

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. 59

Independence, Missouri, January, 1982

No. 1

Jesus The Lover Of My Soul

Jesus the lover of my soul!

Oh praise His holy name,
He died to save me from my sin,
I'll give my heart to Him.

He leads me on throughout the years
Of joy and grief and pain,
And when I stumble in the path
He lifts me up again.

There is no variableness in Him,
He's always just the same
E'en though I falter on my way
He loves me without blame.

His Spirit gently leads me on,
He knows the way I must go
For He himself has trod the path,
This rugged path below.

Dear Jesus, lover of my soul,
There is no other but Thee:
I'll rest in Thine unending love
That comes from heaven to me.

Oh Jesus lover of my soul:
I'll praise Thy holy name
And rest in Thy redeeming love
That ever is the same.

Stella Winegar

CONTENTS

Attitude: An Important Part of Religion	2	The Burning of the Nauvoo Temple	10
Concerning Book of Mormon Language	4	Loves Warning and Entreaty	11
The Holy Order of the Son	7	Concerning The Gospel Story	12
To Scattered Members and Friends	9	Local News Items	13
		1982 Missouri Reunion Notice	15

Zion's Advocate

ZION'S ADVOCATE (USPS 699-300)

Official publication of The Church of Christ
Headquarters on the Temple Lot, 200 S. River Blvd.
Independence, Missouri 64051-0472
Phone: (816) 833-3995 - 833-3914

EDITOR

Roland Sarratt, 15910 E. 36th Terr., Independence, Missouri 64055
Phone 373-6605

ASSOCIATE EDITORS

Doris Ratterree, 926 S. Logan, Independence, Mo. 64050, 461-3779
Amy Schrader, 5625 Logan, Kansas City, Mo. 64136, 356-6159

BUSINESS MANAGER OF THE ADVOCATE

C. LeRoy Wheaton, P. O. Box 472, Independence, Mo. 64051-0472

PUBLISHED MONTHLY BY THE CHURCH OF CHRIST

(Temple Lot) 200 S. River Blvd., P. O. Box 472, Independence,
Missouri 64051-0472

Second Class Postage Paid At Independence, Missouri

SUBSCRIPTION RATES: Subscription rates to members paid from general funds. In bundles of twelve or more for missionary purposes, \$2.00. Non-member rates one year \$4.00. Canadian and all foreign rates, \$4.50.

Send all donations for the Temple Fund, the Storehouse, Consecrations, Tithes, Offerings, and Subscriptions for The Advocate to:

Church of Christ (Temple Lot)
200 S. River Blvd.
P. O. Box 472
Independence, Missouri 64051-0472
Att.: C. LeRoy Wheaton, Business Manager, General Church
Secretary, Council of Apostles, William A. Sheldon, 1011 S. Cottage, Independence, Missouri 64050.
Secretary, Council of Bishops, Nicholas F. Denham, 4116 South Cottage, Independence, Missouri 64055.
General Church Representative in the Office, James M. Case, 1106 E. Gudgeon, Independence, Missouri 64055.
General Church Secretary, Robert W. Oldham, 13113 E. 44th, Independence, Missouri 64055.

ORIGINAL ARTICLES

All individual articles published in this paper are opinions of the author and do not necessarily reflect the teachings of the Church or the opinions of the Editorial Staff.

All authorized declarations and notices coming from the General Conference, the Council of Apostles or the General Bishopric reflect the practices and beliefs of the General Church.

Editorial . . .

ATTITUDE: AN IMPORTANT PART OF RELIGION

During the past several decades, Christianity has taken on a new strength or vitality which on the surface seems good. It is true that it was necessary for Christians to be renewed in dedication and purpose to be able to survive the atheistic advancements in modern times, and it is also true that Christianity had to take on a new approach to attract the masses, but that which has been produced as a result of its fight to survive has many questionable aspects.

In so many ways we can see the power of the evil one maneuvering people into accepting something less than the real truth. The continual threat and steadiness of godless ideology of communism in the world makes any belief in God seem good. The devil would push and force man into avenues that lead ultimately to hell.

Perhaps one of the most faulty yet unusually deceptive characteristics of today's religionist is his presumptuousness. In the name of Christianity many things are done and said that are far from Christlike and are certainly not motivated by the Spirit of God. The zealots of our time are so caught up in their own method of religion that they fail to recognize even some of the most pointed and obvious scriptural doctrines. Their attempted efforts to reverence God often leads to their

own personal show and they seem immune even to common sense. Their glassy eyed visage along with their ritual of pointless and repetitious babblings give evidence of undesirable spirits.

If the obvious fanatic were our only concern, we would have little to say on the subject, since we could easily discern right from wrong. But the situation that we face today is far more deceptive than most people realize.

Attitude is a very vital part of one's religion, yet it is perhaps the most difficult to define correctly. This is because we are all so apt to be faulty in attitude more so than in the functional aspects of religion. It is too easy to present a front for appearance sake and mask our true feelings.

This kind of thing is hypocrisy which Christ warned the Jews about when he was among them. He taught them not to trust in their religious traditions, and he probed their consciences that they might examine their innermost selves. If we personally apply Christ's commandments to ourselves as he has instructed, we will find that it will be necessary to carefully examine our attitudes, particularly our attitudes toward God and toward our fellowman.

One basic truth found in the teachings of Christ and his disciples, that we should always remember, is that we have to live up to that which we preach or teach. We cannot wage war on the evils around us and attempt to set the world right unless we are striving to correct our own character and conduct. Christ said to remove the beam from our own eye so that we can see to cast out the mote from our brother's eye.

We cannot promote right while being wrong. Neither can we build right principles upon wrong principles. We must build upon the truth - the foundation Christ provided - or we can never succeed.

Many religions have built upon the precept of "once saved, always saved." Their concept of salvation is wrong which in turn effects their whole attitude. Their false security gives them a self-satisfied disposition which is difficult to penetrate. They think that they don't have to do anything to improve themselves to gain salvation; their only concern is to promote their religious concepts.

The faultiness of this kind of religion has been proved, to the dismay of many, by the fact that it has not brought correction to a sin sick world; it has not produced Christlike people.

The true standard, "Be ye therefore perfect, even as your Father which is in heaven is perfect," has not been held up before them. They have not been called to be a holy people - saints of God. Therefore their motivation to improve themselves is optional. They see no direct connection between a full obedience to the commandments of Christ and his promise of salvation.

This kind of religion leaves openings for numerous errors and wrongs. There is virtually no guide for attitude. Consequently, the cure for sin and error is not based upon the principle of repentance and correction in obedience to the will of a perfect God, but it is based upon the peculiar needs of the individual. Whatever would be for his best interest, or whatever principle that would bring a peaceful relationship between individuals, would be the guide for the present. No real consideration is given to the idea of meriting blessings through obedience - the obedience of pleasing God first and not oneself.

Without totally disbanding their old precepts and traditions, many religionists, in recent times, have added to their theology some concepts and practices that seem to answer today's problems and situations. Many have incorporated spiritual helps which in years past were taboo. This renovation was necessary to meet the great need in moral and emotional problems.

A seemingly closer relationship with God has been the result. More people openly seek help through prayer than before. They witness their faith in God

whereas before they were more apt to witness a belief in a certain church or doctrine.

Although we would hope that a change for the better has happened, we are still faced with the fact that most churches are built upon false precepts which tell us simply that their ultimate end is deception. We of the Church of Christ should be careful not to pattern ourselves after them in doctrine, practice or attitude.

Because of our own lack of righteousness, we cannot compare ourselves to peoples of other churches and condemn or condone them. But neither are we to follow their examples. God is a jealous God and would not have us seek other than Him and His sacred word for our guide.

Just how much we already have been influenced and hampered by the precepts and doctrines of men is a big question. And we certainly can't blame it on other churches or religions. Not unlike other churches, we need to improve our attitude - attitude toward God and toward each other. We need to know love, not as an ideal, but as a personal motivation.

Love is not something to beautify our personality. In fact, all righteous characteristics, such as faith, hope, charity, humility, etc., are not to be developed as goals to satisfy our personal aspirations or self-righteousness. We should not be self oriented or conscious of our own goodness to the point of appraising ourselves in righteousness.

The center most part of our righteous growth is in God, who has called us to be like Him - perfect. With a consciousness of His righteousness and with a real hope to be like Him - pure and holy - we can then examine ourselves and grow in righteousness without becoming self-righteous. If we have a deep appreciation of His goodness, our love - charity - can be all that Paul and Mormon has said that it should be.

In the process of exercising faith in God's promises and commandments, we lose the awareness of self in the awareness of God. As our awareness of His goodness increases, our dedication to His will overcomes our own wills and human motivations. Everything then begins to fall into place in our minds; we are able to see things in their correct perspective. We are no longer imbalanced with radicalism, but we are at the height of our agency, able to choose between good and evil with perfect discernment. Let us, therefore, decrease our awareness of our own righteousness through obedience unto God and increase our awareness of God and His righteousness.

RLS

He conquers grief who makes a firm resolution.
Goethe

CONCERNING BOOK OF MORMON LANGUAGE

Beginning with the first edition (Palmyra) of the Book of Mormon, criticism has been brought to bear upon its language, which focuses upon the literary capacity of Joseph Smith in production of that book. Initially, the thrust of criticism was designed to refute the Book of Mormon as being the word of God. Ever since E. D. Howe published his book, "Mormonism Unveiled," at Painesville, Ohio in 1834, the enemies of the Book of Mormon, of Joseph Smith and of the Restoration Movement he was instrumental in effecting, have probed and pounced upon every apparent weakness connected therewith to destroy any validity as being divinely inspired. Consequently, there are those who have written and spoken apologetically for the Book of Mormon; those who are not antagonistic toward it, and to a varying degree support it. People who are knowledgeable in grammatical structure, as such knowledge has evolved in our English language, tend to develop self-importance and may feel to depreciate the evidence of inferior ability in others.

Since there are numerous instances of what is considered, by present standards, to be language deficiency in the Book of Mormon, it is assumed by enemies and also apologists, that it reflects the inadequate ability of Joseph Smith. Consequently, it is declared by his enemies that he was the author (though being possessed of fertile imagination); that God had nothing to do with it. Language critics who are basically favorable to the Book of Mormon, will concede grammatical error, and attribute it to Joseph's ignorance, while maintaining that he simply used his own speech mannerisms to express the divine thought revealed to his mind. The fallacy of this is: if God simply gave a general impression to Joseph's mind, how does one explain the use of hundreds of nouns in the Book of Mormon, giving names of persons and places which would overtax any human ability to invent and correlate with consistency throughout the record?

It is not our purpose here to imply divinity to Joseph Smith nor to assert that the Book of Mormon is infallibly the word of God, possessing no human error. Joseph was a man, and subject to various human frailties, and in which he was, at times, severely rebuked of God. Indeed, even as it was with Moses, because of human pride and ambition, it seems apparent that each one failed to an extent in the ultimate purpose of God, so far as he was concerned. This is not to say that Moses and Joseph were finally rejected of God, but that the work entrusted to their care was given to others to carry forward. It is our purpose to affirm Joseph's faithfulness in bringing forth the record of God's dealings with the ancient Americans, as a second witness for Christ, just exactly as God intend-

ed it to come, with whatever linguistic deficiency there might be, and this, too, in order that "the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid" (Isaiah 29:14).

That human error is displayed by the ancient writers of the Book is freely admitted; thus by Nephi:

" . . . I do not write anything upon plates, save it be that I think it be sacred. And now, if I do err, even did they err of old. Not that I would excuse myself because of other men, but because of the weakness which is in me, according to the flesh. I would excuse myself. For the things which some men esteem to be of great worth, both to the body and soul, others set at nought, and trample under their feet (such as the Book of Mormon, W. A. S.). Yea, even the very God of Israel do men trample under their feet . . . they set him at nought, and hearken not to the voice of his counsels" (1 Nephi 5:229-235).

By Mormon: "And now if there are faults, they are the mistakes of men; wherefore, condemn not the things of God, that ye may be found spotless at the judgment seat of Christ" (from the anciently recorded preface of the Book of Mormon).

Finally, by Moroni: "Behold, thou has not made us mighty in writing like unto the brother of Jared, for thou madest him that things which he wrote, were mighty even as thou art, unto the overpowering of man to read them. Thou hast also made our words powerful and great, even that we can not write them; wherefore, when we write, we behold our weakness, and stumble because of the placing of our words; and I fear lest the Gentiles shall mock at our words. And when I said this, the Lord spake unto me, saying, Fools mock, but they shall mourn; and my grace is sufficient for the meek, that they shall take no advantage of your weakness; and if men come unto me, I will shew unto them their weakness. I give unto men weakness, that they may be humble; and my grace is sufficient for all men that humble themselves before me; for if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them" (Ether 5:25-28).

Now then, what about the weakness in writing of Joseph Smith? Did he in fact write the very words given of God in translation of the ancient Book of Mormon plates? Or was it, as previously stated and averred by others, that he simply expressed in his own vernacular the grand themes impressed by the Divine Mind?

First of all, it must be considered impossible, by impartial minds, for Joseph Smith or any other to pro-

duce the Book of Mormon from pure imagination, so as to present a lucid, historically consistent and theologically cohesive record as is the case with this book; and the more so is it impossible in the light of the relatively short time involved with its production. Joseph did not meet his principal scribe, Oliver Cowdery (who wrote the whole manuscript except for a few pages) until April 5, 1829. The work was completed and in the printer's hand by August, 1829 - a work of nearly 800 printed pages of approximate size 5" x 7½"; and this, too, under the most trying circumstances of temporal hardship and concerted efforts by enemies to destroy their lives and to obtain the manuscript for the purpose of changing the text or to destroy the whole of it. This further disrupted the work of translation.

Very early in the process, after 116 pages had been completed Martin Harris, who intended to sell a portion of his farm to pay for the publication, was teased and cajoled by his wife to obtain the manuscript for viewing by herself and others. After considerable pressure, Joseph surrendered the manuscript. It became lost, much to the chagrin of Harris, and especially Joseph, for permitting this to happen. Joseph was rebuked of God; the record and interpreters (which had been prepared of God and was found with the plates) were taken from his possession by an angel until he mightily humbled himself. This reveals only one incident of the devilish attempts to destroy that book. Nevertheless, God, in infinite wisdom and foreknowledge, had whispered to Mormon, hundreds of years before in direction to include in his abridgement language from some of the plates of Nephi (the greater record), and which included prophecies and revelations and the historical information which was recorded on the lost 116 pages of the manuscript. Therefore, despite the cunning of the devil to destroy that record, God provided for its retention by Mormon having inserted the additional plates into his record (see Book of Mormon, p. 204: 4-11). Joseph was commanded not to attempt to re-translate the lost manuscript, as the enemies would change the words as found, and print the changed version as being what Joseph had originally translated, and thus attempt to destroy its credibility (see Book of Commandments 9:1-3).

Now, I wish to show that the manuscript record was in the very words God intended it should be, and not simply a reflection of the Divine Mind impressed upon Joseph's mind and recorded only as his words. We must acknowledge as believers of the Book of Mormon, that the ancient historians recorded the events of their time in their own words, and that the prophets, as they were inspired of the Holy Ghost, revealed the will of God to the Nephites and Lamanites, as well as predicting future events. In turn, we are convinced that Mormon's abridgement (the Book of Mormon) was a faithful reproduction (in condensed form) of the

large plates which had been handed down from generations before and came into his possession; and this, too, by inspiration.

As believers in the Book of Mormon message, we are faced with this proposition: did Joseph Smith bring forth a literal, word for word translation of the language of the ancient prophet, Mormon? The answer is No, not entirely. It is practically impossible to literally translate an ancient language, word by word, into another language, and to retain the intended sense. Especially is this so when translated into a modern tongue, which itself has undergone modification in process of time (and all languages do so). But, on the other hand, did he give the exact words God intended should be recorded? The answer is, Yes, God has caused the translation of the Book of Mormon to be recorded in a manner which we can understand, and which conveys the thoughts, and in many instances, the word transmission, for which there could be no equivalent, or reason for change in the English language, i. e. Nephi, Mormon, Zarahemla, etc.

"For the Lord God giveth light unto the understanding: for he speaketh unto men according to their language, unto their understanding" (2 Nephi 13:5).

Now, let us see what is stated regarding the words as recorded in the Book of Mormon. In 2 Nephi, 11 is a prophecy regarding the spiritual confusion and wickedness among all nations in the latter days, rehearsing much of what is revealed in Isaiah 29, but with added light. In verses 125 through 144 is recorded what is now past history, as to the coming forth of the Book of Mormon. I wish to quote excerpts, and emphasizing statements which clearly reveal that Joseph Smith was given the very words God intended should be recorded in that marvellous book.

"And it shall come to pass that the Lord God shall bring forth unto you the WORDS of a book, and they shall be the WORDS of them which have slumbered" (v. 125).

"But the book shall be delivered unto a man (Joseph Smith) and he shall deliver the WORDS of the book, which are the WORDS of those who have slumbered in the dust; and he shall deliver those WORDS unto another; but the words which are sealed, he shall not deliver, neither shall he deliver the book" (v. 129).

This was fulfilled when Joseph gave a transcript of some of the characters as they appeared on the ancient plates to his associate, Martin Harris. Harris was instructed to take this transcript to obtain certification from a learned professor of ancient languages. He visited professor Anthon of New York City, and obtained the certification, but which Anthon destroyed before they parted, because of the claim that an Angel had showed Smith where the plates were found. At any rate, the very transcript of the ancient language has recently surfaced, and is now in the archives of the

Mormon Church. Anthon had requested to see the plates, but was told that a portion was sealed; to which he responded: "I cannot read a sealed book." Thus he fulfilled Isaiah 29:11, while Joseph fulfilled verse 12.

Now, again in 2 Nephi 11:135:

"Wherefore, the Lord God will proceed to bring forth the WORDS of the book; and in the mouth of as many witnesses as seemeth him good, will he establish his WORD; and **wo be unto him that rejecteth the word of God.**"

"Then shall the Lord God say unto him (Joseph), The learned shall not read them, for they have rejected them, and I am able to do mine own work; wherefore, thou shalt read the WORDS WHICH I SHALL GIVE UNTO THEE" (v. 142).

"Wherefore, WHEN THOU HAST READ THE WORDS WHICH I HAVE COMMANDED THEE, and obtained the witnesses which I have promised unto thee, then shalt thou seal up the book again and hide it up unto me, that I may preserve the words which thou has not read, until I shall see fit in mine own wisdom, to reveal all things unto the children of men" (v. 144).

Here, we have reference to the future revelation of these same plates from which the Book of Mormon was translated. At that time, God will release also a sealed portion which Joseph was not permitted to translate. This, we are told, shall not be revealed in the days of wickedness; but when they should exercise faith even as the brother of Jared (Ether 1:98-101), they would see the record of the marvellous revelation given to him. It is apparent that the revelation of that sealed portion of the Book of Mormon plates will hinge upon, to a large extent, our faith in the words previously given of God in the Bible and Book of Mormon (see Mormon 3:30, 31).

The foregoing references from the 11th chapter of second Nephi should satisfy our minds that God did indeed give to Joseph Smith the very words which should compose the Book of Mormon record; but how do we answer the critics who point to certain texts of the Book in suspicion that (for instance) Joseph simply copied prophecies of Isaiah from the King James Version of the Bible? That there are modern terms used which could not have been the language of the ancient ones? That old English words such as "thee", "thy", "thou" and "ye", as found in the Bible, are also used in the Book of Mormon? That there are obvious colloquialisms and speech mannerisms which could only have come from a person such as Joseph Smith in a current (modern) expression?

Well, I will simply state that the Lord will permit latter day critics to vent themselves to their heart's content in human pride and wisdom, and will yet confound them as He verifies all His words in unmistak-

able evidence and power, in fulfillment of the words of His prophets and holy apostles.

"The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid" (Isaiah 29:14).

"The lofty looks of men shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day" (Isaiah 2:11).

"But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, the things which are not, to bring to nought things that are: that no flesh should glory in his presence" (1 Cor. 1:27-29).

What if God (just to give them something to ridicule) gave to Joseph the very words of Isaiah, as found in the King James Version of the Bible? What if He did give Joseph the words of Christ's ministry to the Nephites in the old English vernacular? or wherever found in the Book of Mormon? So what if He did give the French word, "adieu" (meaning, farewell), as found in Jacob 5:48?

There are numerous instances which may be pointed out of grammatical error (by present standards), but will we criticize God, the author of speech, and Who confounded the tongues anciently? or, in that He just could have given an imperfect construction so as to determine who His enemies are, stumbling over such in their haste to reject the truth?

Unfortunately, while the 1908 authorized edition of the Book of Mormon is rightly declared as the most accurate version extant, yet it is not fully in accord with the manuscript. It is only to be regretted by lovers of truth that the word, "blindness" is substituted for "woundedness" (as in the manuscript) in 1 Nephi 3:179:

"Neither will the Lord God suffer that the Gentiles shall for ever remain in that awful state of blindness . . ." "Blindness" is appropriate, and "woundedness" seems clumsy and less definitive (and probably ungrammatical); but still, it is appropriate and understandable; and the Lord gave it!

Again: we find in 1 Nephi 4:60:

"And there is a place prepared, yea, even that awful hell of which I have spoken, and the devil is the foundation of it." I still prefer the manuscript word, "preparator", in the place of the word, "foundation."

Then we come to the 1966 edition (also called an "authorized edition") of the Book of Mormon. In the foreword, it is stated that "no conscious attempt has been made to modernize the language of the text;" but then it is easily seen that these Book of Mormon apologists did just that.

In all this, we see effort made to discredit the word of God; perhaps, in some cases, unconsciously. It is supposed we may improve upon His word; but evidence is indicative that the more we seek to improve scripture, the greater the confusion. It is a thing certainly expected of the living God to speak to His people in all ages, but quite another to presume that there should be improved grammatical construction, or other change, placed upon His existing words. This last is what God warned against as found in Rev. 22:18, 19; at least, it would be included in His condemnation.

God spoke in the Book of Mormon concerning churches in the last days, saying: "Why have ye transfigured the holy word of God, that ye might bring damnation upon your souls?" (Book of Mormon 4:43 p. 7, 8).

The word, "transfigure" is defined as "to change in outward form or appearance; transform change or

alter." Yes, why will men change the word of God? add to or detract? This has characterized many in the Restoration Movement, almost from its inception and has only produced division and rejection by God.

I rejoice in the historical account of the Book of Mormon translation. Day after day, Oliver Cowdery was permitted to write as the inspired voice of Joseph Smith dictated the words just as he read them in Urim and Thummim (the interpreters). As read, Cowdery wrote, and the words remained until he had repeated them, so as to assure he heard and recorded correctly; then a new character with its English translation was given, etc. When they stopped for rest, food, or what ever, and later renewed the work, there was no going back to review the previously recorded text. They simply continued on; thus proving the divinity of that record as it was given of God.

William A. Sheldon

THE HOLY ORDER OF THE SON

Part 3 and Conclusion

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

Text #3: 2 Nephi, 2nd chapter.

Have the promises in this scripture been fulfilled? Verses 1-10 is a bringing together of the relative points stated in this scripture because the word - for - is used, thus bringing them into association one with the other.

The Messiah has not been manifested unto the seed of Joseph of Egypt, "Unto the bringing them out of darkness unto the light," etc. as a whole they are still in darkness. A choice seer has been raised up unto them out of the fruit of Joseph's loins.

Verse 11, No one has been raised up out of the fruit of Joseph's loins who was esteemed highly among them. Verse 12, No one as a choice seer has been commanded to do a work for the seed of Joseph, the part who are called Lamanites, "which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants" which the Lord made with their fathers.

Verses 13-14, As yet this commandment has not been given to anyone; the Lord has not made anyone great in his eyes; the Lord says, "For he shall do my work." He is positive the choice seer will do his work. This eliminated Joseph Smith as the choice seer. The only special work he did was to translate the Book of Mormon, which is clearly stated in the Book of Commandments 4:1-2.

Book of Commandments, chapter 2 and 9 prove that Joseph Smith did not follow God's commands. By giv-

ing Martin Harris the manuscript of the forepart of the Book of Mormon, etc. it was lost. The Lord told him, "For thou hast suffered the council of thy director to be trampled upon from the beginning." This does not harmonize with what the Lord said in verse 14.

Verse 15, No one has been great like unto Moses in the Church of Christ, for no one has brought about deliverance to the house of Israel, like unto Moses. (see Heb. 3) Verse 17, No one has been raised up out of the fruit of Joseph's loins according to the flesh, nor otherwise, for Paul as an Apostle to the gentiles tells us (Rom. 11:13) among other things, not to give heed to endless genealogies, "which minister questions, rather than godly edifying which is in faith" (1 Tim. 1:4; Titus 3:9)

It was good and is necessary for Joseph of Egypt and his seed to go to genealogies, to fulfill the covenants God made with Abraham through the Israelites, (see Rom. 4:1, 11 etc. Gal. 3:8; Rom. 9:1-5. No one has personally brought forth the word of God to the seed of Joseph, to the extent spoken of in this scripture.

Verse 18, No one has convinced the seed of Joseph of the words which had gone forth among them, which was the Bible, for as a whole they are still in darkness. Verses 19-21, Though no one has the sticks of Joseph and Judah grown together, "unto the confounding of false doctrines," etc. and establishing peace among them.

Verse 24, No one out of weakness has been made strong to do the work spoken of in this scripture, for

this work has not been done yet. Verses 25-29, No one as the choice seer has been sought after to be destroyed for no one has been confounded in the attempt. This will be fulfilled in it's time, for the Lord promised Joseph of Egypt it would be. Verse 30, The choice seer must be like unto Joseph of Egypt, for the work he will do will bring salvation unto the Israelites. This has not been done through anyone.

Verses 36-43, Joseph Smith was raised up unto (not out of) the fruit of Joseph's loins to write or translate the writings of the fruit of Joseph's loins, which was the Book of Mormon; that which was expedient in God's wisdom should go forth unto the fruit of Joseph's loins, which is to go to them from the gentiles, for the Book of Mormon came forth to the gentiles, (see 1 Nephi 3:183-186, 190-192; page 704; verse 30; 3 Nephi 12:1-5). No one thus far has been given as a spokesman to declare the words of the Book of Mormon unto the seed of Joseph. The choice seer of the seed of Joseph shall declare it unto them, which is clearly stated in previous verses.

Verse 44 etc. The seed of Lehi's son Joseph were called Josephites (see 1 Nephi 5:179; Jacob 1:13; 4 Nephi verse 41). Lehi promised his son Joseph, first, in verse 40 that his seed shall not, "utterly be destroyed," then in verses 44-45 he was told because of the blessings of Joseph of Egypt, he was blessed, for his seed shall, "not be destroyed." Here are two promises made to him that was to take place at two different times and places. Let us find out how and when these promises were to be fulfilled.

Moroni 9:23-25, Many Nephites dissented over to the Lamanites, among them were Josephites, the seed of Lehi's son Joseph. Book of Mormon, page 701, 1-4. The Lamanites, "utterly destroyed" the Nephites at this time; among them were Josephites, the seed of Lehi's son Joseph. Seemingly the only Josephites left at this time were among "the mixture of seed" who had dissented over to the Lamanites, who were not destroyed by the gentiles, (see 1 Nephi 3:176-178).

This means there are Josephites among the Lamanite Indians. But many years before the Nephites were "utterly destroyed" by the Lamanites, the Lord had preserved a remnant of the seed of Joseph of Egypt and took them unto himself; among them were Josephites (Alma 21:54-58).

Alma 30:1-15, It was known where most of the Nephites settled, but other Nephites who left on two ships were never heard of again. Among these were Josephites. We believe this was the way the Lord took to preserve a remnant of Joseph's seed, down through Lehi's son Joseph, who are called Josephites from whence will come the choice seer, for as we have pointed out from scripture, the choice seer is also called 'the branch' because he will be a member of the righteous branch, and this righteous branch will

come from the seed of Lehi's son Joseph (see text) whose seed was among the Nephites that sailed to the land northward and were never heard of again. Notice, they went to the north.

Isaiah 43:1-7, In the first part of verse 6, the Lord says, "I will say to the north, give up." Jeremiah 23:5-8, a righteous branch shall be raised up unto David. The Lord says he will bring up and lead, "the seed of the house of Israel out of the north country." The righteous branch, and the choice seer will be the seed that the Lord will use to bring life back to Israel; they will bring them out of hidden darkness unto light, etc., as spoken of in text.

In the scripture previously presented, we find there are three separate groups of Josephites spoken of; one group was among those whom the Lord preserved, and took unto himself. Another group was and are among the Lamanites, who were not destroyed by the gentiles, (1 Nephi 3:176-178). Another group was among the Nephites who were 'utterly destroyed' by the Lamanites, (Book of Mormon page 701, 4:1-4).

This means there are two groups of Josephites at this time. One group is among the Lamanites; another group is among Joseph's seed who were preserved by the Lord, whom he took unto himself. This was and will be the fulfilling of the two promises made to Lehi's son Joseph, that his seed would not "utterly be destroyed," along with the Nephites who were utterly destroyed by the Lamanites, for the Lord had preserved a remnant of Joseph; whom He took unto himself, among whom were Josephites, from whence will come a righteous branch and a choice seer.

Verses 36-44 of text, In the previous verses it tells of the Book of Mormon which Joseph Smith had been given the charge to translate, and the spokesman who shall declare the words of this book will be the choice seer as spoken of in verses 7-25. Notice, the righteous branch will be a part of the seed of Joseph of Egypt, down through Lehi's son Joseph. Then it speaks of the seed of Joseph of Egypt collectively, who were broken off from Jerusalem. We know part of his seed became wicked, those who were called Lamanites; they are the ones who need to be brought "out of hidden darkness and out of captivity unto freedom."

For this purpose the Lord promised Joseph, He would raise up a choice seer, who will do a great work for them. The choice seer shall declare the words of the Book of Mormon unto the Lamanites, among whom will be Josephites, and they will hearken unto the words of this book, and from among them "there shall raise up one mighty" who shall do much good, both in word and in deed." Finish reading the text.

Lucinda Scott

The seed dies into a new life, and so does man.
G. MacDonald

TO SCATTERED MEMBERS AND FRIENDS

The church that Jesus set in order nearly two thousand years ago that spread throughout Asia after His resurrection like a fire in a grassland, is gone from the earth. Its history is woven into the story of the New Testament in the Bible. We are thankful that this much has been preserved for our understanding; it is the only reliable history that we have. In the beginning, the church was quite simple and the early leaders were often under the inspiration of the Holy Spirit. They became known as Christians and we often refer to this group as the early Christian church.

A person today may find it difficult to relate to the early church. About us are many churches which lay claim of identification with this church either as in historical succession, or in theology and doctrine. A close look at these claims will show that there are vast differences in the organizational structures and the doctrines. Many are the changes that have come about in the past centuries. Each of the present day Christian churches has developed creeds and doctrines that may not be found in harmony with the Bible. There are strong traditional teachings that play a part in the makeup of their beliefs.

The Apostle Paul pleaded with the saints of his day to beware of false teachers, alluding to the falling away from the faith that was so apparent to him. Apostasy in the early Christian church led to a society of people controlled by the Roman government. This was a tragedy for the Christians.

When the government of Rome fell, the power of the church rose through a succession of popes who claimed that civil authority was the right of the church. God had withdrawn the leading of the Spirit from the church because of the errors and changes made to the ordinances by those in authority. They sought the wealth and privileges of the political scene and made compromises with the forces of evil. It became a nightmare of horror and atrocities for any Christian to stand for liberty and truth. Hundreds of thousands of early Christians lost their lives in the inquisitions of the church of Rome throughout Europe and Asia. The dark ages fell over the earth as a mantle of ignorance and slavery spread over the people of the world.

In time, the Spirit of God moved upon men to revolt against the tyranny of the church. The reformers sought to change the church, recognizing some of the gross errors, paganism, lack of purity in the doctrines, and the ignorance of the people. Stirred by the enormity of the problems that beset the church, they served a purpose in God's plan as they worked to put the Bible back into the hands of the common man. Men were inspired to love liberty and worship of God in

place of slavery and the worship of priestcraft ridden system of the church. Let it be said here that these men of the Reformation were courageous and good men who, seeing an evil thing, spoke out and often suffered for it.

The Reformation, as it was to be called did not solve all problems. There were separate movements that went various ways and added to the lack of unity of the faith. A careful study will prove this is true as history has now recorded. What also happened was an expansion of men's viewpoints and the exploration of new lands. The search for freedom to worship God pushed men westward to the Americas. While some sought only a change in the church, others became convinced that only a restoration of the primitive church could bring together the people into the fellowship of God.

Martin Luther believed, "That the ancient and primitive church must, on the one hand, be restored in opposition to the papacy by which it had been so long oppressed." (Emphasis by AGS)

John Wesley wrote of, "God's arising to maintain His own cause, and set up His kingdom over the earth." (Sermon 71)

Charles Wesley wrote in verse:

Almighty God of Love
Set up the attractive sign,
And summon whom Thou dost approve
For messengers divine.

From favored Abraham's seed
The new apostles choose,
In isles and continents to spread
The dead-reviving news.

Roger Williams wrote, "The apostacy of Antichrist hath so far corrupted all that there can be no recovery out of that apostacy till Christ shall send forth apostles to plant churches anew." (Emphasis by AGS)

There were others such as Alexander Campbell, who looking at the problems of the protestant churches that evolved from the Reformation movement, could see no solution other than a restoration of the primitive church in doctrine and an authoritative priesthood under God.

It is to the lands of the western hemisphere that we believe God led many to come seeking religious and political freedom. It is under such conditions of freedom that God could find men who could be trusted with the great task of restoration of the Church of Christ in its primitive doctrines and practices. It was

in America where the revelation of God to man could be accepted. A new nation rose out of the pristine forests and plains of the new world. Things that were new were expected to be, and things that were old were put into new perspective.

The era of the opening of the 19th century and continuing into the 20th, saw an explosion of knowledge such as the world had never experienced. The forward thrust of this phenomenon is still with us in this jet age of space travel.

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. (Daniel 12:4)

We are made keenly aware that this increased knowledge has not extended to human relations or to the establishment of peace among peoples and nations. Wars are now world-wide and corruption in governments has not abated. In fact, the godless materialism that is expressed in insatiable human greed is evidence of inroads made by satanic powers in the hearts of men.

There is the promise that in the end time there will be a spiritual awakening. For those who seek the narrow path of righteousness, the wonders of the physical world around them will be eclipsed by the powers of God. With hope we read, "And it shall come to pass afterwards, that I will pour out my spirit upon all flesh; and your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaidens in those days will I pour out my spirit." (Joel 2:28, 29)

We are encouraged to humble ourselves and repent of our sins, lest the judgments of our God be heaped upon our souls. Let us arise as men and declare our allegiance to our God and King. Let us make haste to "Seek ye first the kingdom of God and His righteousness." (Matt. 6:33)

Your brother in Christ,
Elder Arthur G. Smith

THE BURNING OF THE NAUVOO TEMPLE

(Part II)

"I started for the top which I soon gained and found a good place to start my fire where it would get a good start before it would shed any light and be seen from the outside. After seeing it start to success I began to retrace my steps with joy and a light heart, for I was sure that the Temple was as good as burned, with a chance for me to burn with it, for I had lost my way and did not know which way to turn to get out, although I had been through the temple a number of times before. I had thought if I would succeed at last

in getting out, that I would be sure to get caught by the steward, for he would soon be back and in all probability would have help with him, for I was certain that he would lay the missing key to us. You can imagine my feeling, being left in the burning Temple, and in case I did escape the fire I was sure of an arrest. I ran first one way, then the other, in hopes of gaining some passage that I would know so as to find my way out, but all to no purpose. I was getting worse lost all the time, and I could not tell one direction from another, for it was as dark as an Egyptian night. At last I came to the stairway going up and I took it with the hope that it would lead me back to where I had started the fire and I could then take a new start. After going up two pairs of stairs and through many halls I came to a square turn and a light shone way down the passage in the opposite direction from what I wanted to go, but I thought it best to go and see what it was or who it was, and I soon discovered that it was my fire which was burning at a fearful rate, sending its fiery tongue clear across the hall.

"I drew as near as I could and I happened to see Squire McCauley's bandana handkerchief lying on the floor a short distance from the fire on the opposite side of me. So I knew that my way led through the fire as that room was the end of our trip. Now what was I to do? I knew no other way out but through the fire. I became horror stricken. Was I to be burned up by my own hands? O God, what shall I do? Not knowing as were what I did, I threw my coat over my head and made a dive through that hell of fire, striking my full length on the floor and I rolled over and over until I got out of reach of the fire. When I got to my feet I took off my coat and extinguished the fire that caught in the lining, after which I put it on again. With difficulty I tried to run, for I seriously hurt my arm and one of my legs from my fall on the floor, but was so excited at the time that I did not realize the pain until afterwards. With the assistance of a few matches I had, that I now thought of, I kept striking them along the way, and at last reached the door that I had been going through and found it standing open. The squire had come and thrown it open in hopes I might be able to see a star from without.

"They were satisfied that something had happened on account of my delay. You can imagine our feelings when I stepped through the door. I pulled the door to and locked it and ran away in an easterly direction, the judge and squire following. I was sore, lame and burned and almost choked, not being able to speak and when I came to a well about one hundred yards away, I drank and threw the key in the well. I then told the boys to scatter and go to the horses, which they did. They got there long before I did for I was almost beyond going at all. After reaching the horses I told them the job was done and for them to go in different directions and get home as soon as possible and avoid meeting anyone. They objected to leaving me as they were afraid I was hurt internally

which I was fearful was the case, I had inhaled the fire and thought my time had come. I told them to go, that I would pull through all right. So the squire took the river road up the river to Appanooce ten miles distance! the judge took the road to Carthage, about sixteen miles distant to the south; while I took the prairie road in the direction of Pontoosue, twelve miles distant.

"After going about one-half mile, I looked toward Nauvoo and I saw a flickering light and the next minute the flames burst through the roof and lit up the country for miles as light as day. I put my horse into a dead run in the direction of the Missouri timber, which I gained in time without being seen, as the people on the road were all in bed, but I had no sooner jumped my horse over a fence into a field and secreted myself behind some bushes when along came seven horsemen on their way to the fire, which had by this time been discovered twenty miles around. After they had passed I again tried to mount my horse, but found it impossible and found my leg had swollen so that I could not walk. I was in a fix, sure enough. What to do I did not know, but I had to do something, so I got down on my hands and knees and crawled on toward a cluster of trees, leading my horse. When I arrived at the timber I fortunately found a large tree which had been cut down, leaving a high stump; crawling upon this stump I managed to get back on the back of my horse, and went back, jumping my horse over the fence back into the road."

(to be continued)

LOVES WARNING AND ENTREATY

To all who hope within Christ's fold
To find a sheltering place
And safety, when long-threatened ills
Shall flood the earth apace.

To all who on His altars lay
The homage of their lip,
But elsewhere pay the tributes that
Reveal discipleship;

Who cry aloud: "Lord, Lord," to him,
In forms of song and prayer;
But in his life and counsel see
Few garments fit to wear,
Whose words extol the "narrow way"
And praise the "bread from heaven"
While yet they tread the world's wide path
And feast upon it's leaven.

To all who count it righteousness
Earth's pleasure to assign
A place in courts designed of God
For heaven alone to shine.
Who cry; "Thy kingdom come - thy will
On earth be done, O Lord,"

While Adam holds dominion by
Their carnal will's accord.

Heedless that God's true sovereignty
Is where His ways obtain
And heaven is the consequence
Of His exclusive reign;
They wist not that in answering
Their prayer, He must demand
The space they fill, or in their lives
Have absolute command.

To all who see not Omega
In Alpha and whose fear
Gives Hagar place and thus with flesh
Invades the Spirit's sphere;
Who find not in God's covenant
Sufficient, and who swear
Allegiance at the shrines to gods
Or idols found elsewhere.

To all who Mammon's gauge employ,
Heaven's attitude to rate,
And look for "Houses made with hands,"
God's smile to indicate;
Who in huge structures and in lands -
In increase of earth's ware
And alien fellowship behold
His church's wealth - beware!

To all who think that heaven chords
Their choruses of mirth
And lauds their schemes to dramatize
The scenes of Holy Birth;
Who in God's altars see a stage
For spectacted display
And think their images thereon
Reveal a better way;

"A better way!" O fools! hath God
Of wisdom been bereft?
And unto your superior sense
Has fashioning been left?
How oft must He repeat:
"MY ways are not your ways," but mine
Alone can serve the purposes
Of Infinite design.

Wedded in Gospel covenant
To Christ, professedly;
But with the world consorting still,
In soul adultery:
Thinking His grace will sanctify
The union and it's brood
If lodged within the house He built
Their presence to exclude.

Once more the Spirit cries, "Beware -
The closing century -
Freighted with warnings waits the proof
Of their divinity.

God's vindicating hand must reach
 The length of your distrust
 And smite the feet that trample His
 Long-suffering in the dust.

The elements His signal wait,
 To move avengingly
 And time is ripe for harvesting
 The field of destiny.
 The sickle whetted by God's hand
 For this in ancient years,
 Has ended it's long rest and on
 It's blade no rust appears.

The field sown with terrestrial seed
 By self-indulgent hand,
 In hope that a celestial yield
 Therefrom would bless the land,
 Is travailing and from it's womb
 An offspring will emerge
 Whose advent means disaster -
 Whose song will be a dirge.

Oh, ye who trumpet Zion, list,
 The arm on which you lean
 Will fail of your expectancy
 And leave you bare and lean.
 The idols of your hope before
 The coming blast will quail
 And leave your misplaced confidence
 It's folly to bewail.

But, from the fields of sacrifice,
 By self-denial sown
 With ancient seed, prepared by God -
 Supplied from heaven alone -
 Shall come a call for garners vast,
 From reapers who were not
 Ashamed of Christ and by His plan
 Contentedly have wrought.

These are they whose eyes beheld
 In "living sacrifice,"
 Love's offerings - not in self alone
 But gems of higher price:
 Their wills, affections and their ways
 Were on the altar piled,
 And choosing God's - their lives to Him
 Became thus reconciled.

These are Christ's - they choose to walk
 Where He had shed the light.
 These are Christ's - in pleasing Him
 They found their chief delight.
 These are Christ's - by sacrifice
 They gave His methods place
 To execute in them the plan
 And purposes of Grace.

These in the day portrayed shall find
 Deliverance and rest;

Their wisdom then by tongues that scorned
 Shall freely be confessed.
 As Joseph's shining anciently
 Shall their uprising be,
 To honored place, as saviors, clothed
 With holy dignity.

Let all who herein shall discern
 Their Shepherd's fond appeal,
 Give heed and at the single shrine
 Of His appointment kneel,
**And fill the lingering interval
 Of moments that remain
 With evidence that clearly proves
 They have not heard in vain.**

Given through Joseph Luff on February 10, 1930.
 The emphasis are my own.

Amy Schrader

CONCERNING THE GOSPEL STORY

Dear Brothers and Sisters:

What a wonderful story it is when our ministry bring it to us through the power of the Spirit; the whole story of creation and salvation. In between is the story of the fall. Oh, what sadness, bitterness and suffering in that part of the story; to have been deceived by the cunning of the evil tempter and then to know themselves naked in their disobedience, not only of body but naked of soul, too, before the Lord, in their sin, which made them, for the first time, fearful in the presence of the Lord.

Sin can bring a terrible fear when we recognize ourselves naked before the Lord. The fig leaves they fashioned could not hide that nakedness, and they had died spiritually in the moment of disobedience just as the Lord said they would. Oh, what bitterness! And with their fall into sin all creation fell. But the Lord knowing this would happen had a way prepared by which to bring his creation back into his presence.

So the Lord spoke to Adam by his own voice and by ministering angels and by his holy Spirit teaching him the way of salvation through his only Begotten Son who should come in the meridian of time, yes, even Jesus Christ the Savior of the world, the only way whereby one may gain salvation and eternal life. And this salvation is unto all mankind from Adams day to this day and all who will be, who have and do and will believe on the name of Jesus Christ, and seek Him with all their hearts, repenting of their sins and being obedient to His commandments as He opens unto them what His commandments are; and certainly He has revealed to man what His first and greatest commandments are: to love the Lord our God with all our hearts, minds, might and souls, and to love our neighbors as ourselves. God is love, and we must become love also.

Jesus Christ is the story of salvation. If we keep this wonderous story in our hearts, in our vision, from day to day letting it's promises, it's wonders, its glories fill us continually, and as we open our hearts to Him, He will come in and sup with us and abide with us and we with Him, that we might have eternal life with Him for ever and ever in His kingdom of glory. This truly is our joy; our hope and our joy that lasts forever through all trials which we are called upon to bear in this life. This is a joy that endures through all the heart-breaks and tears of our earthly pilgrimage. It is the joy to be found in the gospel story.

Oh, Brothers and Sisters, we have been given the fulness of this wonderful gospel of Christ; if we believe it, how can we ever say or write enough about it? Let us seek to understand it all, with much prayer and fasting, that it might be taught, be expounded; yes, we need it's fulness written and expounded in this Zion's Advocate, that we might truly believe and be led by the Holy Spirit; that we might be up and doing, living according to it's teachings and receiving according to it's promises.

Oh, let us rise up, ye men (ye children) of God. Let us have done with lesser things; giving heart, and soul, and mind and strength to serve the King of Kings. Let us rise up; His kingdom tarries long, oh, let us bring in the day of brotherhood and end the night of wrong. Rise up, the Church for us doth wait, her strength unequal to her task, rise up, and make her great.

Lift up the cross of Christ (His way of salvation); walk in the steps He trod, (live as He lived) as brothers, (children and heirs) of the Son of man, rise up, oh Saints of God!

Oh, Brothers and Sisters, let us

At His command and in His name
Whose power to save is still the same,
Join in the song with glad acclaim,
And tell the Gospel Story.

And tell the gospel story
Of Christ the King of Glory;
Our grateful songs again to raise
And tell the gospel story.

What a wonderful Savior we have. What a wonder-story it is! There is no place to end the telling and re-telling of the hope and salvation which comes to us through Jesus!

Lovingly,
Your Sister in Christ,
Stella Winegar

The Lord does not speak common sense; he speaks uncommon sense.

"We are not storerooms, but channels,
We are not cisterns, but springs,
Passing our benefits onward,
Fitting our blessings with wings.
Letting the water flow outward
To spread o'er the desert forlorn;
Sharing our bread with our brothers;
Our comforts with all those who mourn."

EAST INDEPENDENCE LOCAL NEWS

Please forgive me for not writing for a few months. I'm behind on the events and happenings due to being ill and in the hospital, but I have a wonderful testimony of the Lord's goodness and I'd like really to share it with everyone.

The third week in October I caught cold and by the second week of November I was in bed completely. I was administered to and was able to sleep through the night for the first time in weeks.

Several days later I was still not getting any stronger and by Sunday I was seized with a panicky fear that something was wrong.

I called for one of the elders to stop by on his way to church. He asked about my problems and my fears, and immediately prayed for my peace. It was given. I calmed down and slept for several hours.

Monday, the third week of November my sister-in-law, who is also a sister in the church, came to drive me to the doctor. My body ached all over, my head pounded, and my eyes were dilated, and I was thinking only of how horrible I felt. Though my mind was in a fog, one thought penetrated through. "I am the Great Physician." At that moment I asked her to turn back and we went by the church where I was administered to again. I felt calm once again and we proceeded to the doctor who sent me to the hospital for tests and a physical.

It didn't take long to find I had pneumonia and was toxic from lack of enough fluids with the heavy doses of medication I'd been taking.

The doctor who would care for me was a new associate of my regular doctor. I was disturbed by this, since we'd never met, but I found him caring and a good family man. He even apologized for not coming in until after church on Sunday, but I was reassured!

When they found an abnormal mass in my breast I was distressed to say the least. They scheduled surgery for the following Tuesday providing my lungs were clear.

I am not normally a brave person when it comes to hospitals. The motto I shared with all was, "If it hurts, don't do it." I usually worry myself into a panic, but

I had already received so many cards and visits from my brothers and sisters in the church I felt I wasn't alone.

On Sunday evening after spending the day with me, Steve left to be with our three little ones. Thinking I would be alone all evening I was indulging in a little self pity when a sister called to say she was coming to be with me. They were having a prayer meeting in my behalf and she thought she'd join me in person. Though I didn't always realize it the Lord was ever near.

I was elated to be loved so much and yet felt so unworthy. I knew how little I had ever done for any of them. Their prayers gave me the strength to put my trust in God.

The surgery was set for Tuesday at 11:30 but the surgeon, on my request, rearranged his whole schedule of surgery to take me first at 7:30.

The anesthetist, who I liked immediately for his friendly reassuring manner, told me what would take place and reaffirmed my appointment time of 11:30. When I explained the change in time he was sorry since his cars were in the repair shop and he wouldn't be in until late that day. I was disappointed since he'd been so helpful.

They had drawn blood several times in the same place and were trying a third, but the vein refused to give. After many painful jabs, I closed my eyes and silently thought, "Oh Lord help her." Instantly, Steve, who was watching said, "She got it, Babe!" I couldn't help feel that all was under control.

I was administered to the night before the surgery. I was not given knowledge everything would turn out alright, but I felt I had a choice to make. I could accept God's will and have faith I was healed, or give in to panic.

I chose God. It wasn't my strength alone because at times fear would threaten to overcome me, but I'd think of all those who cared enough to pray for me and their love strengthened me enough to call on my Heavenly Father.

While waiting in the holding area before surgery the anesthetist popped in and said his cars were repaired early. Who but God could make all things run so smoothly.

The surgery was done. God heard our prayers. A benign cyst was removed!

I know all my trials won't run so smoothly, but I'll remember these blessings and be stronger in my faith next time.

My heart is filled with love for my family who supported me and cared for my children, but most of all

it's filled me with love for those who in unity prayed for me.

Knowing what their prayers did for me I will pray more earnestly for others. I hope the Lord blesses each one of you as He so greatly blessed me.

My love to all,
Melissa McGhee

COLLINS LOCAL NEWS

We saw our first snow flurry today. In spite of the fact that it means cold and not so pleasant weather ahead, I felt a sort of excitement build as I watched those pretty flakes float to the ground. Such a beautiful creation!

Brother Tony Grzincic was our guest speaker for the month of September. He spoke on salvage, as in salvation. He said God has an investment in us and wishes us not to fail, that we may be saved or "salvaged." He also asked us how we would evaluate our spiritual life . . . a thought well worth considering.

October brought Brother Roland Sarratt to our local to speak to us. His main topic was "being true so truth can show through us." He compared us to a pane of glass, telling us that our lives are an influence on people. We should let the gospel show through us clear and pure, not tinged with a film or haze, dirt dust, etc. which would hamper the true light we should be showing. What influence are we having on the people we come in contact with? Do we have a film or haze on our glass or are we showing through our glass a pure, clean light?

November 1st was our Tri-local Rally here in Collins and what a time well spent! We began our service at 9:00 a. m. with a beautiful sacrament and prayer meeting. You know, when I was a kid I never got too excited about a prayer service. They seemed long and, why did so many people get so emotional? Now I know. The time flies by and the emotion touches my heart and often I wish the service could last forever.

There were many wonderful testimonies and a good portion of the spirit of our loving Father. I was "re-fueled" as I'm sure everyone there was.

Brother Arthur Smith was our 11:00 a. m. speaker. He said our appearance isn't what counts to one another or to God . . . It's our soul and our heart. If we are of a proper mind we can walk with God through prayer.

Brother Ikie Medders gave a beautiful sermon on love. He spoke of being complimentary to one another and the importance of words, touching, hugs, etc. . . . love and piles of it! He chose for a closing song a most appropriate hymn, "Loving Each Other."

Our next speaker was Brother Virgil Addie. He said it's hard for us to not be tempted. We must pray for each other, pray for guidance in daily work, for sick and oppressed, but above all, to thank God for our blessings.

Brother Joe Yates was the last speaker of our Rally and by no means the least. He referred to the prayer service as "standing in God's courtroom." Later he said there is a principle to live by. When we have a chance to do an outstanding deed we're putting our light on a hill, not under a bushel. He also said that praying people have the promise of God giving them a blessing. He closed by reading three poems and dedicating one to each of the speakers of the day.

I'd like to mention a blessing that happened at the beginning of the Rally. My mother, Leora Martin, had been in the hospital at Springfield for a week. We brought her home Saturday before the Rally. She wasn't any better than when she went and the prospects of her going to church were almost none. She wanted to go and wanted to be administered to - - and so she was. Now the Rally began at 9:00 a. m. and was over by 4:00 p. m. Mom sat and enjoyed the entire day. Had you seen her the day before you would have said "impossible*" - - But not for God.

Our pastor, Brother Oren Caviness, spoke to us the following Sunday on the "Mighty little things of life." He said we can avoid most of the big sins (murder, etc.) but it's the smaller, less noticeable sins we can't seem to get away from - - such as pride vs. humility, selfishness vs. generosity, fault finding vs. praise, etc. These "little" things are what make or break our relationship to others and to God. "As ye sow, so shall ye reap."

Our guest speaker for November was Brother Isaac Brockman. I wish I was able to put on paper his entire sermon, but I'll try to give a few of the high points. He said, referring to a special that was sung, a talent is a God given gift and that we should use our talents. The patience and understanding of our Lord and Master would help us get along with our fellowman. We must learn as a people how to pray and reach God. We must have knowledge as to Whom we speak or God will not hear. We must set our worldly things aside to serve God. If we wait for "time" to serve God we won't have it - - the devil will see to that. We must **take TIME!** We need to "get our act together" and be about our Father's business.

I guess that brings us up to date here. In parting I'll leave you with a thought from Brother Joe Yates: When you've done all you know to do that's right - - then will God keep his promise and show you another step to take. Also, if your mind is fixed on God, He will direct your thoughts.

Your reporter,
Czerna Kauffman

1982 MISSOURI REUNION

Efforts have been made for a more suitable arrangement for the Missouri Reunion in 1982. It was suggested that the reunion be held at Warrensburg, Mo. at one of the college dormitories. After an investigation was made into the matter, it was agreed upon and the following arrangements have been made:

Date: Friday, Saturday and Sunday, August 13, 14 & 15, 1982. The first meeting will begin at 9:00 a. m. August 13.

Place: Warrensburg, Mo. at the East Hudson Conference Center. The building contains rooms sufficient to house all who come, as well as a kitchen and a meeting hall which is plenty large enough for our gatherings.

Location: East Anderson Street, east off Highway 13 in Warrensburg.

Lodging: All rooms contain two twin size beds. Rooms rent for \$12.00 for one person only (one bed used) and \$16.00 for two persons (adults). It is permissible for two small children to sleep in the same room with their parents in sleeping bags on the floor. Two rooms share one bath. Bedding and linens are furnished. Lodging is available in the dormitory for Friday and Saturday nights only; you can rent for one night (either night) if you choose. Pay for lodging must be made as you enter. Each family will be responsible for the cost of their lodging. Arrangements can be made for disabled and elderly if we are notified before time.

Food: Meals will be furnished, desserts included. Noon and evening meals will be served on Friday. Breakfast, noon and evening meals will be served on Saturday and Sunday. Money donations will be accepted from those who dine with us. No food donations will be accepted as all food is catered and will be paid out of the reunion fund. Only college hired personnel will be allowed in the kitchen for food preparation, etc.

The expected result of this arrangement for the reunion will be that all the necessities - - food and sleeping quarters - - will be taken care of in a way that we might all enjoy the time together in spiritual feasting. We can leave behind our worldly cares for a time and worship God in oneness if we will. We encourage you all to attend and help make this the best Missouri Reunion ever.

—————

The greater the obstacle the more glory in overcoming it.
-Moliere

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 1982 Ministers' Conference (priesthood membership) of the Church of Christ (Temple Lot) will be held Wednesday, Thursday and Friday, August 18th, 19th and 20th at Independence, Missouri.

WRITTEN MATERIAL FOR "ZION'S ADVOCATE"

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.

CHURCH OF CHRIST PUBLICATIONS

Send all orders to: Church of Christ (Temple Lot)
P. O. Box 472, Independence, Missouri 64051-0472

ZION'S ADVOCATE SUBSCRIPTION RATE:

Non-members \$4.00; Foreign \$4.50 Per Year

	Price Each
Book of Mormon (Missionary Edition)	\$5.00
Outline History of Church of Christ	\$4.00
Book of Commandments (Paper Bound)	\$2.80
Book of Commandments Controversy Reviewed	\$2.90
The Marvelous Work and a Wonder	\$2.30
What the Restoration Teaches Concerning God	\$2.50
Historical Facts Concerning the Temple Lot	\$1.30
Temple Lot Deed	\$.30
Changing of the Revelations	\$.50
Comprehensive Comparison of Changes to the Revelations	\$1.30
A Brief History of the Church of Christ	N/C
The Principles of the Gospel, Faith and Repentance	N/C
The Principles of the Gospel, The Laying on of Hands	N/C
The Principles of the Gospel, Baptism	N/C
The Latter Day Restoration	N/C
Apostacy or Succession, Which?	N/C
The Book of Mormon (Tract)	N/C
Articles of Faith and Practice of the Church of Christ	N/C
Articles of Faith and Practice (Spanish)	N/C
Articles of Faith and Practice, No. 9, 20	N/C
Sermonettes on the Teachings of Jesus	N/C
What the Church Teaches in Respect to Matrimony (Spanish)	N/C
Mighty Acts of the Ages (Spanish)	N/C
Priesthood, Divine Authority	N/C
"Is Any Sick Among You?"	N/C
"Why"	N/C
A Synopsis of the Church of Christ's Beliefs and Practices	N/C
Are You Satisfied?	N/C
First Presidency or First Apostles	N/C
Marriage For Time and Eternity?	N/C
Baptism For The Dead?	N/C
Zion and the Temple of the Lord	N/C

NOTE: Donations accepted to cover postage and printing costs. Lot prices of tracts exclusive of postage are: In packs of 6, 50c; 100, \$5.85

CHANGING YOUR ADDRESS

Speed delivery of your "ADVOCATE" by sending us your new address immediately. Mail to:

ZION'S ADVOCATE
(USPS 699-300)
P. O. Box 472
Independence, Mo. 64051-0472

Each undeliverable "Advocate" is now costing the church 25 cents. We would rather spend this on delivering your paper than its return to us.

ZION'S ADVOCATE
(USPS 699-300)
P. O. Box 472
Independence, Mo. 64051

Second Class Postage Paid
Independence, Mo. 64051

GRANT HANES M
3AND LAKE, MI. 49343

AUDIO VISUAL MATERIALS

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.

	Price Each
Primary, Volume 1, No. 1, Childhood of Jesus (Out or Print) N/C	
Primary, Volume 1, No. 2, Jesus' Ministry (Out of Print)	
Primary, Volume 1, No. 3, Jesus' Ministry con't.	N/C
Primary, Volume 1, No. 4, Life of Jesus	N/C
Church History for Juniors (34 pages) plus separate	
Teacher's Guide by Donna Moser	N/C
The Book in the Stone Box (7 pages) by Viola Henning	N/C.
The Bible Game "Who Am I?" by Doris Housknecht	\$1.50

(No charge for single box to a Local Sunday School)