

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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Lesson From The Camel

The camel, at the close of day,
Kneels down upon the sandy plain
To have his burden lifted off,
And rest to gain.

My soul thou too shouldst to thy knees
When daylight draweth to a close,
And let thy Master lift the load
And grant repose.

Else how couldst thou tomorrow meet,
With all tomorrow's work to do,
If thou thy burden all the night
Doest carry through?

The camel kneels at break of day
To have his guide replace his load -
Then rises up anew to take
The desert road.

So thou shouldst kneel at morning's dawn
That God may give thee daily care,
Assured that He no load too great
Will make thee bear.

—Selected

CONTENTS

The Prayer Meeting	162	The Holy Order of The Son	168
High Points of The 1981 August Ministers' Conference	164	Did You Know?	171
Let Someone Awaken Zion	167	Local News Items	173

Zion's Advocate

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Editorial . . .

THE PRAYER MEETING

Nowhere in the scripture is there a description of the prayer meeting in the mode that we know it today, either by way of commandment, counsel, or as a pattern of what was then done. Today's type of service is of much later form and tradition. That they did meet for prayer is evident: Acts 2:42, 12:12, 4 Nephi 1:13, Moroni 6:6, 9.

Tradition isn't always bad, nor is it always good. When worship declines into a matter of form, then tradition needs to be called account. We have been given one basic instruction concerning the manner of our services and that is, "The elders are to conduct the meetings as they are led by the Holy Ghost." Book of Commandments 24:35. This is in total harmony with the way it was done as referred to by Moroni in the verse 9 indicated above, "And their meetings were conducted by the church, after the manner of the workings of the Spirit, and by the power of the Holy Ghost; for as the power of the Holy Ghost led them whether to preach or exhort, or to pray, or to supplicate, or to sing, even so it was done."

In too many places the prayer meeting is simply non-existent or is the most poorly attended of all types of meetings. It is a good idea to ask ourselves, Why? Is the main reason individual or is it corporate? Has the practice of tradition deadened the prayer

meeting or has the heart of this people waned toward prayer?

As individuals and as a people we need to take stock of ourselves lest our attitude toward prayer become influenced adversely as is stated in 2 Nephi 14:11, "For if ye would hearken unto the Spirit which teacheth a man to pray, ye would know that ye must pray; for the evil spirit teaches not a man to pray, but teacheth him that he must not pray." Whether in our personal affairs or in the gathered service, what spirit is influencing us? Is our present whereabouts such as it is because of a lack of impetus to pray?

It has been observed that too often whether in the weekly service or the appointed Assembly of Solemnity the inclination is toward song and testimony rather than toward prayer, repeated waiting on the Lord, kind of prayer. That this be so indicates a need for some deep soulsearching on our part. Surely there can be nothing more desirable than communion with God, and yet it is so little sought.

Has, does the tradition promote a form that hinders an experience in reality? When we come to pray are we more aware of the other persons in the pews than we are of the One to whom we are speaking? Does the need to speak well for the other's ears trip us up in coming nakedly before God? Taking the

Lord's Prayer as the example, how simple and direct the statements and requests are. Add to that His admonition, "But when Ye Pray, use not vain repetitions, as the heathen do; for they think they shall be heard for their much speaking. Be ye not therefore like unto them; for your Father knoweth what things ye have need of, before ye ask him." And further admonition given to this people a few years back in Solemn Assembly was to be brief.

God knows more about every given situation than we could ever tell him so our prayers needn't dwell at length on details; nor need we suggest the solution of our problems to him, he has ways and means far beyond anything we can imagine; he also knows his scripture far better than we do so we need not lengthen our prayer by quoting those to him.

Perhaps we need to stop and listen occasionally to our own praying. How often do we repeat the selfsame petition in the selfsame words day after day in our closets or week after week in gathered prayer services, repeating these same phrases until they flow with great fluency? Can we imagine ourselves face to face with God, or Jesus, asking for those same things in those same often repeated words? Has the form deadened or dulled the meaning of our praying and thus of our meetings for prayer? Do we by any chance need to break with the tradition in order to bring life back into the practice?

Prayer to be real must come from the heart. Unless the heart feels it's need words upon the lips are hollow mockery. The need of the heart can be for supplication regarding either spiritual or physical matters or a need to praise him; then prayer is real, uttered or unexpressed. If there is any shadow of a sense of feeling or thinking that all is well with us our prayers are at once hindered. The Lord can scarcely correct us in measure if we acknowledge no need for such correction, if we feel no lack, if we seek no greater righteousness or sanctification, no deeper

relationship and fellowship with him.

History records a great response of the Holy Spirit when people gathered and prayed in 'one accord'. How can this unity be achieved among us? Should more of the meetings be designated for special purposes? Should periods of the meeting be separated for prayers on specific requests, which is already done occasionally? Should all the requests to be remembered in prayer be dealt with one by one with short, simple and specific prayer?

There are prayers that belong in the closet; things that are private between a person and their God, in which is much of that which is solely personal. Liberty in prayer in the public meeting involves a need for a deep and abiding concern for the well being of the whole, a real entering in to the burdens, griefs, and thanksgiving of one another.

Then there is the question of the need for periods of silence. If two are to hold converse, there needs to be times of listening on the part of both. We have no need to fear that God does not listen but how much time do we listen for His response to our comments to him? We have not made a practice to allow such time in our gathered meetings for all to center their thoughts entirely on and to God. If someone isn't audibly praying, testifying, or the congregation singing, the meeting is hastily closed as meaning that all minds are free while the Lord hasn't been given opportunity to scarcely get a word in edgewise.

Does this begin to sound like our meetings would last all day or all night? Would that be bad? Have you never been tempted to envy the accounts of such meetings in the scriptures, or among our brethren in Yucatan? Filled with the power and spirit of God no such meeting could drag or be dull. Without it a short service is an exercise in futility.

Amy Schrader

The hope of truth grows stronger, day by day;
I hear the soul of man around me waking.
Like a great sea, its frozen fetters breaking.
And flinging up to heaven its sunlit spray,
Tossing huge continents in scornful play,
And crushing them, with din of grinding thunder;
That makes old emptiness stare in wonder;
The memory of a glory passed away
Lingers in every heart, as, in the shell.
Resounds the bygone freedom of the sea,
And every hour new signs of promise tell,
That the great soul shall once again be free,
For high, and yet more high the murmurs swell
Of inward strife for truth and liberty.

THINGS TO REMEMBER

The value of time.
The necessity of perseverance.
The pleasure of working.
The worth of character.
The dignity of simplicity.
The power of kindness.
The wisdom of saving.
The virtue of patience.
The joy of originality.
The beauty of cheerfulness.
The influence of example.
The obligation of duty.

Quiet Hour Echoes

HIGH POINTS OF THE 1981 MINISTERS' CONFERENCE

The August Ministers' Conference is now history and before anymore time passes I desire to write my impressions of this conference. It was the most informative and enlightening of any of the conferences I have attended. All that I have talked to who attended the various meetings stated it was the best that they had ever attended.

This conference more nearly fulfilled the purpose for which it was originally designed than former conferences were able to accomplish. The purpose of this conference follows: "This conference shall be designed to resolve mutual problems of the ministry, to increase the zeal, enthusiasm and experience of the ministry toward a cooperative missionary endeavor, and to seek the will of the Lord concerning the missionary program of His Church." Considerable time was spent on mutual problems of ministry with the idea of trying to resolve them. This added to the zeal and enthusiasm of those in attendance.

I share this zeal and enthusiasm with my fellow ministry. Therefore, I decided to write some of the high points of this conference that others may also share in these experiences. I for one was very much encouraged and I desire to write about the reasons of my encouragement in order that others of the ministry might begin making plans to be in attendance when the 1982 August Ministers' Conference convenes.

The first meeting opened with a timely scripture from Isaiah 58:3-14 in which we were admonished to rise out of obscurity. Following this Matthew 18:19-20 was read. "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there I am in the midst of them." Before entering into business a season of prayer took place during which the conference was remembered as well as a number of special needs for prayer.

Following this several standing committee reports took place. The Committee to Explore Means of Opening Missionary Efforts in the States drew considerable comment. One thought came up and that was how to gain greater exposure as well as how to reach more people. The experiences were discussed how one Local Church had used country fair booths to present the Restoration Story about the Church of Christ as opposed to other groups of the Restoration. They felt their exposure was good and desire to continue the use of fair booths in future years. This particular topic drew a lot of interest and discussion from others pres-

ent who were desirous of implementing a similar type thing fitted to their particular area.

The leaving of tracts in public places was discussed with the possibility of using racks that are used for displaying public tracts or pamphlets. Also the suggestion arose that tracts could be placed in public libraries but permission should be obtained before placing them.

One commented that he had seen people leave our church and go to other churches where a program has already been developed where they can serve. He further stated that in his Local in recent years a number of converts had been made of those not connected to the Church of Christ. He said in years past they had tried the door to door approach and renting of buildings in poor areas but neither of them were too successful. Now they are having little meetings in homes and the outreach has been successful. They have found most effective, cottage meetings for friends, people they work with and relatives. These meetings have born fruit. Other Locals and areas have also found this to be an effective outreach to interest people.

Another one suggested don't give an interested person the whole load at once, instead give them the milk of the word and don't swamp them all at once. He also stated that there needs to be a genuine conversion of people coming into the Church of Christ.

One who is in business desired to share an experience he had learned in business. He said that he handed out about fifty pamphlets a day and stressed that you must know what you are handing out. To have a greater outreach in his professional pamphlets he personalized what he handed out by underlining key statements. Another thought was stressed and that was to read your tracts so you can answer questions. He further stated many of our tracts are too long for an initial outreach. In his profession the tracts had been shortened to be a bi-fold page.

The afternoon service had a passage of scripture read from Romans 12:1-6, 9-10. The key thought in this scripture is to "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Also the thought was stressed that "God hath dealt to every man the measure of faith." Following this there was discussion on the Committee on Involvement of Youth.

The statement was made that young people in his area had knocked on doors from time to time but so far there has been no conversions. However, it has helped the young people as activity is important. It

was stressed that young people have responsibilities. An advantage of knocking on doors was that it inspired the young people to study when they found questions they could not answer. Another stated that when he was young in the ministry he wished he could have an older minister with him. He further said I wish I had young men in my field who could go with me.

Following the above committee comment there was discussion on the "Counseling Committee." One stated that this could be a pretty important committee. Within his area in the past two years the ministry had been called into homes of both young people and older people to give counsel. The thought was stressed that we are in a time of trying and that families are having trials. To be able to give successful counsel a minister must be aware of his own limitations. He should be ready to help the troubled person to seek the Lord in fervent prayer. The minister must be quick to do this so the Lord. Further advice was to stress the availability Lord can help them and realize their dependency upon the power of God to change a situation.

Another one said: "I have run across these problems." They have to communicate to you they have a problem. One of the tasks is reaching people who need help. The question was asked, "Can you suggest a way of urging people to seek help?" Sometimes they wait too long. Another said: "Many people who need counsel are the last to know." An additional question was "How do we reach people who need help?" Sometimes people are waiting for someone to ask them or help them. The statement by another was that many times the ministry hesitate to reach people in need. In all cases the needs should be held confidential.

One related how God had helped him in counseling. It is very important that the ministry rely upon God and the Holy Spirit. With the help of the Spirit the ministry will be able to have a greater outreach to those in need.

The need of counseling was stressed previous to performing a marriage ceremony. It is a wonderful opportunity to offer help when problems arise. One mentioned that he had two couples seek help at later dates as a result of his having offered to help.

After the above informative discussion there were reports of Missionary Needs from the various fields of appointment. The greatest need that was stressed was the need of more ministry. Truly the harvest is great and the laborers are few. One said: "I urge you to join me in mighty prayer for more ministry." The following scripture from Matthew 9:37-38 is very timely: "The harvest truly is plenteous, but the labourers are few: Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." This is something that every member of the Church can take part, not only can but should take part.

The great needs of the work in Mexico were stressed. We were asked to pray for greater unity among the ministry in that area. Likewise, we were requested to pray for more ministry in Mexico. Also, the locals were urged to be generous in their funds to help build locals there.

One brought out that we need a people who will pray for the needs of our missionaries. Also, we should pray for the ministry who has become inactive for various reasons. The thought came up, how can we hear without a preacher? The same person also said: "I see some who are pretty well dedicated, but still not dedicated enough."

Following the above meetings, there was a sacrament service which was enjoyed both by the ministry and the lay members. Those present were touched by the testimony of one who told about a recent prayer service in his area during which a great degree of the Holy Spirit was felt in power. Those present in this service had united their prayers in behalf of a sister in Phoenix who was to undergo surgery for cancer. The beautiful part of this experience was that at that particular moment of the prayer service the sister in Phoenix also felt the power of this service. As a result of this she gained special strength and assurance that would help carry her through this operation. She later expressed this experience.

This testimony of this prayer service touched a sister so deeply that she arose and pleaded to those present at the sacrament service to pray for her parents who were getting a divorce. She also asked for special prayers for herself and her sister. The congregation responded in an immediate season of prayer during which a number of earnest prayers were offered. One prayer asked that the "peace of God" come to the sister who had requested prayers. She had been in great turmoil because of her concern and love for her parents. The next evening this sister told me at the moment of this prayer for peace a special peace came to her that she had not experienced in 2 or 3 months. "And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Phillipians 4:7)

The following day the value of Local Priesthood was stressed. Several testified of their importance, as well as the necessity of having them. It is a time when ministry can get together and reason things out one with another. A time in which varied problems may be discussed. They give opportunity for a greater oneness and unity of thought.

One said, "They make a closeness between brethren." It was further stated: We have learned to work with one another and to reach out together. We have learned to discuss things in the attitude of charity. We are oft times much closer to one another than we had realized. We have been instructed to meet to

gether oft. Likewise, the ministry need to meet together. It is very important for his servants to meet together and reach out together for in Jesus Christ there goes a power.

In a local where there were only 3 ministry, they meet together and feel the need of priesthood meetings. It was thought sad that where there is only one priesthood member in an area that they could not enjoy priesthood meetings. One present in the meeting had the answer for this. He said even though he was alone, he outlined his affairs so that he could be at the August Ministers' Conference.

It was stressed the need of a program at priesthood meetings. A definitive program is important for leadership to be effective must be consistent. There is a need of the same answer from every priesthood member in counseling. The ministry must meet together to do this. The lack of need of priesthood is probably because of a lack of activity for the greater the activity, the greater the need of priesthood meetings.

This same person voiced his concern over so few at the August Ministers' Conference. He further stated: "If I did not rely upon God, I would be heart-broken." He looks for the day of the great endowment when the ministry will be armed with righteousness. This will come out of a dedicated group who are willing to take their vacations to be here. Those who are willing to work with one another. For leadership begins with the ministry.

A former teacher expressed the need of teachers having meetings. There were for various needs and procedures. Later this same person worked in industry and they had seminars in which they compared notes and considered their needs and goals. This applies to local priesthood meetings. It is a time to line out better and more effective procedures. One said priesthood meetings are the life of the church. They are important in order that the priesthood may reason together.

During the evening service the speaker stressed the importance of being built upon the gospel of Christ along with the statement if we love Christ, we will keep his commandments. We were admonished to give heed to the word of God for by doing this temptations and the fiery darts of the wicked will not overcome us. We were told to bear one another's burdens. Some timely advice to the ministry was to feed my lambs and feed my sheep. All were advised to follow the examples of the Son.

A portion of the final day was spent with questions and answers on the values and procedures of fair booths for presenting the Restoration story. Since this was dealt with earlier in this article, there will not be further comment on it. Following the above discussion the topic, Need For Greater Unity was given con-

sideration. One mentioned that we must work together in unity. Another indicated that we need a total unity of goals and purposes. We should be one with Christ. Humility will help us in our goal for a greater unity and oneness with Christ. Being united will help us in our outreach to the souls of all mankind. Also during the final day new items were placed on the agenda for future consideration. One of these on divorce and remarriage drew considerable comment. There were some valuable thought provoking information and advice given. No definite conclusion was drawn, but the topic remains on the agenda for a more thorough consideration.

The closing service of the Ministers' Conference was a sermon on goals and challenges: The statement was made that from the beginning God placed goals in front of men. Many of them reached their goals and challenges. Abraham was cited as being told to get from his father's house, Abraham heeded and realized the goal and challenge expected of him. We have a duty to preach to every tongue, kindred and nation. This should be our goal and it presents a definite challenge. There is a goal of taking the Book of Mormon back to the Indians. An outreach to all the house of Israel is a definite goal. The speaker further commented, today we assessed our goals and it made me wish I was here for the first two days. Also, it was stated we have a goal of eternal life. The challenge is to live each day so that our lives reflect God's love the same as the moon reflects the sun. We need to reach millions. There is the goal that numbers increase and to preach to every kindred, tongue and people. A final statement was: "Are ye able!"

The above speaker had no way of knowing what took place the first two days since he was not in attendance; yet his sermon touched upon some of our goals. His sermon was prepared before he arrived for the final day of the conference. To his and our surprise portions of his sermon also touched upon a number of our goals presented the final day. It could have been no accident for surely the Lord's hand was in it. In comments to the speaker after the sermon, I said: "God's hand was in this conference from it's beginning until it's end."

I rejoice in the past Conference and am encouraged as a result of having been in attendance. My desire is that others of the ministry might be inspired to be in attendance at the next conference in 1982. Also, I have a further desire that the whole membership of the Church of Christ might be encouraged because of the goodly Ministers' Conference and commit their lives to a greater service to Jesus Christ. For these reasons I have written this article from notes which I wrote during the Ministers' Conference.

Marvin E. Ely

LET SOMEONE AWAKEN ZION

Part 3

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: But go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut." Matt: 25:1-10. Question: What does the oil represent in this parable?

OIL FOR OUR LAMPS

In the 5th chapter of Matthew, verse 14, we find the following: "Ye are the light of the world. A city that is set on a hill cannot be hid." In the first verse of this chapter we find that Christ is addressing his disciples. He is telling them they are the light of the world, and as a light is used to show the way in darkness, then his disciples are the means of showing the way for the world which is in darkness. A further understanding of this is found in the 2nd chapter of Philippians, verses 14-15. "Do all things without murmuring and disputing: That ye may be blameless and harmless, (sincere J. F. S.) the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

We then, being disciples of Christ, are the "light" that must shine forth to the world in these last days. But what is the fuel that makes our lights shine? What is the oil for our lamps? John 3:21: "But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." Also this from John 8:12 " . . . I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." So we see that he that "doeth truth," cometh to the light, which light is Christ, and who follows Christ will have that light. Therefore the light is Christ in us, He being the light, while we are the lamps. Now we have the light, and we have the lamps, but still we have not answered the question, what is the fuel or oil that causes the light to shine?

All the requirements given for man to obtain eternal life hang on obedience. The basic requirements for man to be born of God, Faith, Repentance, Baptism, Laying on of hands for the receiving of the Holy Ghost,

all depend upon obedience. Nor does it end there, for we are charged to obey all His commandments and endure (which means to continue in obedience) until the end. The whole question of our "light" depends on Christ dwelling within us; will Christ dwell within us if we are disobedient? John 14:23 " . . . If a man love me, he will KEEP MY WORDS: and my Father will love him, and WE WILL COME UNTO HIM, AND MAKE OUR ABODE WITH HIM." (emphasis mine JFS)

As the fuel in a lamp feeds the flame and sheds forth light, so also obedience to Christ's commandments fuels the Glory of Christ within us, causing a light to appear in the world of darkness. We have witnessed a fuel shortage in our world the last few years; the results have thrown our whole society into utter chaos. Our economy is running crazy, needs of our daily life have become scarce and expensive and our life style has changed abruptly. It seems as if nothing is normal today. What will the results be of a fuel shortage when comes the "cry at midnight?"

LET US FACE A FEW FACTS. Those of us who are of the Restoration, who entertain a hope of Zion, must ask ourselves these questions: Have we been obedient? Have we carried sufficient fuel in our vessels? Have we been wise or have we been foolish? The answers are easy, what fruit have we born? As an apple is descriptive of the tree from which it came, so likewise Righteousness is descriptive of the person in whom Christ dwelleth. If we have allowed Christ to dwell within us and have been obedient to his commandments, then perhaps we have sufficient "oil", however, if we have not been submissive to His commandments, and have walked in our self-righteousness, when comes the "Cry at midnight," we may not have oil for our lamps.

We need not try to excuse ourselves, nor to cover up our failure to be obedient, the truth will emerge in time. Rather we should recognize our weakness and take steps to rectify our faults. One cannot walk with one foot on the narrow path of righteousness and the other foot on the wide path of sin, for they are a world apart. If today your car broke down, would you take steps to repair it? If it was your only means of transportation, and your livelihood is dependent upon it, you would repair it quickly. If the mechanical movement of Zion has suffered a failure, should we not try to repair it?

Some groups of the restoration have "hung" on every word that came from the Prophet Joseph Smith, using revelations given by him as full authority to teach and practice doctrines, regardless of the fact that they are not supported by the Bible nor the Book of Mormon. This has created a weakness in their ranks,

a weakness that Satan has used against them, blinding them to the true work of the Lord. Once you let yourself be influenced by Satan, it is easy to become his servant, and destruction will surely follow. Other groups have taken only those revelations which will agree with their own view. Still others accept the Book of Mormon and the Restored Church, as the only work to be done by Joseph Smith.

There is one thing we can be sure of, Joseph Smith was a man, and as such was subject to fall into error the same as you or I. This is why we should not put our faith in man, but should rely on God to make things clear. There were many revelations given in the early period (1820-1833) of the church history that bears careful investigation, for contained within these revelations were instructions from Christ, for His church in these last days. It does appear to me, AND IT IS MY OPINION, that after the year 1833, all revelations should be studied very carefully and tested against the Bible and Book of Mormon to see if they are in accord with these books, before we rely too heavily on them.

We should not cast off revelations of a questionable nature without careful study, for Satan has a habit of mixing a little false information along with some truth. We cannot surmise that God quit talking after such and such a date either. In some revelations, considered to be false by some, I have found instructions to those early saints that most surely came from God. I would encourage any and all of the Restoration to heed the following from Jer. 6:16: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. "Let us all go back to the 1830's and seek out the will of God. There is only one way to come to the Zion, and that is by truth and obedience.

The whole Christ-seeking world knows there will come a cry at midnight; we of the Restoration know there will be a Zion, a gathering place other than old Jerusalem, a place of refuge. The Church of Christ in these last days has been charged with the work of establishing Zion; to date this work has not been accomplished. If we continue on as we have, not making any real effort to bring forth that Zion, will our lamps have sufficient oil, when comes the cry at midnight? Or will we have been guilty of side-stepping the issue?

It is easy to say that we have done all in our power to do God's work, but is it true? Have we left lay idle commandments of God not complied with? One thing we must do above all else in considering this subject: WE MUST BE HONEST WITH OURSELVES. Regardless of what our Fathers believed, sincere as they may have been, regardless of what our tradition has been in the past, we MUST search out the old path and walk therein.

We may seek to hide behind excuses; we may convince ourselves we cannot understand what we should do because of so much confusion in the history of the early church period. We may even feel secure in our own self-righteousness, but the fact remains we as a church are called to the work of establishing Zion and no amount of excuses or reasons can change that. The work is clearly laid out in revelations and commandments. It is not an impossible task, but it is a task that must be accomplished.

Isaiah 49:13 through 16; "Sing, O heavens: and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion said, The Lord hath forsaken me and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palm of my hands; Thy walls are continually before me."

Turn, Israel of these last days, Turn from your idle ways. Walk no longer in darkness, but rather turn your hearts to your heavenly Father and walk in His ways for in them is light. Prepare for the day of His coming, prepare for the cry at midnight.

Your Brother In The Family Of God
Joseph F. Smith

THE HOLY ORDER OF THE SON

Part 2

(Use your Bible and Book of Mormon as you read.)

Text #2: 1 Peter, 2nd chapter.

Because this scripture speaks of two priesthoods, we must determine of whom Peter was speaking. All scriptural subjects are not given in their natural sequence. If they were, we would not have to know how to rightly divide the word of truth, but because they are not, we must study to show ourselves approved unto God, so that we can rightly divide the word of truth (2 Timothy 2:15).

To prove that Peter was speaking of the Israelites, we start with verses 11 & 12 (1 Peter 2). He speaks of them as "strangers and pilgrims" (see Heb. 11:8-13).

Peter tells them how to live that they might set a good example before the Gentiles, which will cause them to glorify God at a certain time.

We compare verse 10 with Hosea 1:9-10. Because the Israelites rejected Christ, they were no longer a people; the Lord ceased to have mercy on them; He rejected them as His people; He ceased to be their God. But the time is coming when they shall be the

people of God, then He will have mercy on them.

Romans 11:5. After most of the Israelites had rejected Christ, they were blinded. But at that time, there was "a remnant according to the election of grace," that the Lord had preserved many years before this. We will prove that this remnant is the "chosen generation" spoken of by Peter.

The time is coming when the seed of those who were blinded shall be called out of darkness, unto the marvelous light of God (1 Peter 2:9). Christ was a stone of stumbling to those who were blinded (verses 4, 6, 8). From the seed of this "chosen generation" shall come an holy priesthood and a royal priesthood.

Exodus 19:5, 6. Israel was told if they would obey God's voice, they would be unto him "a kingdom of priests." They would also be unto him "an holy nation" (see verse 9, text 2).

Through these two priesthoods, they shall also be made as lively stones. "A spiritual house" shall be built up among them, in which they will "offer up spiritual sacrifices, acceptable to God by Jesus Christ" (verses 5, 9, text 2).

Because the Lord knew that part of the Israelites would reject Christ, and would be blinded, he prepared a way years before whereby he might fulfill the promises he made to Abraham, because this was a part of the gospel plan which was laid from the foundation of the world, for the scripture in Romans 4:11 must be fulfilled. This means there was an intermission starting at the time Christ became our high priest, thus ending the need of high priests on earth such as Melchisedec, until another part of his gospel plan is started.

This intermission was for the purpose that people of all nations might have part in the plan of redemption (see Eph. 2:10-22). Then at the end of this intermission, when the fulness of the Gentiles will have come in (see Romans 11:25), the Lord will start working through these two priesthoods in bringing the Israelites out of darkness into the marvelous light of God.

Melchisedec was a king and a "priest of the most high God" (see Heb. 7:1, 2). We have pointed out the mission of all high priests such as Melchisedec in text 7. (See October issue, Z. A.). These priests were types of Christ, as a high priest and a king, for they were both high priests and kings (Heb. 7:1). This type of Christ as high priest and king (see John 12:12, 13; Rev. 19:11-16) shall again be established on earth in a holy priesthood and a royal priesthood. Royal means "kingly."

This will be a preparation for the beginning of the restitution of all things (see Acts 3:19-26; Matt. 17:10-13). But first, there will be a "day of refreshing" to prepare people's minds for the last time, that we must

prepare people's minds for the last time, that we must have before us (meaning the Bible and Book of Mormon and true latter day revelation). We must have faith to receive this much before the greater things are manifested unto us. But if we reject this much, the greater things will be withheld from us to our condemnation (see 3 Nephi 12:1-5; Ether 1:98-109; Matt. 13:12; Luke 8:18).

Who was this "chosen generation?" Psalms 22:30, 31. A seed shall serve the Lord; it shall be counted unto him as "a generation." They shall declare the righteousness of God "unto a people that shall be born," that the Lord has done this. This generation must be someone who receives the blessings of their forefathers, to carry out the blessings of Abraham.

Genesis 48. Joseph of Egypt had two sons, Manasseh and Ephraim. Jacob chose them to take the place of his first two sons (see I Chron. 5:1). Jacob blessed Joseph and his two sons with the blessings of their forefathers. Ephraim was set above his elder brother, Manasseh. This means that someone of Ephraim's seed shall be greater than someone of Manasseh's seed. All Israel shall be blessed through the seed of Ephraim and Manasseh. This means that the royal, or kingly priesthood shall be greater than the holy priesthood, spoken of by Peter.

Jeremiah 31:6-10 is speaking of the gathering of Israel. The Lord says, "for I am a father to Israel, and Ephraim is my firstborn." Psalms 60:7. Manasseh is the Lord's, but Ephraim is the strength of his head (see Gen. 48:19).

Zechariah 6:9-13. Evidently these men were workers in metal, for they were told to make silver and gold crown; they set them on Joshua's head, as a high priest (see Zech.3:1). These two crowns represented two ruling powers. The silver crown represented a lesser ruling power than the gold crown.

We must consider that another name for Joshua, is Jesus (taken from Vest-pocket Bible dictionary; see also Acts 7:45. Some Bible versions use the name Joshua).

There is a two-fold symbol in these two crowns: an high priest and king. The first symbol was Joshua as a high priest. Because another name for Joshua was Jesus, the gold crown represented a king.

In text 2, the holy priesthood is spoken of first. Then in Zechariah 6, the silver crown, which represented the lesser ruling power is mentioned first. This priest spoken of in Zechariah 6 is called "The BRANCH (this is not Christ, for he is the vine. See John 15:1-5). The man whose name is The BRANCH shall build the temple of the Lord (the spiritual house spoken of by Peter), and he shall sit on his throne in this temple, and shall rule as a high priest, for the silver crown represents the lesser ruling power.

Notice, someone is going to rule along with him, for "the council of peace shall be between" him and someone (Zech. 6:12, 13). This will be a high priest of Manasseh's seed and a king of Ephraim's seed.

Zachariah 3. Remember, Joshua was used as a type of high priest and a king, because another name for Joshua was Jesus as a king. The filthy garments which Joshua was clothed with, represented the condition of the house of Israel (because they will have to be cleansed, or purified). The angel caused the filthy garments to be removed. The angel said, "Behold, I have caused thine iniquity to pass from thee," and he gave him a change of rament.

A fair mitre was placed on Joshua's head, which represented the ruling power of a high priests (see Ex. 29: 5-7; Lev. 21:10. A mitre was placed on Aaron's head as a high priest).

The Lord says in Zech. 3:8, ". . . behold, I will bring forth my servant the branch." Remember, the angel is speaking to this branch through Joshua, who represented a high priest. There will be other men with this branch; they shall be wondered at. This branch and the men with him, are promised if they will walk in God's ways, and keep the charge he has given them, they shall judge the house of Israel, etc. He will give them "places to walk among (those) that stand by" (Zech. 3:7).

There will be a king of Ephraim's seed, and other men with him, standing by, or ready for the way to be prepared for them by the Branch, as a high priest, with the help of the men, who will be with him. This will be the "kingdom of priests" spoken of in Exodus 19:6.

Jeremiah 33:14-16; 23:5, 6. The Lord promised he would raise unto David, and the whole house of Israel, "a righteous branch." The word "unto" was used; this means that this branch will come from another generation, not the generation of David. (This branch will be raised up out of the "chosen generation," which will be the generation of Joseph of Egypt.) Through this branch, Israel shall be saved, and they shall dwell safely. Israel is referred to as "she"; they shall be called, "The Lord our righteousness."

Jacob 2:34. The seed of Joseph of Egypt was led from Jerusalem, that the Lord might raise up unto himself "a righteous branch" from the fruit of his loins. This establishes the fact that Joseph of Egypt was the "chosen generation" spoken of by Peter.

Psalms 22:30, 31. A seed shall serve the Lord; it shall be accounted unto the Lord for a generation.

2 Nephi 2. Lehi's son, Joseph, received the blessings of Joseph of Egypt (verses 44, 45). A righteous branch and choice seer shall be raised up out of the fruit of the loins of Joseph of Egypt down through Lehi's son Joseph. This righteous branch is not the

Messiah; it will come from the branch of Joseph that was broken off from Jerusalem, who were led away (see Alma 8:1-3).

2 Nephi 2:10-12 speaks of the choice seer who shall be raised up out of the fruit of the loins of Joseph of Egypt down through the seed of Lehi's son Joseph. Verse 10 starts out with the word, for. This is used as a connecting word in referring back to what is previously said. This means that this choice seer will be a part of the righteous branch. Through this choice seer, and righteous branch, the Messiah shall be made manifest to the house of Israel in the latter days, in the spirit of power, unto the bringing of them out of darkness, unto light, "yea, out of hidden darkness, and out of captivity unto freedom" (compare with what Peter said).

The choice seer shall also do a special work for the fruit of the loins of Joseph of Egypt. It shall be the means of bringing them to the knowledge of the covenants which the Lord made with their fathers. The Lord will make this choice seer great like unto Moses, for the work he will do will be likened unto the work Moses did for Israel.

When the choice seer shall come, "in the Spirit of power," which will be the spirit and power of Elijah, or Elias, it will bring to mind the greatness of Moses (Mal. 4). He will be Christ's messenger whom he will send to prepare the way before him; he will cleanse or refine the house of Israel. Then their offerings will be pleasant unto the Lord, etc., in the temple which Christ's messenger will build, to which Christ shall suddenly come (Mal. 3:1-4). This fits perfectly with what is said of the Branch in Zech. 6, who will build the temple of the Lord, in which Israel shall offer sacrifices acceptable to God by Jesus Christ, spoken of by Peter.

Zachariah 6. This branch will be the choice seer, as a righteous high priest. He will be a high priest over the righteous branch as a "kingdom of priests." This will be the holy priesthood spoken of by Peter. Then there will be a "kingdom of priests" over which a royal, or kingly priest of Ephraim's seed shall rule. These two priesthoods combined, will be a "kingdom of priests."

THE HOLY SPIRIT WILL NOT ALWAYS STRIVE WITH MAN

Wake up!
Hearken to Christ's words divine,
For they are our only life line.
Unstop your ears that you may hear
The voice of Christ which is so near.
Reach out your hands to the books He's written;
Follow His words before you are smitten.
The Holy Spirit has been grieved,
Because Christ's words you've not believed.

Open your eyes, no longer be blind;
 Study His word and you will find
 All His doctrines clearly outlined,
 In each of His books, this you will find.
 He said, His scriptures you must not wrest;
 By doing so, you are not blest.
 Wake up!
 Don't wait til it's too late;
 By doing so, you'll mete an awful state.
 Feast on His words divine;
 Then Christ will be so pleased;
 Then He will say, Now you really are Mine!

Your humble Sister in Christ,

Mrs. Lucinda Scott
 Beacon Light Nursing Home
 Marne, Michigan 49435

(To be continued)

DO YOU KNOW?

by Harvey E. Seibel

(Part two and conclusion)

QUESTION NO. 4 — In Daniel 7, the prophet is given a vision of four great beasts of which the first was like a lion, the second like a bear, and the third like a leopard. The fourth was non-descript and was strong exceedingly having ten horns. We have understood these four beasts to represent four great world empires comprising Babylonia, Medo-Persia, Greece and Rome. Among the ten horns however there arose another little horn which not only overthrew three of the first horns but also made war with the saints and prevailed against them. Revelation 13 says that it was given to the beast to make war with the saints and to overcome them. Daniel however tells us that this prevailing against the saints was to continue only until the Ancient of days came or until a time and times and the dividing of times. Revelation 13 states that this power was to continue 42 months. We have understood this time period to be prophetic of 1260 years. Daniel also tells us that when this period of Satanic rule was ended that judgment was given to the saints. Revelation 14, in speaking of the angel in heaven having the everlasting gospel to preach to them on the earth (the gospel as contained in the Book of Mormon along with the priesthood authority to administer the gospel), represents this as ushering in the hour of God's judgment.

When did the Ancient of days come or make His appearance? And when was judgment given to the saints?

ANSWER:

The statement is plainly given that the saints would be given into the enemy's hand until the Ancient of days came and judgment was given to the saints. Revelation 14 speaks of the angel flying in the midst of heaven having the everlasting gospel to preach to them on the earth. This is also stated as being the hour of God's judgment. The fulfillment of this prophecy began in 1820 when the Father (the Ancient of Days) came to introduce his Son to Joseph and later in 1823 when the angel Moroni came to instruct Joseph as to his work and the location of the plates containing the everlasting gospel. Judgment was thus restored to the saints followed by which the time came that the saints possessed the kingdom. This occurred in 1829-30 when the little stone kingdom was cut out of the mountain without hands.

QUESTION NO. 5 - Daniel tells (chapter 9) us that 70 weeks are determined upon his people and upon Jerusalem to finish the transgression and to make an end of sins, etc. That it was 69 weeks from the going forth of the commandment to rebuild Jerusalem unto the Messiah, the Prince, and after the 69 weeks had expired shall Messiah be cut off. And he shall confirm the covenant with many for one week and in the midst of the week he shall cause the sacrifice and the oblation to cease. We understand the 70 weeks to be 490 years. Christ began his ministry at the commencement of the 69th week but was cut off in the midst of the week or after 3½ years. But Daniel tells us that Messiah was to confirm the covenant with many for one week.

**What happened to the other 3½ years?
 And where was Christ during this period?**

ANSWER:

Christ told his disciples in the book of John that he had other sheep which were not of that fold and that they also were to hear his voice. We are further told that the Gentiles would not hear his voice but that he would manifest Himself to them by His Spirit and that He was sent to the lost sheep of the House of Israel. The Book of Mormon tells us that after His crucifixion he visited America and also the lost tribes of Israel. The fact of this appearance here is abundantly confirmed by Indian traditions. And thus was fulfilled the latter half of the seventieth week of Daniel.

QUESTION NO. 6 - John 10:16 says, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." We are told elsewhere that the Gentiles were not at any time to hear His voice but that He would manifest Himself to them by the Holy Spirit.

Where were these other sheep who were not of the Jerusalem fold?

ANSWER:

This question is related to the former question. Those other sheep which the Lord visited were in this land as well as those parts into which the lost tribes of Israel were taken.

QUESTION NO. 7 - In Isaiah 29, the prophet tells of a sealed book which men deliver to one that is learned to be read, but being unable to read it, they deliver the book to him that is not learned. The Book however is revealed by the power of God so that even the deaf shall hear the words of the book. The result will be that those who have erred in spirit shall come to understanding. An accompanying sign of the coming forth of this book was that a short time after its revealment Lebanon was again to become a fruitful field.

What is this sealed book and was the sign to follow its coming forth fulfilled?

ANSWER:

That sealed book was the Book of Mormon. Joseph Smith himself testifies that a part of the plates from which the Book of Mormon was translated was sealed. The proof that this book is the book referred to in Isaiah 29 is that 24 years later, in 1853, the former and latter rains returned to Palestine after an absence of nearly 1800 years.

QUESTION NO. 8 - The prophet Ezekiel (chapter 37) speaks of two sticks, each of which contain writings, one for Joseph and one for Judah. These two writings were to become one in the prophet's hand as well as in God's hand.

What are these two records?

ANSWER:

It should be obvious to the student of the scriptures that the stick of Judah is the record or writings of Judah, and as such would constitute the Bible or the Jewish record. As to the stick of Joseph, if the first is to be understood as being the record or writings of Judah then it stands to reason that the second must also be the record or writings of Joseph. But who is Joseph today? The Book of Mormon itself bears record that the writers thereof are the descendants of Joseph through Manasseh his son. And because Indian tradition supports every particular of that work the evidence is very strong that the Book of Mormon qualifies to be that record. But, it was also to be in the hand of Ephraim, the other son of Joseph. We have already shown that we are of Ephraim through the mixing of that tribe among the Gentiles of Northwestern Europe. Therefore we must conclude that the

sticks of Judah and Joseph are today the Bible and the Book of Mormon.

QUESTION NO. 9 - The Book of Mormon states that because of the willingness of the Gentiles to believe the gospel in the time of the Apostles that in the latter day the gospel would come forth to the Gentiles who in turn would take it to Jew and Lamanite fulfilling the prophetic statement that the first shall be last and the last first. The Bible says that this gospel record, the stick of Joseph, was however to be in the hand of Ephraim.

Where is Ephraim today? And at what point was the stick of Joseph placed in his hand?

ANSWER:

This question is related to the former question. Since we are a nation of Ephraimite Gentiles (as we have shown) and since the Book was to be placed in the hand of Ephraim we must conclude that Joseph Smith was also an Ephraimite since that record was miraculously placed into his hand by the angel of God.

QUESTION NO. 10 - The American Indians have many interesting traditions which have been handed down for generations. They tell of a bearded white one who came to them long ago and taught them a new way of life. This one came from the East and when he left them he promised to return again at some future time to set up his kingdom. Other traditions show him involved in the creation of the world, that he was born of a woman who had never been wedded to a man and that he worked many wonders, raising the dead and healing the lame and blind. He suffered death on the cross during which time he is said to have visited the underworld, the realms of the dead. Among many other peculiar characteristics or marks of identity he had twelve followers or disciples. He also called others into his service calling them priests after the order of himself.

Who was this man who came among these people so long ago?

ANSWER:

There can only be one conclusion to this question. Since all the earmarks point to one man, that man must be the Lord Jesus Christ as the Book of Mormon so clearly affirms. And so that too must be our considered conclusion.

ERRATA

In the October issue of Zion's Advocate" under the item "In Memoriam" page 154, the names, "Ronald and Edward Yates," should be "Leon and Frances Yates." We apologize for this printing error.

ON THE WATERS

On the waters dark and drear,
Jesus, Savior, thou art near,
With our ship wher'er it roam,
As with loving friends at home.

Thou hast walked the heaving wave;
Thou art mighty still to save;
With one gentle word of peace
Thou can'st bid the tempest cease.

Safely from the boist'rous main
Bring us back to port again.
In our haven we shall be,
Jesus, if we have but thee.

Only by thy power and love
Fit us for the port above.
Still the deadly storm within,
Gusts of passion, waves of sin,

So when breaks the glorious dawn
Of the resurrection morn,
When the night of toil is o'er
We shall see thee on the shore.

LOST OR FOUND

True happiness can ne'er be found
When one in selfishness is bound
To only seek his pleasure;
But when through Christ's redeeming love
The heart is set on things above,
Then we find heavenly treasure.

For Christ, the blessed Son of God
On Calvary's cross did bear the load
Of punishment for sinners;
Now all who turn to Him their face,
Will be enabled by His grace
To wear the crown of winners.

Author Unknown

NOTICE

Please mail news items early enough so that they will be in the hands of the editors by the 7th of each month. The material goes to the printer on the 7th.

CHURCH OF CHRIST AT AVA

The Ava congregation held its annual election of officers on the second Sunday in September. Officers were elected as follows: Pastor - Arthur Smith; Assistant Pastor, Alex Smith; Secretary, Barbara Burgin; Treasurer, Ella Engle. Sunday School officers are: Superintendent, Les Burgin; Assistant Supt., Alex Smith, and Secretary-treasurer, Lorraine Welton.

The third Sunday meetings are important to the Ava group. This month Roland and June, Steve and Eric Sarratt were visiting. Roland's sermon was on "The Day of the Lord." It was a sermon of warning and hope. The day of the Lord is a cloudy day . . . is darkness and not light . . . a day of wrath . . . trouble and distress . . . trumpet and alarm . . . thick darkness. Repent. But ye are not in darkness . . . ye are the children of light . . . Watch and be sober . . . Watch ye . . . and pray always that ye may be accounted worthy to escape . . . Awake! Put on thy beautiful garments.

June and the Sarratt boys sang a special for church services that day, "Fill My Cup, Lord." Those three are great to listen to any time, but in a basement, before a small congregation, their voices surround you with music like a prayer. It is special.

After a basket dinner, the group held a baby shower for Roger and Peggy Engle who were visiting from Carnegie, Oklahoma. Their little girl, Amber Elaine, was born a week later, September 27th.

Later in the afternoon, while we were enjoying a last cup of coffee and bits of conversation before heading home, Estella Davis called to say there was a fire at Darlington's. While everyone hoped it was only a grass fire, most of the group rushed across country to help if they could. It was Earl and Myrle's home that was burning. They and Joey had been at church and were safe, but they lost all their household goods and the mobile home. The crowd that gathered managed to save Sr. Minnie Smith's home which is near by.

Brother Arthur Smith was the speaker the fourth Sunday. He read from Rom. 12, and the book of Job, preaching of patience and perseverance.

Brother Arthur Smith was sick the first Sunday in October and Brother Alex Smith was in charge of the Sacrament Service. His scripture reading was from Luke 26. Alex usually walks with a cane now but he managed to get by without it as he passed the emblems. To see our brother serving in spite of the pain made us remember the many times that he has done that before: Sunday after Sunday when he was both teacher and preacher, Sundays when he got out of sickbed to come so that we could at least have Sunday School and keep the routine of weekly services, Sundays when he conducted a "round table" after Sunday School because he did not feel well enough to stand to give a sermon. One of the songs

sung this October morning was, "Am I A Soldier Of The Cross?" Alex Smith is one tough soldier.

Ava has three great grandmas out and about, somewhere in the states. Sister Dorothy Burgin has been visiting her family around Toppenish, Wash. most of the summer. Sister Minnie Smith is visiting a granddaughter in Welch, Oklahoma for a couple of weeks. Sister Martha Bell plans to leave this weekend for Grand Junction, Colorado with Leslie and Irene Case.

OKLAHOMA CITY LOCAL NEWS

The Oklahom City Local has had a busy summer. We continue to meet in homes on the second and fourth Sundays. We welcome any others, friends or members, who would like to worship with us.

On November 4, 1981, we will have been meeting together for two years. Since that time, we have been formally organized into a local. We have gone from meeting once each month to meeting twice each month. We have two more members to meet with us. Even though we are still meeting in homes, we have plans for a meeting place. We have included a building fund in our budget. We are looking forward to our first reunion. We have love, hope, and joy. We are proud of our local.

I haven't reported for several months, but we have a better reporting system worked out. You see, I have an assistant. Carol Fann has agreed to keep me up-to-date when I am unable to attend our church meetings.

In May, we welcomed the Larry Beems from Independence, Benny Case from Wichita, and Marilyn Massey from Weatherford. We met in Norman at Mike and Barbara Martin's home. It was Mother's Day and a most beautiful one. Our Pastor, Bishop Frank Fann conducted our sacrament service. This was followed by a sermon from Elder Larry Beem. He selected "Prayer" as his topic. Even though we have heard many sermons, read numerous articles and poems on this subject, it is inexhaustible. Brother Larry always points out very simple, down-to-earth thoughts for us to consider, and he did so again this day. "What is important to you, is important to God. First thing we should do, is go to God instead of making the wrong decision. In the family of Christ, when one hurts, we all hurt. When one is happy we are all happy." Brother Larry's prayer is, that each one of us choose Christ to be the heart of our lives.

On July 12, Elder Tony and Louise Grzincic were with us. Before Brother Tony's sermon, our pastor, Bishop Frank Fann, taught our Sunday School lesson from the fifth chapter of Matthew. Elder Grzincic's sermon included various scriptures pointing out to

us many of the attributes that go to make up a person who tries to be a good follower of Christ and who is seeking eternal life. The Bible and Book of Mormon point out to us many of the attributes we should avoid as well as the ones we should cultivate.

Our guests on this joyful day were Jeanne Cantrell, Becky Fann, and Bob Fann. Jeanne, from Independence, is Brother Frank's sister. Becky and Bob, of course, are Frank and Carol's daughter and son. Becky will go back to Missouri for the fall semester and Bob will remain in Texas with his parents.

On August 15 and 16, the Kimball family, the Elwell family and the Martin family packed up and headed for Texas to visit the Fann's. (I wish I could have gone; but we headed for Missouri to visit my parents, the Keeneys.) These families reported a great week end. On Saturday, they went to "Six Flags." "Six Flages Over Texas" is Dallas' contribution to fun for the young and the young at heart. Saturday night turned out to be a solid mass of human bodies in sleeping bags all over the Fann home. On Sunday morning, Barbara Kimball gathered everyone around her and she led the Sunday School lesson. Her theme was: "Let Your Light Shine." Brother Frank gave the sermon. It is times like these that everlasting friendships are strengthened and love grows.

On September 27, Laura Mae Elwell was the leader of the Sunday School lesson. She chose the seventh chapter of Mosiah in the Book of Mormon. We all made verbal contributions and Carol Fann plans to continue the study when her turn comes to lead the lesson in October.

We welcomed Elder Larry Beem and his family, as well as Bill Fann, from Independence. Bill will join his family in Texas where he has employment and of course, we are looking forward to his attending our services.

Elder Beem was our speaker on this beautiful sabbath day. His theme was "If you want a good crop, you have to cultivate it." He likened our lives unto a garden. He went on to say, "If you plant discouragement, we cannot harvest hope. If you feed your mind garbage, that is what you harvest. If you want success you have to plant that success. If you want love, you have to plant love. Decide what you want and plant your garden. Weed and cultivate your life." After the sermon, Brother Frank conducted our sacrament service.

The month of October our meetings will be held in the Kimball home. In November our meetings will be held in the Elwell home.

May the Lord bless all our friends and our church family. Please remember our local in your prayers.

Alzada Massey, reporter

FROM HOUSTON, MO. LOCAL

Brother Ikey Medders told us we are what we think. One of the greatest discoveries of psychiatry is that anyone can change their circumstances in life by changing their attitudes and thoughts. We each need to improve our outlook, to reach out, to serve others. We can make life miserable for those around us, or more pleasant, just by our daily attitude. The power of thought is a great gift from God. How we use it is important. We should search inwardly and more importantly, search the scriptures to know the will of God, and then to act upon it.

As a nation we must return to a solid foundation and do as our forefathers stated in our nation's motto, "In God We Trust." Yes, put your trust in God. Study the scriptures, obey the comandments, be more like the Master. Think on these things.

A baby shower was held in the home of Margaret and Ireatess Keeney, Houston, Missouri for DeeAnna Medders Hutcheson (Springfield) on Friday evening, September 13. Gifts and a money tree were presented to the mother-to-be. Guessing games were played and prizes won by Lois Helseth, Dianna Taylor and Mary Addie. Songs were sung by Kara, Emma and Laura Taylor, Jennifer and Janna Medders, and Diane Keeney, who sing individually and as a group. Refreshments were served and a good tmie had by all attending.

Florence Kommers (Nashville) spent some time visiting her parents, Anna and Ern Keeney and other family members here, and spent a couple of days with Dee-Anna in Springfield before going on to Independence,

Dorothy Wilson journeyed to Sherman, Texas to visit her sister-in-law, Mae Walker, who returned with her to visit our area. Mae is almost fully recovered from a fall six months ago when she broke her hip.

John Jone's Nephew, John Hughes, and wife, Rosie, and daughter, Shelly, recently moved to the Houston area from Washington state. Welcome All.

A baby shower was held for Dianna Taylor by Margaret Keeney on the 25th. Mrs. Taylor and husband, Dr. B. C. Taylor, and family are quite recent arrivals in our area. Dr. Taylor is associated with Ireatess Keeney in the veterinary medicine clinic.

On Saturday evening about 7:00 p. m. September 26, family and friends were gathered at the Co-op Camp For All Ages near Preston, Missouri for the wedding of John H. Jones and Wilda Gowens of Houston, Mo., with thunder in the background as Bob McCubbins played his guitar and sang, "Everyone Needs A Rainbow."

After the opening prayer offered by Apostle William Sheldon, Wilda and John accompanied by Ikey and Mary Medders stood before Apostle Sheldon for

the double-ring ceremony. During the ceremony in the big tent God opened up the heavens and the wonderful rain came down.

Before the closing prayer all present stood and sang, "Abide With Me." Brother Sheldon then asked God to send down great blessings on the new couple, like the much needed rain he blessed the area with at that very moment. After that all gave their love and best wishes to the newly weds.

The next week on Sunday afternoon a reception was held for them back at the Houston local with many friends and relatives attending. Coffee, punch, sandwiches and wedding cake were served by John Ely and Dorothy Wilson while love and congratulations were offered by all to our happy couple. May our kind Father above bless you both with the reign of love and blessings.

Your reporter,
Mary Addie

(Required by 39 U.S.C. 3685)

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