utah, still derogatorily used on the assumption that practices indulged in there, which were objectionable, were based on the teachings of the book. Thus it has come to be the case that whether Christian or Mormon one almost needs to ask the meaning in the questioner's mind before they

answer in the affirmative or in the negative if asked if they are one.

There is still another name that most of the groups of the Restoration apply to themselves, and that is, saint or saints. While it matters little what others call us, it can prove a great deception to call ourselves . . . something that we are not. In one conversation there was one taking issue with the strong case I was making of, what and where we seem to be relative to what and where we ought to be as true disciples of our Lord or as Christians, or even as Mormons, in the concept of it's first meaning. Finally that one conceded, "Well I grant you that we are not saints." Exactly! We are not saints, and yet that is what we often claim among ourselves and profess to the world as being.

Better for the world to give us a name and mean it derogatorily, and we by our conduct change the meaning of the name to that which is good; than to choose an exalted one for ourselves and subsequently live to detract from it, as so much of the so-called Christendom has done to the name of Christian.

Rather let us so live that our very living serves to enhance whatever name we are called by, whether Christian, Mormon or Saint. As members of the so named Church of Christ, let us so live that our claim thereto not bring derogation to it; for as the Book of Mormon says, how be it His church except it is called in His name, 3 Nephi 12:19, and if it is, to be His church it must needs be built upon His truth, Ibid 12: 20, and therefore His works must be shown forth in it, verses 33-35, for unless this be so our claim to that special position may be self-deceptive; for . . .

" . . . whersoever my law is in honor and my ordinances are held as a sacred thing, even as they were delivered to you from the beginning, **Behold there is my church**; and he that imagineth change in them hath not known me, for **I change not**, and my ordinances are my witness. Whoso laboreth to maintain the integrity of these among my people confesseth me as his Lord; but he that varieth threfrom, seeketh not to build up my kingdom, but his own." (from a revelation given through Joseph Luff on April 5, 1925).

So, what is in a name? It really isn't the name that counts but the substance that is behind it, the life that is lived either verifies the right to it or brings shame upon it. Our every desire and effort should be that as professing Christians we never bring shame or disrepute to the name of the Lord.

Amy Schrader

SPECIAL NOTICE

The Council of Apostles and General Bishopric of the Church of Christ are studying the possibility of acquiring a small printing plant. Are there any pressmen or print shop managers interested and willing to

move to Independence? Write or call the Business Manager, C. LeRoy Wheaton, Jr.

MISSING MEMBERS

Your help is needed in locating missing members whose names are listed here with last known addresses. If you have a clue, please write to:

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THE HOLY ORDER OF THE SON

Text #1: Alma 9:62-10:17

Notice the theme of this scripture is the Holy, High Priesthood of the Son (9:63, 64; 10:9).

All righteous men who were called and ordained "from the foundation of the world" took the place of Christ on earth. They were representatives for Christ until the plan of redemption was actually established on earth through Christ's atonement.

They were a type of Christ, for the specific purpose of teaching the people by their righteous examples, how to look forward to Christ for redemption. The minds of the people were cited forward to that time. (See Alma 9:42-63)

There were many righteous men before and after Melchisedec who were called and ordained to this holy order of the Son (Alma 10:1, 8-13). They were types of Christ leading up to the atonement, which brought about redemption.

At no time were any of these high priests called after the order of man, simply, because it was the order of the Son to which they were called and ordained. The purpose of these high priests was fulfilled on earth when the plan of redemption was actually established on earth through Christ's atonement. This ended the need of high priests on earth, such as Melchisedec. Scripture does not tell us that they were continued.

Why did God make particular mention of Melchisedec? The answer begins with what Alma said in Alma 10:15-17. Alma said we have the scriptures before us, meaning the Bible and the Book of Mormon; then along with what he said was sufficient. If we will wrest the scriptures concerning Christ's priesthood, it will be to our own destruction.

There is nothing tentative about the gospel plan that was laid from the foundation of the world; nothing can be added to, nor taken away. No change can be made (see Heb. 4:3; Mosiah 2:10; Gal. 1:6-9). This means that we must go by the words of Christ in the Bible and Book of Mormon. True latter day revelation agrees with this (see Book of Commandments 9:15, 16; 10:10; 15:1-4, 19, 20, 31, 32). Because these commandments were not kept, the saints were prevailed against, along with those who were responsible for changing these commandments.

We continue with the reason why Melchisedec was the only high priest mentioned. To begin with, it was because he lived during Abram's time; if some other high priest had been living at that time, his name would have been mentioned. This was the beginning of a pattern that would include people of all nations to have part in the plan of redemption. Combining

scripture from the Book of Mormon and Bible, gives us the reason; if it did not, there would be no point in mentioning Melchisedec.

There was still at that time, the same reason for having high priests to carry out the gospel plan, for as yet, this plan had not been established on earth through Christ's atonement. It had to be revealed on earth, "according to the revelation of the mystery, which was kept secret since the world began" (Rom. 16:25; I Cor. 2:7; Eph. 3:1-7; Col. 1:24).

Before Adam and Melchisedec were brought together, God called and blessed Abram, and made a covenant with him, and changed his name to Abraham (see Gen. 12:1-3 chapter 17). Abraham means "high father" (see Rom. 4:1-17). Melchisedec also blessed Abram (Gen. 14:18-20).

Melchisedec, as a high priest of this holy order, was mentioned along with Abraham, for the same reason Alma gave, except through them, a dispensation of the gospel plan was being prepared to include people of all nations, that they might receive redemption through Christ's atonement. To make this possible, Christ took on him the seed of Abraham (Heb. 2:14) that the blessings of Abraham might come to people of all nations, through the one seed which is Christ; we are of the seed of Abraham, by being baptized in Christ, and are "heirs according to the promise" (see Gal. 3:16-18, 22).

Hebrews 5 speaks of the order of Aaron; also of Christ and Melchisedec. Let us consider what is said of Christ. "Thou art a priest for ever **after** the order of Melchisedec." Hebrews 7:15 uses the word "similitude" in the place of "order." This changes the thought that scripture refers to Melchisedec having an order of his own; also because of the words after and order. If the word of had been used instead of after, it would mean that Christ was called to the order of Melchisedec. But it was the other way around, for Melchisedec was called and ordained to the order of the Son (Alma 9:63-64; 10:9).

Another word for order is rank. Christ was made a high priest with the same rank to which Melchisedec was called and ordained, for it was actually his own order. At no time were any of these high priests called after the order of any man, for it was Christ's own order.

Notice what Alma and Paul said concerning Christ's priesthood. Their minds were cited forward to the time when scripture would be misunderstood. Alma says in plain words that we have the scriptures before us (meaning the Bible and Book of Mormon, which includes true latter day revelation); if we wrest the scriptures, it will be to our own destruction.

Then Paul said of Christ's priesthood (and he also included the order of Aaron), "Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing" (Heb. 5:11). Those who are dull of hearing and wrest the scriptures concerning these priesthoods are "unskillfull in the word of righteousness" (Heb. 5:13). They are like babes that need milk, because they cannot stand strong meat, for they do not use the word of God correctly; they do not study to show themselves approved **unto God**, so they do not know how to rightly divide the word of truth (see 2 Tim. 2:15). They do not know how "to discern both good and evil."

Some think there would be no authority unless the offices of the church that Christ built came under the heading of priesthood; this is not true according to Christ's words in the Bible, Book of Mormon and true latter day revelation. Christ headed the offices in his church under ministry, according to the following scripture.

Eph. 4:11-16: Christ set these offices in his church "for the work of the ministry." Act 1:15: "That he may take part of this ministry." Acts 20:24: So that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."

2 Cor. 4:1: "Therefore seeing we have this ministry . . ." 2 Cor. 5:18: ". . . and hath given to us the ministry of reconciliation." Col. 1:25: "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God." Col. 4:17: "Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." I Tim. 1:12: "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry."

3 Nephi 3:56, 69: "And having power given unto him that he might know concerning the ministry of Christ." "There were ordained of Nephi, men unto the ministry." 3 Nephi 7:27: ". . . they who have seen me, (Christ) and been with me in my ministry . . ." 3 Nephi 13:13, 17: ". . . that our ministry wherein thou hast called us . . ." ". . . who was with me in my ministry . . ." Moroni 8:1, 2: ". . . after my calling to the ministry . . . I rejoice exceedingly that your Lord Jesus Christ hath been mindful of you, and hath called you to his ministry . . ."

Book of Commandments 5:13: "And now behold I give unto you, and also unto my servant Joseph, the keys of this gift, which shall bring to light this ministry." B. of C. 25:1: "Behold thou wast called and chosen to write the Book of Mormon, and to my ministry."

Is not this plain enough for anyone to understand? Christ, as our high priest, "that is passed into the heavens" (Heb. 4:14) "who is set on the right hand

of the throne of the majesty in heavens" (Heb. 8:1, 2) is there to make intercession for us (Heb. 7:25). So there is no need of high priests on earth such as Melchisedec, nor the order of Aaron (see Heb. 8:1-5).

Sister Lucinda Scott

(to be continued)

HELP REPLACE OLD SEATS WITH NEW PEWS

For the past several years comments have been passed to the effect that it would be nice to have new pews for the upper auditorium of the General Headquarters building (also used for meetings by the Temple Lot Local) to replace the theatre type seats now in use. A Committee of the Temple Lot Local has been in existence for some time working on this project and as of August 1, 1981 they had raised funds to the amount of \$3600.00. At the Joint Council meeting of the Apostles and Bishops on August 2, 1981, approval was given for the General Church to contribute to the purchase of these pews and \$4000.00 was allowed for this use, with the understanding that donations would be accepted from anyone who desires to contribute to the purchase.

The total plan is to replace the theatre seats with padded pews and new carpeting for the aisles and for additional improvements to be decided upon according to the amount of donations that would come in and how far the money will go. A rough estimate of the cost of carpeting and pews runs within the range of \$7000.00 to \$9000.00, depending on how many extras are decided upon.

Your support with donations for these improvements will be greatly appreciated by all concerned.

The General Bishopric

C. LeRoy Wheaton, Jr.
Business Manager

ADDRESS CORRECTION

For the "Directory of Officers and Committees of the Church of Christ (Temple Lot)" July issue of "Zion's Advocate and" "Minutes of the Ministers" Conference" for April, 1981, please observe the correction of address for Merlin L. Eddy as Coordinator for the Missionary Field of Apostle Robert H. Jensen which is under the heading of REGIONAL YOUTH ACTIVITIES COORDINATOR. The correction is: **Merlin L. Eddy, 5725 150th St. W., Apple Valley, Minnesota 55124.**

DO YOU KNOW?

By

Harvey E. Seibel

The Bible says that "It is the glory of God to conceal a thing: but the honor of kings is to search out a matter" (Proverbs 25:2). It also tells us to "Study to show thyself approved unto God, a workman that needeth not to be ashamed" (2 Timothy 2:15), for we should be able to give a reason for the hope that is within us.

QUESTION NO. 1—In Genesis God tells Abraham that he is to become the father of many nations and that his wife Sarah is to be a mother of nations. This promise was carried through his son Isaac. Of Isaac's wife, Rebekah, it was prophesied that she would be the mother of thousands of millions (billions). See Genesis 24. This promise was again renewed to Jacob (Genesis 28) and in turn to Joseph through Ephraim (Genesis 48).

When or at what point in history was this prophecy fulfilled or at what time did Ephraim become a multitude of nations?

ANSWER:

The promise that was given to Abraham was twofold. The birthright blessings of multitudes, nations and great material power and prosperity were given to Joseph, particularly through his son Ephraim. Ephraim as we are told was to outnumber his brother Manassah by a factor of ten to one. The sceptre, on the other hand, and that righteous seed (Christ) which was to ultimately bear rule upon the throne of David, was given to Judah.

As we trace the history of these tribes we find them inheriting the land that was promised to Abraham, the land being divided up into twelve parts, each part going to a tribe of Israel. Later, after Solomon's death, the northern ten tribes, headed by Ephraim, revolted from the Kingdom and separated themselves from the two southern tribes of Judah and Benjamin. Thus the two kingdoms of Israel and Judah were brought into being.

Yet from this time until the scattering, Ephraim never did become the prophesied multitude of nations. Instead we find the northern ten-tribed kingdom being carried away captive by the king of Assyria from whence they never more returned into which they seemingly vanished from sight. Did the prophecy then fail?

For answer we turn to the Book of Mormon. "Wherefore, our father hath not spoken to our seed alone, but also of all the house of Israel, pointing to the covenant which should be fulfilled in the latter days, which covenant the Lord made to our father Abraham, saying, In thy seed shall all the kindreds of the earth be blessed" (1 Nephi 4:28-29).

It should be obvious that Ephraim could not possibly become a multitude of nations and certainly not of consequence in the little territory of Palestine. And since they never did return to that land we must therefore look for a future fulfillment spanning an area far larger than that found in Palestine.

The key is found in the scripture we just quoted. This covenant was to have its fulfillment not then, but in the latter days. The Lord further spoke, "And behold ye are the children of the prophets; and ye are of the house of Israel; and ye are of the covenant which the Father made with your fathers, saying unto Abraham, And in thy seed, shall all the kindreds of the earth be blessed; The Father having raised me up unto you first, and sent me to bless you, in turning away every one of you from his iniquities; and this because ye are the children of the covenant. **And after that ye were blessed, then fulfilleth the Father the covenant which he made with Abraham, saying, In thy seed shall all the kindreds of the earth be blessed, unto the pouring out of the Holy Ghost through me upon the Gentiles, which blessing upon the Gentiles, shall make them mighty above all, unto the scattering of my people, O house of Israel: and they shall be a scourge unto the people of this land"** (3 Nephi 9:63-65).

The question is, what happened to Israel after their seeming disappearance from history? The carrying away of the House of Israel is recorded in 2 Kings 17:6. The Book of Mormon tells us that they would eventually be scattered far beyond the borders of Assyria above. "For it appears that the house of Israel, sooner or later, will be scattered upon all the face of the earth, and also among all nations, And behold there are many who are already lost from the knowledge of those who are at Jerusalem. Yea, the more part of all the tribes have been led away; And they are scattered to and fro upon the isles of the sea; And whither they are, none of us knoweth, save that we know that they have been led away" (1 Nephi 7:6-10). Hosea says, "Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure." (8:8). "Ephraim, he hath mixed himself among the people;" (7-8). It should be pointed out at this juncture that Ephraim, Israel and Samaria were the names of the northern ten-tribed kingdom and are referred interchangeably to by those names.

In the beginning fulfillment of the prophecy that Ephraim (Israel) was to become a multitude of nations, we find the Lord speaking comforting words to them following their departure from Palestine. "Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her" (Hosea 2:14). "Thus saith the Lord, The people which were left of

the sword found grace in the wilderness; even Israel, which I went to cause him to rest" (Jeremiah 31:2). "... now the Lord will feed them as a lamb in a large place" (Hosea 4:16). "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God" (Hosea 1:10). There we have it, the promised multitude of Ephraim. "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth" (Amos 9:9).

For brevity sake, and without going into the history of these events, suffice it to say that these tribes of the northern kingdom lost heir identity among the Gentiles which are today found among the Germanic or Teutonic tribes of northwestern Europe. The British commonwealth of nations fulfilled the prophecy to Ephraim of a multitude of nations of which today the United States of America is the chief. Some interesting points of confirmation are as follows: The national emblems or symbols of ancient Israel and Judah were the Unicorn and the Lion. These symbols today belong to Great Britain. Abraham was told that in Isaac would his seed be called. They were to be the sons of Isaac or Isaac's sons. Today we know them as Saxons, dropping the "I" and combining the two words. The name "British" is derived from the Hebrew "Berith-ish" which means covenant man.

QUESTION NO. 2—God promised Abraham all the land from the river of Egypt unto the great river, the river Euphrates (Genesis 15). That promise was fulfilled during the reigns of David and Solomon. But when King David began to contemplate building a temple for the Lord the prophet Nathan was sent to tell him that his son, not he, was to build this temple. He also told him something else. "Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them anymore, as beforetime" (2 Samuel 7:10) (See also 1 Chronicles 17:9).

When was this prophecy fulfilled and where is this place which was appointed by God to be a dwelling place for Israel?

ANSWER:

The answer to this question is found in the answer to the first question. That land to which Israel was to come and to be planted for an everlasting inheritance was Joseph's land or the land spoken of in the Book of Mormon as being the land choice above all other lands. It was to America that Israel was to find deliverance. Manasseh arrived first and became the one great nation prophesied of Manasseh, the son of

Joseph: Afterward came the multitude of Israel (Ephraim) mixed among the Gentiles to whom the promise is made that so long as they shall dwell in righteousness and serve the God of this land who is Jesus Christ they shall never be brought down into captivity.

QUESTION NO. 3—In regard to his son Solomon, Nathan promised David that even though Solomon commit iniquity, God would chasten him, but that his mercy would not depart from him as God took it from Saul. Then the most extraordinary promise of all was given to David. "And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever" (2 Samuel 7:16). God also promised David, "There shall not fail thee a man upon the throne of Israel" (1 Kings 9:5). Says Jeremiah, "For thus saith the Lord; David shall never want (lack — HES) a man to sit upon the throne of the house of Israel. . . . Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne" (Jeremiah 33:17, 20-21). In Psalm 89:3-4 we read, "I have made covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to **all generations.**" Again, "Once have I sworn by my holiness that I will not lie unto David, His seed shall endure forever, and his throne as the sun before me" (Psalm 89:36).

Subsequent to this promise, David had a literal flesh and blood descendant sit upon His throne continually until Zedekiah whose sons were put to death and himself taken to Babylon blinded. When the captivity returned to Jerusalem 70 years later there were no more kings.

What happened to the throne of David and what happened to David's seed? Some scholars feel this prophecy failed or was broken. But, was it?

ANSWER:

Even as the seed of Israel was to endure unto all generations, even so was the seed and throne of David. However, with the departure of Zedekiah into captivity and the death of his sons there were no more kings in Jerusalem. Reference to Jeremiah 41:10 and 43:5-7 reveals to us that the king's daughters were not put to death but were carried down to Egypt along with Jeremiah. According to history, after arriving in Egypt Jeremiah took them to Europe, leaving one daughter in Spain and carrying the other daughter to Ireland where she married into the royal house of that country which incidentally was of the lineage of Israel (Ephraim).

Reference to this removal of the throne to another place is given in Ezekiel 21:25-27. "And thou, profane wicked prince of Israel (Zedekiah), whose day is come,

when iniquity shall have an end, Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him." This was all fulfilled historically. The first overturning occurred when the throne was cast down in Jerusalem and taken to Ire-

land. The second occurred when the throne was later transferred to Scotland. The third was accomplished by its subsequent removal to London, England, where today sits a seed of David. And there it will remain, being no more in Jerusalem, until He whose right it is, shall come, who is Christ.

(To be continued)

TO SCATTERED MEMBERS AND FRIENDS

In this month's article we will study together the subject of eternal judgment. As pointed out in the article last month, judgment is closely related to the resurrection of the dead as a finale principle in the gospel of Jesus Christ.

Paul mentions in the ninth chapter of Hebrews, the fate of each of us regardless of our station in life here on earth. Verse 27 reads, "And as it is appointed unto men once to die, but after this the judgment." This reflects the Old Testament scripture teaching of rewards and punishments that run like a golden thread through the entire Word of God. Happy is the man who can read and enjoy the treasures of truth and weave them into a fabric of faith and hope.

"And moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there. I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work." (Ecc. 3:16, 17)

"A fiery stream issued and came forth from before him, thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened." (Daniel 7:10)

To the witness of the Old Testament prophets were added the inspired words of John who was given a vision of the judgment time in great detail, "And I saw the dead, (resurrected souls, AGS) small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead (resurrected souls) were judged out of those things which were written in the books according to their works," (Rev. 20:12)

It may be that we are not aware that written records are made of our works. It may be that we are not conscious that even our innermost thoughts are observed and known to God. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Ecc. 12:14) We are left without an excuse to sin at any time, in secret or in plain view of our fellowman. God is not mocked; we will reap what we sow. Is it not a sobering thought.

"For we must all appear before the judgment seat

of Christ, that everyone may receive the things done in his body, (earthly life), according to that he hath done, whether it be good or bad." (Cor. 5:10) I would note here that an emphasis is placed on the words, "we must all appear." There are some common opinions that tend to lead one to believe that special treatment will be afforded if we but acknowledge that Christ is our Saviour. Some think that baptism or membership in a church will guarantee us salvation in the kingdom of God. Have you read, "For the time is come that judgment must begin at the house of God: and if it begin at us, what shall the end be of them that obey not the gospel of God?" (1 Peter 4:17) The wicked will often acknowledge God, but in their rebellion there is no hope of salvation, and in the judgment of the wicked there is no hope of mercy.

Jesus taught the principle of eternal judgment. "For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of His Father with His angels; and then shall He reward every man according to his works." (Matt. 16:26, 27)

A careful reading of Revelation chapters 20, 21 and 22 is recommended. There are few scriptures that equal these for an insight to the final destiny of man. John the Apostle in exile on Patmos, sums it up with simple but strong convictions. "He that overcometh shall inherit all things, and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." (Rev. 21:7, 8)

There is no hope more sure and no reward more valued than eternal life in the kingdom of God. We find ourselves wrestling with the evils of these latter days - wars, immorality, corruption, confusion, crime, on all sides, and have no place where we can go to escape and discover peace and hope. Many scriptures point to the time of the end as being full of terrors. Men's hearts will fail them for fear; wealth and riches will be useless; the everyday business of life will be worsening, and the governments of the earth will falter all around us.

In summary, I would note that the call to repent of our sins and seek first the kingdom of God and its righteousness, is pertinent to our hope of salvation. We may choose not to have faith in God, to refuse to be baptized for the remission of our sins, and to ignore the laying on of hands for the gift of the Holy Ghost; but we cannot escape the resurrection of our bodies and the union with our spirit to stand before God to be judged. Unworthy either to be in His holy presence

or to be a citizen of His holy kingdom, we will await our turn (our order in the resurrection) to join with those whose lot will be outside of that kingdom, forever denied to be in His family.

It is comforting to know that there will be a time of peace and righteousness when Christ comes again. We are assured that it cannot be far away.

Your brother in Christ,
Elder Aruthur G. Smith

THE EXPULSION OF THE MORMONS FROM NAUVOO

By General Thomas L. Kane

(Part three and conclusion)

They also conducted me inside the massive sculptured walls of the curious Temple, in which they said the banished inhabitants were accustomed to celebrate the mystic rites of an unhallowed worship. They particularly pointed out to me certain features of the building, which, having been the peculiar objects of a former superstitious regard, they had as matter of duty sedulously defiled and defaced. The reputed sites of certain shrines they had thus particularly noticed, and various sheltered chambers, in one of which was a deep well, constructed they believed with a dreadful design. Besides these, they led me to see a large and deep chiselled marble vase or basin, supported upon twelve oxen, also of marble, and of the size of life, of which they told some romantic stories. They said, the deluded persons, most of whom were immigrants from a great distance, believed their Deity countenanced their reception here of baptism of regeneration as proxies for whomsoever they held in warm affection in the countries from which they had come: That here parents "went into the water" for their lost children, children for their parents, widows for their spouses, and young persons for their lovers: That thus the Great Vase came to be for them associated with all dear and distant memories, and was therefore the object, of all others in the building, to which they attached the greatest degree of idolatrous affection. On this account, the victors had so diligently desecrated it, as to render the apartment in which it was contained too noisome to abide in.

They permitted me also to ascend into the steeple, to see where it had been lightning-struck on the Sabbath, before: and to look out, East and South, on wasted farms like those I had seen near the city, extending till they were lost in the distance. Here, in the face of the pure day, close to the scar of the Divine wrath left the thunderbolt, were fragments of food, cruises of liquor and broken drinking vessels, with a bass drum and a steam-boat signal bell, of which I afterwards learned the use with pain.

It was after nightfall, when I was ready to cross the river on my return. The wind had freshened since the sunset; and the water beating roughly into my little boat, I headed higher up the stream than the point I had left in the morning, and landed where a faint glimmering light invited me to steer.

Here among the dock and rushes, sheltering only by the darkness, without roof between them and the sky, I came upon a crowd of several hundred human creatures, whom my movements roused from uneasy slumber upon the ground.

Passing these on my way to the light, I found it came from a tallow candle in a paper funnel-shade, such as used by street venders of apples and peanuts, and which flaring and guttering away in the bleak air off the water, shone flickeringly on the emaciated features of a man in the last stage of billious remittent fever. They had done their best for him. Over his head was something like a tent, made of a sheet or two, and he rested on a but partially ripped open old straw mattress, with a hair sofa cushion under his head for a pillow. His gaping jaw and glazing eyes told how short a time he would monopolize these luxuries; though a seemingly bewildered and excited person, who might have been his wife, seemed to find hope in occasionally forcing him to swallow awkwardly measured sips of the tepid river water from a burned and battered bitter smelling tin coffee-pot, between the pauses of which I heard the hiccup and sobbing of two little girls, who were sitting up on a piece of drift wood outside.

Dreadful, indeed, was the suffering of these forsaken beings. Cowed and cramped by cold and sunburn, alternating as each weary day and night dragged on, they were, almost all of them, the crippled victims of disease. They were there because they had no homes, nor hospitals, nor poor-house, nor friends to offer them any. They could not satisfy the feeble cravings of their sick; they had not bread to quiet the fractious hunger cries of their children.

These were Mormons, famishing, in Lee County, Iowa in the fourth week of the month of September, in the year of our Lord 1846. The city - - it was Nauvoo, Illinois. The Mormons were the owners of that city, and the smiling country round. And those who had stopped their ploughs, who had silenced their hammers, their axes, their shuttles and their workshop wheels; those who had put out their fires, who had eaten their food, spoiled their orchards, and trampled under foot their thousands of acres of unharvested bread; these, were the keepers of their dwellings, the carousers in their Temple, whose drunken riot insulted the ears of the dying.

I think it was as I turned from the wretched night-watch of which I had spoken, that I first listened to the sounds of revel of a paety of the guard within the city. Above the distant hum of the voices of many, occasionally rose distinct the loud oath-tainted exclamation, and the falsely intonated scrap of vulgar song; but lest this requiem should go unheeded, every now

and then, when their boisterous orgies strove to attain a sort of ecstatic climax, a cruel spirit of insulting frolic carried some of them up into the high belfry of the Temple steeple, and there, with the wicked childishness of inebriates, they whooped, and shrieked, and beat the drum that I had seen, and rang in charivariic unison their loud-tongued steam-boat bell.

They were, all told, not more than six hundred and forty persons who were thus lying on the river flats. But the Mormons in Nauvoo and its dependencies had been numbered the year before at over twenty thousand. Where were they? They had last been seen, carrying in mournful trains their sick and wounded, halt and blind, to disappear behind the western horizon, pursuing the phantom of another home. Hardly anything else was known of them; and people asked with curiosity, what had been their fate, what their fortunes?

NEXT MONTH - The Burning of the Nauvoo Temple, first of two parts.

IN MEMORIAM

Another of God's children has completed his duties here on earth. Clem Sills, husband of Evalena Sills, passed away on May 28, 1981, in Sun City, Arizona. He was a member of the First Presbyterian Church of Phoenix in which he had been active for many years. Since his death his church has included his name in a Memorial Foundation established in recognition of outstanding services of certain of their members. He was a man of great integrity. His sterling qualities made him a good neighbor, a good father, a good husband, a good brother. He endeared himself to the family and to friends whose lives he touched. We'll see you again in the morning, Clem.

Ruth Willard

Dear Evalena:

We wish to express our love for you by way of these lines. First, we want you to know that we grieve with you in your sorrow; second, we want you to understand we rejoice with you in the hope and the knowledge of the Gospel of Christ. Time is a great healer of wounded hearts, but we know that the time and the years which you have spent in worship to God and in obedience to His law has prepared you to receive the comfort of His Holy Spirit.

We all loved Clem; he was indeed one of the noble men of the earth, and I am sure he has earned his place in one of the mansions in our Father's house.

The tragedy of his passing is in the fact that we, the living, have lost for the moment, husband, father, friend, but he himself has only returned home to his Heavenly Father. We, the living, have a few more steps to take before we can leave this troubled world and receive the better things.

"I am persuaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor heights, nor depths, nor any other creature, shall be able to separate us from the love of God, which is in Christ our Lord."

Be of good cheer, Evalena, for I am assured that you will have with you a Divine Spirit to comfort you in your loneliness. Because of this assurance, we rejoice with you and give thanks for God's great compassion and love He bestows in time of need.

We are your brother and sister and our love for you is constant.

Ronald and Edward Yates

Dear Evalena:

We recall what a gentleman Clem was, what a pleasant guest and host he was, and what a fine, joyful sense of humor he had! We are grateful to you for making him a relative.

The world was enriched by his presence; it is diminished by his departure.

Ronald and Edwarda Yates

1981 NORTHERN MICHIGAN CAMPOUT

The annual Northern Michigan Campout was again hosted by Jay and Evelyn Lee at their home near Mar- ion, Michigan, with 66 people in attendance. Campers came from all over Michigan, and some from as far away as Missouri and Florida.

The eager beavers arrived as early as Friday, July 31, and trailers, motor homes, buses, tent trailers, etc. continued to arrive throughout the day on Saturday. The weatherman was most cooperative, and the entire week end was beautiful. Friday evening was spent in an informal songfest around the campfire, which lasted until it was too dark to read the words in our Hymnals.

Saturday found young and old alike participating in all forms of recreation (volleyball, croquet, frisbee, swimming, etc.), the favorite being volleyball which seemed to be going on continuously. The ladies seemed to enjoy spending most of their time when not prepar- ing meals) sitting and visiting on the new deck which Jay and Ted finished building just in time for the campout. Following a weiner and marshmallow roast Saturday evening, we had another songfest before turning in.

Sunday morning, we gathered on the front lawn to partake of the sacrament and a prayer and testimony service. For the opening song, we used "Here at Thy Table, Lord," followed by prayer by Elder Conley Ad- dington. Second song, "Is Your All on the Altar?"

Elder Lavern Lussenden was then introduced, who offered a few opening remarks and directed the prayer and testimony service. Brother Lussenden chose his text from 1 Corinthians, chapter 11, verses 20-34, in which Paul was telling the Church at Corinth how the sacrament is to be served, that it is to be taken in re- membrance of he Lord Jesus. Paul also instructed us to examine ourselves that we not partake of the bread and wine unworthily, also that we judge ourselves that we should not be judged. Brother Lussenden urged us to examine ourselves and cleanse ourselves of anything that is interfering with serving the Lord.

Following serving of the emblems by Brother Alan Scott, we enjoyed a beautiful and inspiring prayer and testimony service. We closed the meeting with the singing of "Praise God," followed by prayer by Broth- er Addington.

After another fabulous noon meal, we again reluct- antly packed up our belongings and went our separarte ways, having enjoyed another wonderfully rewarding week end experience with our spiritual brothers and sisters. Thank you again, Jay and Evelyn, for your warm hospitality.

Reported by June Haines

AVA REPORT

Thoughts stimulated by recent sermons, tesimonies and conversations.

In the opening remarks made in Sacrament Service, reference was maed to the viston of Nephi where the Tree of Life is stated to be the Love of God (1 Nephi 3:63 to 70). "And I also beheld that the tree of life was a representation of the love of God." (verse 69), and we find in Rev. 22:2, that the leaves of the Tree of Life are for the healing of the nations, the healing of all peoples, the terrible messes each nation is in with- in themselves; the terrible messes all peoples are be- ing overwhelmed by. But think, God's Love, the Tree of Life, is our only healing and if this Love makes it's abode in us (by our yielding to Him) the Tree of Life abides in us! Marvelous thought. Oh to attain even a portion of this abiding is most precious. Let us pon- der the many other verses about God's Love in this light.

Father keep me in
Thy abiding;
I cannot flee
quickly enough
To gain Thy safety
when rip-tides
Race and tear soul
o'erwhelming;
Uphold me constantly.
Oh Thou mine abiding!

* * * * *

How vital it is to have God's Love dwell in us, for His Love is perfect and perfect love casts out every fear.

"There is no fear in love; but perfect love casteth out fear: because fear hath torment, He that feareth is not made perfect in love.

We love him, because he first loved us."
1 John 4:18 & 19.

* * * * *

" . . . that the love wherewith Thou hast loved me may be in them, and I in them." John 17:26.

What measure of love is this
the love the Father bare
for His Only Begotten?

Is not this a giving love,
He gave His Son to Redeem
fallen humanity whom
He greatly loved.

"And I in them . . ."
a redeeming, forgiving,
sacrificial love!
Are we so given too
for other's sake?

Ava Reporter

PHOENIX LOCAL NEWS

Greetings again from the Phoenix Local!

Our first sermon in May was given by Jay Moser. He reported on his impressions of the 1981 conference. He warned that when we set our foot on the right path, we will face many mists of deception. We must watch and pray, pray and faint not, and be patient.

Jim Lacy presented our Mother's Day instructions. We must hold fast without wavering; have the boldness to say, "I will." God has promised "all things are for your sake" that the Lord might be glorified. When we have our trials, we ask, Why me? How long? Chastisement is not always a punishment. There's a reason for trials. Adversity and struggle are for growth and survival. We learn obedience by things suffered. He's promised 'I'll be with you always.'

During May, we were treated to a beautiful and inspiring adaptation of a popular song; Gary and Neva Housknecht sang "You Needed Me." We were so happy to have Ruth and Don Willard back with us for the first time since she broke her hip nine weeks earlier.

Apostle Don McIndoo reminded us that we have been called to be co-workers with Jesus. He expects that reasonable service from every member of His church. Our choir presented the old favorite, "I Saw A Mighty Angel Fly."

Tom Karas warned us of the pressures in our lives. We must do all we can to relieve these ever-present pressures. Power was the topic of Norman Warfield's message to us. He reminded us that Satan has power, but is not all-powerful. God is all-powerful, all-knowing and is everywhere. Satan is an imposter.

On the May evening that Hubert Yates exhorted us to roll up our sleeves and go to work for God, Wanda Yates and Don McIndoo presented a lovely special in song. Hubert urged us to be ready and willing to be used as an instrument by God.

Ken Oar presented our first sermon in the lovely month of June. To precede his words to us, Neva Housknecht and Michelle Yates lifted our hearts with their special song, "'I Am A Servant.'" Ken told us that our gospels give us the recipe for the "perfect loaf of bread," but man has altered the recipe by adding to, taking away, etc. The finished loaf is far from being the perfect loaf resulting from the original recipe.

Once again we welcomed a beloved sister who joined us through baptism. Juanita Owen, DeWayne's mother, was baptized on June 12. Although the majority of our members were attending the Grand Junction, Colorado Reunion, we found that the Holy Spirit could still be with us, also, when Jim Lacy preached to us reminding us that we are all little children in our

knowledge. We need God's wisdom; we must be obedient, forgiving and loving as Jesus is.

Don Bentz warned that hard hearts cause ears of stone and blinded eyes. We pass judgment on others, when we need to "clean up our own act" first.

On Father's Day, Donna Moser read a tribute to our fathers, authored by her. Patsy and Gordon McCann sang "Each Step I Take." Jay Moser was our speaker. He talked of responsibility, of the faith to take risks. When you have a problem, don't run away - cure the problem. That evening Chris Moser and Don McIndoo sang "There Is A River," and our guest speaker was Oren Caviness. He spoke on "Christian Preparation." You can't get into heaven on borrowed religion. We must prepare mentally, physically and spiritually. If you think you're okay, you're in decay."

Hubert Yates' June message was on "tools". Christ is the tool for our lives; we must learn to properly use the tool. Our tool must not be hidden. Use of it must show in our lives.

During July three of our members were called into new positions. Don Bentz was ordained a priest, Tom Karas ordained an elder and Gordon McCann a teacher. Harold Polack reminded us of God's promises to us; the greatest being that, as our reward, we "shall receive life everlasting."

Also during July, Gary Housknecht gave us a mighty sermon which he called "Sound The Trumpet." He warned of the "mark of the beast" and that it may be closer than we think. Hubert Yates spoke powerfully to us of the spirit of God. We must walk in love, walk in honesty, walk in truth, walk in integrity, walk in the light and walk in the spirit.

Tom Karas warned us not to be part-time Christians. True, God stretches forth His hand, but we must make the effort, ourselves, to reach out and grasp it. We must prepare ourselves to receive spiritual blessings.

Our pastor, Jim Lacy, again spoke to us during the closing days of July. He stressed the words sin and guilt. We do sin, and feel guilt, but must emphasize the sure forgiveness offered by Christ's atonement. The gospel will set us free of guilt. We must have pity and sympathy, but no perpetual sadness. Again, Gary Housknecht played his guitar as he and Neva lifted their voices in singing, "They'll Know We Are Christians By Our Love."

Don Bentz admonished us with the words that if we are called to do something, we will be given the way to accomplish our task. Our God says, "Serve Me!"

Again, I apologize for missing out on some of our

speakers, but I've been away during several of our services. I'm sure the words I didn't hear, and can't report to you, were my loss of much spiritual feasting.

Your Phoenix Reporter,
Meredyth Baskett

EAST INDEPENDENCE LOCAL NEWS

Greetings, from the East Independence Local.

We began this month in fellowship and celebration together on a 4th of July picnic at the home of Roland and June Sarratt. There was delicious food, plenty of conversation, and we even sang a few songs.

We so often forget how privileged we are to live in a country where we can meet one with another in worship of our Heavenly Father. How sad it must make Him when he sees us letting the time we have together slip away, unused, and void, when it could have been filled with fellowship, love and praise.

We must strive to put aside our cares and busy schedules so we may commune together more often.

On Sunday evening, July 26th we gathered together for the baptism of our Sister Michele Brockman, daughter of Diane and Isaac Brockman Jr. She was baptized by her father, Priest Isaac Brockman, and the confirmation was given by her grandfather, Elder Isaac Brockman Sr.

We want to welcome her to our family and wish her God's blessings on the path she has chosen to take

For walking in His Heavenly Love,
Is walking just a step above,
Of all our worldly cares and strifes,
Into a brighter, lasting life.

In our little chapter of the United Workers we are trying to renew our efforts in doing the Lord's work and be of service to others in the Church and community. We would certainly welcome any suggestions on projects or activities from any other locals, or we would like to hear about some of your goals.

Please write:

United Workers
Melissa McGhee
2533 Glen Lane
Independence, Missouri 64052

We want to welcome our Brother and Sister Bill and Doris Sheldon back from the missionary field. Though the Lord's work is of the utmost importance there is a void left in our little church when they're gone and we miss them immensely.

They did receive a special welcome home gift this time. On Monday, July 27th their son, Randy and

wife, Becky, were blessed with the arrival of a baby boy. His name is Luke Austin and he weighed 8 pounds, 13 ounces. We are very thankful both mother and baby are well.

The only thing more pleasant than the beautiful weather we've had this month, August, is perhaps the wonderful fellowship.

How fortunate we were to attend the services at the Temple Lot Local in the evenings after the Ministers' conference.

We gathered on Wednesday evening to partake of the sacrament and petition our Lord and Saviour together. On Thursday evening we listened to the council of our Brother Elder Marvin Case and we watched as little Luke Austin Sheldon, son of Randy and Becky Sheldon, was brought forward by his father and held up before the Lord in the loving arms of his grandfather, Apostle William Sheldon, and his great grandfather, Apostle Leon Yates.

How wonderful and comforting to know the Lord will watch over and care for our little ones. Any of us who are parents know how unprepared and inadequate we are for this job without the Lord's help.

On Friday we heard our Brother Elder Oren Caviness. We all gained much needed spiritual nourishment from all of these meetings.

Our Heavenly Father has sent special blessings to several people in our local. Our Sister Michele Brockman had ear surgery this month, and our Brother Jim Pennington was also hospitalized and underwent major surgery. Both of these came through without further complications and are recuperating well.

On Saturday, August 29 we had an old fashioned Box Social, hosted at our home. It was so enjoyable to spend an evening of fun and conversation. My father, Brother Bill Nast, was the auctioneer, who auctioned off the gaily decorated boxes to the highest bidder. It was amusing to see who shared their dinner with who. One highlight of the evening was when Brother Randy Sheldon after already purchasing one box, upped a bid on someone else's and was suddenly the owner of two dinners.

We also helped our Brother and Sister Tony and Louise Grzincic celebrate their 29th wedding anniversary that evening. We send them best wishes for at least 29 more.

It was a delightful evening that couldn't have been spent in a better way than in the association of our friends and loved ones.

That about concludes our news. We certainly pray for the Lord's continued guidance and we hope his love touches each and every one of you.

Your Reporter,
Melissa McGhee

HOUSTON, MO. LOCAL REPORT

Time once again to write a few words to all, letting you know what's going on in the Houston area. Summer is a busy time here as it is everywhere with vacations, family reunions, canning for the ladies, crop and field work for many of the men folks. With plentiful rains provided by our Heavenly Father, most had a bounteous crop, for which we are grateful.

We have also reaped a spiritual crop from the goodness of the Lord's bounty, with many good speakers filled with His spirit and lessons for all. I have not been able to be present lately to morning services having to do his work in another area and I do surely miss being in our little Green Church on Sunday a. m.

In one of the sacrament services, many good testimonies were present, relating to the blessing each had received. One lady had been able to give up all medications with the Lord helping her and she received a clean bill of health from her doctor who said, "Keep up whatever you're doing." Another told of a close encounter with a power saw, how he almost lost a finger. He felt the Lord protected him right when he most needed it. One was thankful she had learned of the true gospel at her mother's knee and had it always. Isn't it wonderful how the Lord takes care of us all the time.

We had a sermon on faith given us by our brother, Truman Medders. He gave us many scriptures to look up and told us that even tho we can't see faith, we can see it working in the lives around us every day. It's up to us to look inward and judge how much of it we need daily. Faith comes by hearing, reading and studying the word of God. We need to exercise faith and show it to the young people and our friends and neighbors that we might become a stronger people. We can be free from worry with faith that God will care for us, as indeed He promised to do. God is able to perform no miracles without our faith in Him and His ability.

Apostle Marvin Ely was in the Houston area for a short visit with his son and family, Arden and Johna Ely, Tamma and Chris. Of course we put him to work behind the pulpit while he was here. He told us about the great and precious promises referred to in 2 Peter 1:4 tracing back to Genesis and Abram and the rich history and faith exhibited therein. We must follow God's commandments to become partakers of the promises. There are more and better fringe benefits in serving God than any other master. You can have peace, that beautiful internal peace, that Jesus brings you.

In Malachi 3:10, God tells us to bring our tithes to His storehouse and He will pour us out a blessing we cannot receive. (Try it, it works. MLA) The reverse

is true, if you don't follow God you may be cursed with many trials, too. Let's not take God's precious promises lightly.

Our pastor, Elder John Jones, spoke to us about putting God first in our lives. We should seek knowledge, wisdom, understanding of the holy words. What are you looking for in Jesus Christ? Most are looking for the "divine", the need that only God can fulfill. We want it but not the commitment of self it requires. We can't serve two masters; there's no such thing as a half-Christian. We need to take all of His word, not just what suits us. We can't waiver between God and the world. A half Christian can't be happy for he can't cheat with his whole heart; God allows no sin. He also can't pray with his whole heart or talk with God. We must turn away from that old way of life, put on the new one in Christ. A half-saint is impossible, too. We must go all the way, have his clear direction and that power source of the Lord's help.

Your reporter and husband, Virgil, and son, James, spent about ten days with our oldest son, Staff/Sergeant J. O. Addie, at Ellsworth Air Force Base, South Dakota enjoying family times and catching a few local tourist type attractions while there. We met our lovely new granddaughter born last Thanksgiving Day who so many were called to pray for when she developed some breathing problems within hours after birth. I thank the Lord every day for intervening in her behalf, for you would never know she had gotten off to such a shaky start to see her now. She is a healthy baby, full of joy and love. (You'll have to forgive a grandma for bragging a little, but she also has two lovely sisters.)

Earl Apperson and daughters of Fort Walton Beach, Florida visited his mother, Lois Helseth, and sister, Margaret Keeney, and family. Later the family here visited him in Florida. They also spent a few days with Florence and Walter Kommer in Nashville, Tennessee.

Gus and Thelma Schwegler of Vienna, Mo. brought their daughter and her family over to visit church. They are the Lewis Renauds of Atlantic Beach, Florida.

Dr. I. C. Kenney and his new associate, Dr. B. C. Taylor recently had an open house at the newly opened Veterinary Clinic. It is a short distance from the church, just down the road. I was unable to go but I understand they had a nice crowd attend. Dr. Taylor, his wife and four children have recently moved to the Houston area and we've enjoyed having them in services with us frequently.

Many prayers have been said in behalf of our dear friends and loved ones in the brotherhood of Christ who have asked or expressed the need for prayers. Among those remembered are Sr. Louise McIndoo, Phoenix; Sr. Bernice Ely, Grand Junction, Colo.;

Sr. Bonnie Sanders, also of Phoenix and many others. I'd like to ask you all to remember our little grandson, Chad Renly, Janesville, Wis. It was recently discovered that he has Hemophilia the same as his uncles, Martin and James Addie. These young men have received numerous blessings over the years as a result of your prayer efforts in their behalf. Chad is nine months old now, the son of our daughter, Cheryl and husband, Ron.

Your reporter,
Mary Addie

COLLINS LOCAL NEWS

During the month of June there were several activities which not all of our local could attend. There was the Ava Rally and the following week, the Camp for All Ages. Since there were about 8 or 10 who weren't able to attend these special meetings we voted to have Sunday School as usual, but wouldn't have a preaching service. Well, what I'm leading up to is that not only did we have a nice Sunday School lesson, but we had a speaker each of those Sundays! The first Sunday our own Brother Joe Yates came to speak to us. He spoke on the "unsearchable riches of God," an article he had read in the Advocate. He also said that it's necessary for us to do our part to see that God's will is done on earth. Before closing he gave a definition of prayer which I'd like to pass on to you. He said prayer is the sincere desire of the heart, whether uttered or unuttered.

The following Sunday we were again surprised and, I might add, warmly blessed by Brother Jack Martin and his family. He told us through tear filled eyes that it was good to be home and then quoted, "Where two or three are gathered together in My name, there am I in the midst of them." His main topic was on the second coming of Christ and the warnings that are yet to come. Also he told of those who deny the true teachings of Christ and those who are misleading without, perhaps, meaning to.

Our guest speaker for the month of July was Brother Tony Grzincic. We're always so pleased to see him and his wife visit our local. We know that we will receive a good message.

I'd like to take this opportunity to say how very much we enjoy and anticipate the coming of these guest speakers. Each one brings a different message and an extra help to us. May God bless you for the efforts you must have to make. Thank you for coming.

Brother Marvin Case was our guest speaker for the month of August. He told us to memorize God's word as a guide for our daily lives, by reading and repeating (aloud) the scriptures - - to talk about them continually as told us in Deuteronomy.

An interesting thought was given in our Sunday School class a few weeks ago by Brother Larry Shaw. He said, "God hasn't given up on us - - He needs our address." Think about it.

Two of our seats will be empty for the next few weeks as Rhondal and Irene Shaw have gone to Colorado to visit family and friends. They will be missed.

We've done a little, much needed, re-decorating. The old windows were so old they were literally falling out. By coincidence (?) Brother Allen Kauffman's brother-in-law had 5 good used windows to give away. That got the ball rolling. It was voted on and approved to install these new windows, lower the ceiling, put in new lights and finish paneling the room. At present the windows are in, ceiling is lowered, and lights are installed. We'll have the paneling put up in about three weeks.

In closing I'd like to leave you with a thought from Brother Joe Yates. "When your life is all tangled up and won't go right - - go back to the Bible and read the instructions."

Yours in Christ,
Czerna Kauffman

1981 REFERENDUM VOTE

Following is the Referendum Committee report:

August 14, 1981

Council of Apostles
Dear Brethren:

We the Referendum Committee met on August 14, 1981 to count the 1981 Referendum ballots. Brother Isaac Brockman, the Recorder, met with us to confirm membership. The tally was 169, yes and 100, no. There were nine votes that were confused; most of these voted yes on Bill No. 2 and Bill No. 6. These votes we did not tally.

Respectfully submitted,

(Signed)

Ray W. Hunholz
Isaac Brockman, Jr.
Leslie P. Case

* * * *

Since this Referendum bill did not receive a $\frac{2}{3}$ majority vote in its favor, as would be required in this case, it did not prevail.

William A. Sheldon, Secy.
Council of Apostles

Prosperity is too fulsome a diet for any man . . .
unless seasoned with some grains of adversity. Selected.

CHURCH OF CHRIST CONFERENCES

The 1982 Ministers' Conference (general membership) for the Church of Christ (Temple Lot) will commence Sunday, April 4, 1982. The business sessions will start at 9:00 A.M. Monday, April 6. A Solemn Assembly will be held prior to the conference, April 2 and 3, 1982.

The 1981 Minister's Conference (priesthood membership) of the Church of Christ (Temple Lot) will be held Wednesday, Thursday and Friday, August 19th, 20th and 21st at Independence, Missouri.

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Articles, sermons, poems, news items, letters, notices, etc. which are appropriate to be printed in this paper are requested by the editorial staff. If possible they should be typewritten on one side of sheet only, double spaced and grammatically corrected. If this is not possible, please send your material anyway. Send all material to one of the members of the editorial staff or to the general church (see title page). The deadline for each month is the 7th of the previous month.

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The following materials are available on loan from the Audio, Video, Visual-Aids and Archeological Committee:

"Mexico, Land of Contrast" — A 50 minute slide program with taped narration about how archeology supports the Book of Mormon.
"Out of the Dust" — A 55 minute slide program with taped narration about the story told within the Book of Mormon.

"A Lamp Unto My Feet" — A 35 minute slide program with taped narration about the story within the Book of Mormon (directed toward Indian viewers).

"Light at Evening" — A 35 minute slide program with taped narration about the bringing forth of Book of Mormon and the Restoration of the Church of Christ.

"We Sing and We Talk About Jesus" — A series of Sunday School lessons, each with a teaching outline, and illustration and a taped song to be learned by primary or intermediate age children.

Send all orders to the Office Secretary, Church of Christ (Temple Lot), P. O. Box 472, Independence, Mo. 64051. Specify cassette tape or reel-to-reel ("We Sing and We Talk . . ." is available only on cassette). Slide projectors and tape players are not provided.

We also provide a Sermon-by-Tape service. There is no charge for the issuing of a cassette tape on a loan basis. Please refer to the January 1981 issue of the Zion's Advocate for a complete listing, or write to Harold Gill, 18848 N. 30th Street, Phoenix, Az. 85024.

SUNDAY SCHOOL SUPPLIES

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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