

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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The Power of Littles

Great events, we often find,
On little things depend,
And very small beginnings
Have oft a mighty end.

A single utterance may good
Or evil thought inspire;
One little spark enkindled
May set a town on fire.

What volumes may be written
With little drops of ink!
How small a leak, unnoticed,
A mighty ship will sink!

Our life is made entirely
Of moments multiplied,
As little streamlets, joining,
Form the ocean's tide.

Our hours and days,
our months and years,
Are in small moments given:
They constitute our time below - -
Eternity in heaven.

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Independence, Missouri 64051-0472
Phone: (816) 833-3995 - 833-3914

EDITOR

Roland Sarrait, 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 Rd., Kansas City, Mo. 64138, 356-6159

BUSINESS MANAGER OF THE ADVOCATE

Alvin L. Harris, 3405 South Leslie, Independence, Missouri 64055

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Church of Christ (Temple Lot)
200 S. River Blvd.
P. O. Box 472

Att.: Alvin L. Harris, Business Manager, General Church
Independence, Missouri 64051-0472

Secretary, Council of Apostles, William A. Sheldon, 1011 S. Cottage, Independence, Missouri 64050.

Secretary, Council of Bishops, Leslie P. Case, 8312 Lee's Summit Road, Kansas City, Missouri 64139.

General Church Representative in the Office, James M. Case, 1106 E. Gudgell, Independence, Missouri 64055.

General Church Secretary, Robert W. Oldham, 5709 Logan Rd., Kansas City, Missouri 64136.

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Editorial . . .

ZION GOD'S ABODE FOREVER

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

This verse has been the scripture caption on the front of this Advocate for as long as I can remember. Has the familiarity dulled awareness? How often do we read it and think on what it is saying? It bears searching into; it poses some questions. Perhaps the most important of which is, if we feel or sense in any measure a lack of the gifts and power of the Holy Ghost in our midst, is it because of a parallel lack in truly seeking to bring forth his Zion? Consider it. What are we as a church, as individuals seeking? What is the first priority in our desires? Is it to do all the Lord would use us for to establish Zion? Is it to make whatever other sacrifices are required that Zion might be and we be part of it?

Is the concept of what Zion is to be, too vague in our understandings? If the answer to that question is, yes; it follows that we have not been seeking very diligently, for the scriptures say considerable and the Comforter is promised to lead us into all truth. Our text calls it, His Zion. Is not the Zion we are to seek to bring forth upon the earth, a people, ourselves as well as, as many as will come governing themselves by the

same spirit, laws and righteousness that govern in heaven? Or rather I should say letting Him govern them now by the same rules which they will have to abide in when they or we come into heaven? How could it be otherwise? Is that not exactly what we pray for every time we use the prayer Jesus taught his disciples?

Our Father which art in heaven,
Hallowed be thy name;
Thy will be done
On earth as it is in heaven.

When we so pray are we asking for his will to be done on earth now? or are we meaning only after he returns? It becomes an individual matter. It can only become true of the whole as it becomes true of the individuals of the whole. Perhaps humans are prone to feel that such righteousness is improbable if not impossible here; and if it were left to us in our weakness it would be. But, that is where the promise comes in. Who seeks so to do is offered the gift and power of the Holy Ghost. We are not left to struggle against such odds as even our own human, contrary natures all by our selves. We do God an injustice when we think he is not capable of accomplishing that to which he has put his word, that any of his purposes will fail whether in heaven, on earth or in our own personal affairs. He

will prepare such a people to be ready to receive Him when he comes. Our only problem is, will we be among them. The choice is ours to make, before it is too late. And the midnight hour is fast approaching, according to the dreams and visions received by some.

We need to study and search the commandments, all of them. God's kingdom can only be built on his laws and commandments; if otherwise it is not his kingdom, as said through the prophet Luff, April 5, 1925 and this is addressed 'UNTO THOSE WHO HAVE EARS TO HEAR:' in the first paragraph he is speaking about honoring his laws and holding his ordinances as sacred, and continues in the second paragraph thus, "Whoso laboreth to maintain the integrity of these among my people confesseth me as his Lord; but he that varieth therefrom, seeketh not to build up my kingdom, but his own."

God's commandments and laws are eternal; everlasting. At no time has he given temporal laws or commandments. Book of Commandments, 29:41-44, "Wherefore I say unto you, that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal, neither any man, nor children of men. Neither Adam, your father, whom I created; behold I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him; for my commandments are spiritual; They are not natural, not temporal, neither carnal nor sensual." This does not mean that he has not, does not, nor will not give his eternal commandments as to how we are to handle and manage our temporal (temporary) matters of this life; all the tangible and intangible of the present. He makes entry into time, (time being a measure only to man, Alma 19:38) with those things that are eternal, even commandments and laws, these were before or outside of time and will be, and be the very same, when time is no more. In view of this is it not of the utmost importance to make the living by these the first priority of our now? If not how shall we adapt to it when our personal allotted span in time is over?

Then there will be the question, 'How do we seek to bring forth Zion?' In my thinking the very first step for each of us is to go to our knees in mighty prayer that the Lord will teach us how; that he will show us what in our beings and lives must go; those things which keep us doing our own will instead of his, those things that keep us wanting anything less, and impart to us the desire to sacrifice all into doing only the will of that Glorious Other, to whom all must become servants, in which sacrifice and position is found, love and peace and joy unspeakable.

Zion has not been established on the earth yet. The opportunity is still open, the privilege can be ours - if we want it. I speak of sacrifice; privileged sacrifice, to let go of our little ideas of life in order to receive His great plan for our Life, the same as that enjoyed in

heaven. What a breath-taking thought! We don't have to wait for body and spirit to be severed to enter into that, it can begin here and now, for those who will join him in his cross; his suffering and working to fulfill his purpose of bringing humanity into such a blessed condition as heaven on earth.

Is there anything - anything at all too valuable to give up for the chance to be a part of that? Whatever it costs? It appears he wants and needs someone (plural) to show humanity, by their living, what salvation to Eternal Life is all about; an audio visual demonstration. The 'at that day' of our text refers to the day following the coming forth of the writings from which the text is quoted. That includes today. No one will simply drift into the condition which will be called Zion. It must be sought after, chosen. Is a lack of choosing for it a choice against it? If so how it must grieve our Lord that we thus choose, for our sakes as well as for the sake of those whose sufferings will continue because of our failure; those who could have found the Way, if we had loved enough to have shown it to them.

We pray for greater outpourings of the gifts of the Spirit upon us. To receive more of the Spirit we must want more of that for which the Spirit is given; we must want more of the will and the purposes of God to permeate and control all of our desires and affairs. All must be laid on the altar before all of the promises can be received. The Lord's promises are conditional. When man fulfills the condition the promise is sure to be given, the Lord is bound by his word, "I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise." Doctrine and Covenants 81:3b.

By a multiplicity of his own statements regarding Zion, God is ready for his Zion to be established among men. And if he is ready the only thing hindering is the unreadiness of a people through whom he can work to it's fulfillment. What about us, can we turn from preoccupation with all these lesser things that have consumed the time, interest and energies of the church since it's founding, and give ourselves to the accomplishment of this prime purpose for which the very establishment of the church was for? We can if we will, so the question is, will we? If not us, he will raise up a people who will, to our great sorrow and impoverishment, for no one could be so poor as those who were offered the Lord's promises but didn't value them enough to do that which would enable them to receive. Zion . . . God's abode forever, Genesis 7:27-28. I. V. How much is it worth to be there too?

A. S.

Have courage for the great sorrows of life and patience for the small ones. And when you have finished your daily task, go to sleep in peace. God is awake.

"THIS WORD WILL JUDGE YOU"

A Sermon by Marvin Ely, March 25, 1979

Part 1

"I am come a light unto the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." (John 12:46-28.)

We know that in this world there are two great forces. One is the force of light of which Jesus Christ is a part and the other is a force of darkness of which the devil is a part. And how careful we must be which one of these we wish to follow. And this plainly says that Jesus came as a light unto the world and those that believe on him should not abide in darkness. Now before I complete this particular passage of scripture I want to turn over to John 14: and read some of the things involving belief and some of the benefits of believing in Jesus Christ and of following him and keeping his commandments.

"Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." (verse 12). This is quite a verse. Number one, if we believe sufficiently in Jesus Christ this shows the great and marvelous things that can be wrought among the children of men. And perhaps much of this was equated to his prophets of old but we find that this involved more than just the ministry alone. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." verses 13-14. Now that seems like quite an involving promise. I like the way it is written over in 3 Nephi 8:50-51.

We find in this particular statement of Jesus to the multitude of people gathered there, admonishing them that they must watch and pray always lest they enter into temptation, and then going on down we see why this is so critical for he says, "For satan desireth to have you, that he may sift you . . ." so satan desires all men, and then he went on to say here of the importance of praying to the Father in his name and, "whatsoever ye shall ask . . . which is right, . . ." And I like that, and it goes along with this, you know that things that are not right and proper will not be given. ". . . believing that ye shall receive, behold it shall be given unto you." And so this gives a further qualification.

"If ye shall ask anything in my name, I will do it.

If ye love me, keep my commandments." (verses 14-15). Now when we analyze this particular passage of scripture we see it ties with belief, we see it ties with action. And we think upon the thing called belief and the importance of it in our individual lives, and we find scriptures that indicate if we believe on the Lord Jesus Christ that we shall be saved; And to me belief involves action. It involves deeds in our lives. It is important that our belief doesn't just stop in saying that, "I believe that Jesus is the Son of God", lest we forget that the devils also believe that Jesus is the Son of God.

But again our lives will portray whether we really believe in God. And Jesus plainly said, and this is one of his commandments and it's vital that we keep it, "If ye love me, keep my commandments." And Jesus further said, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." See how well that ties with that first verse I read; "I am come a light unto the world, that whosoever believeth on me should not abide in darkness . . . ?" And here is the qualification of this Holy Spirit that can be given, it is not given in darkness. The reason the world cannot be recipient of that Holy Spirit is because they aren't walking sufficiently in the light of Jesus Christ.

And now going on down in this same scripture, it says in verse 26, "But the Comforter, which is the Holy Ghost, which the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." So we see the way these wonderful truths of the scripture tie together. It is these truths of the scripture that will make your life full and complete; that can give you happiness even in a world of sorrow. "Adam fell that men might be, and men are that they might have joy," and so this life really doesn't have to be a drudge even though it is filled with heartache. We know that this is a part of life, but there can be more happiness if we will but apply the truths of the scripture to our individual lives; it can be more rich and full and beautiful and complete if we will but do this.

Then the 27th verse of this chapter is beautiful, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you, Let not your heart be troubled, neither let it be afraid." This is a verse of hope, a verse of encouragement today, for certainly if there was ever a time when we need a peace within

our beings it is today. We live in a world that is in turmoil, wherein trials are within the hearts of the children of men trying them to the utmost. Yet in all this there is a promise of inner peace if we but avail ourselves of it. It can touch the hearts of the children of men and as a result they can be happier, and have a joyful experience because of it.

This peace that he giveth is not as the world giveth. We find scriptures that say, "they shall cry peace, peace, and there will be no peace." We live in a time when this is unfolding before our very eyes, and we certainly need the strength and the encouragement that these scriptures can give unto us. "Let not your heart be troubled, neither let it be afraid." and we live in a day of fear; when it is running rampant upon the face and breadth of this earth; upon the face and breadth of this city. Wherever we live this same thing called fear is there, and yet these same scriptures say that, "Perfect love casts out all fear." So all we have to do is to avail ourselves of the truths contained in here and this thing can flee away and our lives can be blessed.

Yes, this peace can rest with us not only in the world we live in but in the church of which we are a part. If we conduct ourselves in a manner pleasing to Jesus Christ and God and let his peace rule in our hearts and have love and consideration for one another, we might be surprised what might come of it.

Let us turn back to the verse I first read concerning this Jesus Christ. It says, "If any man will hear my words, and believe not, I judge him not, for I came not to judge the world, but to save the world." So because you might not believe these words this day or as Jesus Christ spoke to those of old, he says, "If you don't believe these words, I don't judge you." He isn't going to condemn them, He says, "I came not to judge the world but to save the world." And there is this beautiful scripture in John 3:16-17 that says, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." You see how well this passage ties with the other, but lest we forget verse 48 we must not stop with verse 47, "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." And you'd better believe that is a true statement. Even though Jesus Christ didn't come to judge the world and to condemn the world, he says, "the words that I have spoken, they will judge you at the lastday.

Each one of us will give account of the things we have done in this life. These words that are in these scriptures will be a testimony one day of what we have done, and so we had better avail ourselves of them, and follow them.

I would turn over to Matthew 7th chapter and read verse 1. Here we find the statement of Jesus Christ in harmony with this judging, "And he said, Judge not that ye be not judged." And I have three verses in Romans the 2nd chapter that I wish to tie with that, and they show how the Apostle Paul also had available these wonderful truths of Jesus Christ. "Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." How human this is to judge a fellow being and maybe be doing the same thing, even a similar thing. I like to add that to maybe give a little clarification to it. How careful we must be when we point the finger at our fellowman, and how human it is to blame someone else for something that has gone wrong. And he who says he hasn't done it, I don't think would really be truthful at this time. I can speak for myself, and I can talk about myself all I want to because I don't run into too much difficulty then, but when I start to talk about someone else sometimes I run into difficulty, sometimes difficulties that aren't always easy to get out of.

Then like Paul says it's inexcusable to condemn another man and do the same thing, and like I said even similar things. "But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?" (verses 2-3) No, if we judge another and do the same thing we're not going to escape the judgment of God. If we think we are we're only kidding ourselves.

Let's turn back to Matthew 7 verses 2 and 3, "For with what judgment ye judge, ye shall be judged and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" In verse 2 Jesus Christ said, "that with what judgment you judge you shall be judged and I like the way Mormon puts that in Mormon, 4th chapter and verses 24 and 25, "For behold, the same that judgeth rashly shall be judged rashly again; for according to his works shall his wages be; therefore he that smiteth, shall be smitten again of the Lord, Behold what the scripture says: Man shall not smite, neither shall he judge; for judgment is mine, saith the Lord; and vengeance is mine also, and I will repay." So there is where it belongs.

I don't mean to infer that it's not our responsibility to judge right and wrong wherever we see it, because we have that responsibility to do this. We must know what is right and what is wrong. We must not be agreeable to wrong doing. But, it is not ours to condemn somebody for doing something that is wrong because even Jesus Christ did not condemn but he says, "... one day this word will judge you." So we

leave it to that day when all men will be judged according to their works and what they've done in this life when they stand before the judgment bar of God. We read verse 3 and verse 4 also, "And why beholdest thou the mote that is in thy brothers eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye." How careful we must be. There is a way of doing things in wisdom and in order, but, we must not run before the Lord; for first we must remove the wrong doing from our own self, and then we'll be better able to help our brother remove it from his self.

But it does not mean that we cannot help one another, because we find there is scripture which indicates that we must help one another. Verse 13, "Let us not therefore judge one another anymore: but judge this rather, that no man put a stumbling block or an occasion to fall in his brothers way." Sometimes this statement is almost frightening to me, because of the things that I no doubt have done that caused a brother to stub his toe and maybe not get as far as he could have gotten if I had not put a stumbling block before him. But, this is something that we should judge, that we should not put stumbling blocks in our fellow beings way.

And you know that people look at us constantly knowing what we are or are not. We are influencing people daily; where we work, the family you are a part of, the young people here and the children influence their friends at school in the type of people they are and in the attitudes they display to one another; in the language they use. And we each are known by the language we use because others are watching what we say. They know by your language whether you are a goodly person. Even those who really are not walking that close to God and Jesus Christ know what you are by the language you use and by the little acts of kindness you display.

(To be continued)

CREEDS VERSUS DEEDS

Only an outcast who had gone astray from home and kindred and friends so true; but her heart was yearning from day to day for a smile and a kindly word from you. But you passed her by with never a word, like the priest and the Levite went your way to a beautiful temple to meet the Lord, and kneel in a cushioned pew to pray. How blindly we follow our forms and creeds; how hollow and empty the words we prate. But our kindly arts and loving deeds are the keys that open the golden gate.

Author Unknown

A Brief Biblical Prophetic History Of The Descendants of Joseph Who Was Sold Into Egypt

Genesis 48:4, God blessed Jacob saying, "... Behold I will make the fruitful, and multiply thee, and I will make of thee a multitude of people ..." See Genesis 28:11-17.

Verses 5-6 and 11, Jacob chose Joseph's two sons, Ephraim and Manasseh as his in the place of his first two sons, Rueben and Simeon, thus setting them apart from the rest of Joseph's issue; he called them Joseph's seed. (See 1 Chronicles 5:1-2.)

Verses 8-14, Jacob told Joseph to bring his two sons to him and he would bless them. Joseph expected his first son Manasseh would receive the blessing of the firstborn, but his second son Ephraim received it.

Verses 15-16, Jacob blessed Joseph along with his two sons, Ephraim and Manasseh and named his name, also Abraham's and Isaac's names on them. This means that the blessings of their forefathers, Abraham and Isaac as well as Jacob, would be carried out through the descendants of Ephraim and Manasseh. Jacob said of them, "... let them grow into a multitude in the midst of the earth."

Verses 17-18, Joseph was displeased that Jacob placed his right hand on Ephraim's head, thus giving him the blessing of the firstborn for he expected Manasseh his first son to receive it.

Verse 19, Jacob told Joseph that Manasseh would become a people and he would also be great but Ephraim would be greater, for, "... his seed shall become a multitude of nations."

Verses 20-21, Jacob's name had been changed to Israel, (See Genesis 35:9-15). Through this name he pronounced a blessing upon all nations through the descendants of Ephraim and Manasseh.

Genesis 49:22-26, this is the blessing given Joseph; he is a fruitful bough by a well. The definition for bough is "esp. a main branch," Joseph was the main branch' from which sons of his branches, or descendants would run over the wall. The well represents water; anything growing by water flourished. This meant that Joseph was a fruitful bough, through his descendants, flourished in their Palestinian homeland. Because well represents water we combine it with wall. Well and wall represents a 'levee' or 'sea wall' over which Joseph's branches did run. I believe that verse 23 refers to Joseph's brothers who hated and mistreated him. (See Genesis 37) But the "Mighty God of Jacob" saved him from the power of his brothers. (Christ is the great and chief Shepherd, Hebrews 13:20, 1 Peter 5:4. He is the Chief Corner Stone, Ephesians 2:20.)

Verses 25-26, Through Joseph's forefathers, Abraham, Isaac and Jacob, his seed will be blessed; his branches shall reach "unto the utmost bound of the everlasting hills." Among his seed there will be one who will also be Joseph, through whom part of the blessings will be fulfilled, for Joseph's blessing was divided between his two sons, Ephraim and Manasseh.

Deuteronomy 33:13-17, this is Joseph's blessing through Moses. Notice, this speaks of Joseph's land, his land was to be very precious. This blessing shall also come upon the head of another named Joseph.

Now we go back to Joseph's blessing in Genesis 49:22-26. We have pointed out that some of Joseph's branches ran over the 'sea wall'; thus they sailed on the sea to a land that would eventually be called Joseph's land as spoken of in Deuteronomy 33:13-17.

Jeremiah 49:30-31, Someone was warned to flee. Hazor was "The principal city of Palestine" - Smith's Bible Dictionary, 1979 edition. It is reasonable to believe that some of Joseph's descendants lived there, for it was from there the warning was given. They were told to flee. Some of Joseph's descendants heeded the warning to leave; so they as Joseph's branches ran over the 'sea wall' to the land that was to be called Joseph's land. It was very far away for his branches were to reach out "unto the utmost bounds of the everlasting hills," Gen. 49:22-26. They were told to, "Flee, get you far off, dwell deep . . ." Arise, get you up unto the wealthy nation, that dwelleth without care, saith the Lord, which have neither gates nor bars, which dwelleth alone." This meant that Joseph's descendants or branches went far away over the sea.

Ezekiel 17:11-14, tells of the destruction that the king of Babylon wrought on Joseph's homeland; some of Joseph's descendants were also taken captive for in verse 22 the Lord said he would also take, ". . . of the highest branch, . . . and will set it; I will crop off from the top of his young twigs, a tender one, and will plant it upon an high mountain and eminent." (It isn't necessary to know about the high cedar in this study.) The highest branch was Abraham, for Abram and Abraham combined means "Father of a multitude," and "High Father," (See Romans 4). Abraham was set in Jerusalem, he was not planted there, (See Hebrews 11:8-10) Joseph was the 'main branch' of Abraham as the highest branch.

Joseph was at the young tender age of 17 when the Lord began showing him in dreams how he was going to use him, (See Genesis 37). This is one reason why he could be called tender. Another reason is that his father loved him, "more than all of his children" (Genesis 37:3). Another reason, he was tender with his brothers (chapter 45).

A Definition of twig that fits with Joseph's person-

ality; (to understand; to notice; to observe keenly; to detect; to perceive. British Dialect.) Without his brothers knowing he discovered their evil ways, he keenly observed them. He perceived how they felt when they stood before him in Egypt. He understood why the Lord permitted his brothers to mistreat him (Genesis 45). He told them not to grieve nor be angry with themselves that they sold him, "For God did send me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance." Verse 7. This explains why Joseph was likened unto a tender twig.

Back to Ezekiel 17:22, Through Joseph's branches or descendants the Lord 'planted him' upon an high mountain and eminent.' In this case it was different to be set than planted. Abraham as the highest branch was set in Jerusalem; he was not planted. Hebrews 11:8-10, tells why he was set there; he was set there to 'establish' a promised land for his descendants

Joseph's branches or descendants were planted firmly in the land where the Lord led them. It was an eminent land where they were planted. Eminent means standing out clearly. In this land where Joseph's descendants or branches were planted it brought forth boughs and became a goodly cedar. Through them the Lord established his kingdom, or mountain among them, and it was to become as high a mountain or kingdom as that established in their homeland, and under its branches as a goodly cedar, "Shall dwell all fowl of every wing; . . ."

It stands to reason that where fowl of every wing are gathered there would be people of all nations. This is borne out in Genesis 48:16, 19-20, for Ephraim and Manasseh are to "grow into multitude in the midst of the earth," and Ephraim's descendants are to become a "multitude of nations," and all nations are to be blessed through them. Joseph as a goodly cedar, through the descendants of his two sons, shall overshadow people of all nations. What land but the United States is made up of all nations?

Going back to Jeremiah 49:30-31, we find a description of the land to which Joseph's descendants were led; we compare it with the United States. The United States was far away from where they lived. They were told to dwell deep. This could mean they would live far away from all people, for the United States was not yet inhabited, neither was the Western Hemisphere. They would be the only ones dwelling there, they would be dwelling alone. Understand, this was a description of the United States as it would eventually be. The United States is considered by other nations to be a wealthy nation; it has been benefactor to other nations. It is a nation that dwells without care; in other words it is a land of liberty and freedom. It has neither gates nor bars to keep people of other nations out.

The motto of the United States is, E Pluribus Unim, which means, 'One out of Many.' The Lord had a reason for this being the motto of the United States, for it helps to locate Joseph's land. Isaiah 18: 1, speaks of a land 'shadowing with wings' which is beyond the rivers of Ethiopia. We will consider this part first for it helps to establish the location of Joseph's land. When we view the map of the Western Hemisphere we see that it resembles two wings of a great bird. The emblem of the United States is an eagle.

The names of the rivers are, Congo, Niger and Senegal. They empty "westward into the Atlantic Ocean" - Bishop A. B. Phillips; quoted from "Restoration, a Study in Prophecy" by E. A. Smith. If the vision of Joseph's descendants could have reached out beyond these rivers, across the sea, it would have rested on the Western Hemisphere. As Joseph's branches, or descendants grew into a goodly cedar they spread out all over the Western Hemisphere. Later on we will consider why woe was pronounced upon their land. We must remember this was many years before the Western Hemisphere was established, (as now).

It stands to reason that the Lord continued to lead Joseph's descendants, for his blessings through their seed are to be fulfilled. This takes us to Ezekiel 37. The whole house of Israel is likened to a valley of dry bones; which had no life in them. But the Lord is going to bring them out of their graves, bring them back to a spiritual life. Verses 15-22, the word 'moreover' means 'beyond what has been,' 'in addition to.' The Lord will use someone to bring life back to Israel. This brings into context that which has been said with what is being said, for two sticks, (or books) are to be written upon; the first one for Judah and his part of the house of Israel, his companions. The second stick is to be written for Joseph and his part of the house of Israel.

Ephraim is spoken of in connection with the stick of Joseph. This is where we must know how to rightly divide the word of truth; to do this we must study to show ourselves approved unto God. 2 Timothy 2:15. Remember that Joseph's blessings were divided between his two sons, Ephraim and Manasseh, and that Ephraim through his descendants shall be greater than those of Manasseh. The time is coming when the stick of Joseph shall be called the stick of Ephraim when it is used in the hand of someone of his seed. This means that the stick of Joseph will already have been written; it was to be written by the descendants of Joseph down through Manasseh. When it is called the stick of Ephraim it will be for the whole house of Israel (and for the people of all nations as pointed out from Genesis 48:). At that time those two sticks shall be joined together as one stick in the hand of someone of Ephraim's seed, before the eyes of all Israel. They will no longer be a divided kingdom. They shall be "one nation in the land upon the 'mountains' of Israel." Notice, "they shall be no more two nations,

neither shall they be divided into two kingdoms any more at all." This must mean they will be united into one nation and kingdom.

Mountains represent the Lord's house or kingdom for in Isaiah 2:1-5 it says in the last days that, "the mountain of the Lord's house shall be established in the top of the mountains," "and all nations shall flow into it." verse 2. In verse 3, these two mountains are combined as one also; it is called "the house of the God of Jacob." There will be two mountains combined that shall be called Zion and Jerusalem. The law shall be taught from Zion, and the word of the Lord shall be taught from Jerusalem. "And one king shall be King to them all." (Ezekiel 37:20-22.)

Isaiah 62:1-4: here Zion and Jerusalem are also mentioned; from them shall come righteousness and salvation. The Gentiles and all kings shall see it's glory; and as it says in Isaiah 2, "And all nations shall flow into it," to be taught. In Isaiah 62, the Lord says he will give Israel a new name; they shall be called 'Hephzibah' which means, "My delight is in her." Their land shall be called 'Beulah' which means "Married." The Israelites' land shall be married, the two nations of Israel shall be united, meaning Zion and Jerusalem.

Let us do some speculating: their lands shall be married; in the days of Peleg the earth was divided (Genesis 10:25). If the Lord divided the earth he could bring it together again. If this be the case the land of Judah and Joseph shall in time be brought together as one land. They no longer shall be separate mountains, or kingdoms, as spoken of in Ezekiel 37.

The stick of Judah was written about his part of the house of Israel; those who were eventually called Jews, which name is a derivative of Judahism. The Bible would be the stick of Judah. This means that the stick of Joseph was written separately also; they too kept a record of their civil and religious activities from the time they left their homeland, and it told what happened to them down through each generation.

Isaiah 18:1, Woe was pronounced upon their land. Remember this was many years before the Western Hemisphere was established. We quote from Parson's Text Book, P. 52, "Diego de Marcado says he conversed with an aged Otomi Indian who said "They in ancient time had been in possession of a book that had been handed down successively from father to son who was dedicated to the safe custody of it, and to instruct others in its doctrine." Mexican Antiquities, vol. 6, p. 409.

When Columbus landed on what is now known as the United States, the only occupants were a dark skinned people whom he called Indians. In Parson's Text Book, pp. 9-10, "William J. Bryant says, 'Behind these Indians, who were in possession of the country when it was discovered by Europeans, is dimly seen

the shadowy form of another people who have left many remarkable evidences of their habits and customs, and singular degrees of civilization, but, who, many centuries ago disappeared . . . The evidences of the presence of this people, are found almost everywhere upon the North American continent!" (History of the United States, vol. 1, p. 20.)

We further quote, "Right Reverend Charles McIlvane D. D. says: 'Supposing in searching the tumuli (graves of ancient times) that are scattered so widely over this country, the silent, aged, mysterious remembrances of some populous race, once carrying on all the business of life where now are only the wild forests of many centuries, a race of whom we ask so often, who they were, whence they came, whither they went' - Preface to Dalefields Work, para. 2, American Antiquities, edition of 1839."

Woe was pronounced upon Joseph's land (Isaiah 18:1) to the extent, except for those whom Columbus called Indians, whose ancestors said those of ancient times had a book, and from it the people were taught the doctrine. This meant they had the word of God given them. We quote from the Conquest of Mexico, by William H. Prescott, vol. 1 pp. 120-121, "Teoamoxtli, 'the divine book' as it was called," (according to a Mexican historian) It was composed by a Tezcucan doctor," towards the close of the seventh century. Notice it gave an account of the migrations of his nation from Asia, (the land Joseph's descendants migrated from) of the various stations on their journey, of their social and religious institutions, their science, arts, etc., a great deal too much for one book."

"Lord Kingsborough, who can scent out a Hebrew root, be it buried never so deep, had discovered that the teoamoxtli was the Pentateuch. Thus, teo means 'divine', amotl, 'paper' or 'book,' and moxtli appears to be 'Moses,' - 'Divine Book of Moses'."

The only comprehensive record we have in Biblical history of any one migrating from Asia, were the descendants of Joseph, who came to the Western Hemisphere. Another point is that Joseph and his descendants were of Hebrew descent (see Genesis 14:13) so it is natural their records would have a Hebrew root. They took with them what scripture was available at that time which included the books of Moses.

It was B. C. 600 when they were warned to leave, according to the reference column in Jeremiah 49:30-31. This is conclusive evidence that Joseph's descendants were led from their homeland to the Western Hemisphere; that the Lord chose what is now known as the United States to be their land, and that they kept a record of their civil and religious activities from the time they left their homeland. This stick or book, of Joseph is available to all who are seeking for truth. This book tells why woe was pronounced upon their land, and why the so-called Indians have a dark skin.

It also tells how part of Joseph's seed was preserved so there would be those of his seed to fulfill part of Joseph's blessing, the blessings divided between his two sons.

The only Biblical history we have about Ephriam in connection with his part of Joseph's blessings is in Genesis 48: and 1 Chronicles 5:1-2. But we do have a limited history of Joseph's descendants through his son Manasseh, and some day Joseph's blessings through them shall be combined (with that which is Ephriam's part) to fulfill all the blessings given to Joseph.

Lucinda Scott

AWAKE YE SAINTS!

Edna R. Smith

Although a dark picture hovers over us, there is hope shining brightly before us through obedience to the wonderful Gospel of Jesus Christ restored to earth again, over one hundred and fifty years ago. Prayer reached our Saviour from a young boy seeking help. We must heed the warnings set forth for this Nation's profit and learning or slavery will over come us and utter darkness prevail. Even now the net is being drawn ever closer about us. We must earnestly pray for our heads of government that they be not deceived but return to the old laws and statutes that brought this nation into being if we are to survive. Those statutes aren't outdated and of no worth as we are being told. They are just as important, especially now, and as workable today as the day they were framed. The men who wrote those documents did so with prayerful consideration. The very wording proves that it wasn't just man alone, but men who were inspired by the Spirit of All Mighty God. Even our coins were inscribed with, "In God We Trust."

God has always held this country in the hollow of His hand, for through His decree this was and is Joseph's land, the Joseph who was sold into Egypt. God blessed him for he was willing to do God's bidding. All down through the ages this land has held a place in prophecy and although God permits man to use his own free will, agency, He also has told them what the outcome of their acts would be through the prophecies of the Bible and latter day revelation.

Those prophecies of the Bible weren't for those people alone; some were expressly for us in this day and time. So many of the prophecies of Isaiah and Jeremiah have a direct bearing on us today. The peoples of Bible times couldn't comprehend what the prophets were prophesying about because the things they fortold had not come into being yet. The cars, electricity, airplanes and the large cities hadn't been heard of at that time. To us those prophecies have a deep meaning for it is almost like reading of the events in our daily newspapers. I'm sure that is one of the

reasons for the clouding of events and happenings by some of the news media today; the force that is seeking to overcome our nation does not want the people warned. It is another subtle form of brain washing **and we as the American people are being duped** and lulled to sleep by such tactics. **We are being forced** to believe it is better to be red than dead. No, it is slavery not only of our bodies, but our minds and souls too.

Wake up America! Stand upon your God given rights to be free under God's protection. Shake off the yoke of **bondage seeking to destroy and enslave you** - return to God and the Bible with your whole heart and soul. Stop the mere lip service now indulged in, and truly repent of your sins asking for God's forgiveness and protection from this evil around you. Stop the moral and spiritual decay directed at our youth.

Our land is the most wonderful land upon the face of the earth. This nation was set up with laws which are the greatest conceived by men through God's help. **Why else** have we become the huge melting pot of the world, with peoples from all nation's seeking refuge within our boundaries. No where else can men work in freedom and peace. It didn't just happen, so it has been because God ordained it so. The blessing of Joseph handed down through his two sons, Ephraim and **Manasseh, is being fulfilled.** The promised blessing to Abraham, Isaac, and Jacob was that in them and their seed should all the Nation's be blessed. That blessing came down through Joseph's two sons here in America. The name of the chosen one of Israel was conferred on these two boys by their grandfather, Jacob, when he said, "Let my name be named on them." The other eleven tribes were blessed also but not with such a blessing as these two boys received.

Look at your dollar bill - it has the pyramid of Egypt inscribed on it. Have you ever asked yourself why such should be placed there? Joseph was married to an Egyptian Princess, therefore, their sons would bring to the land of their inheritance some of their mother's teachings. This fact also is a waymark verifying the prophecies of the Bible and placing us in our proper place in God's scheme of things. Nothing is done by chance; all have a place and story to tell. Our country is wealthy for all the precious things are couched here - gold, silver, oil, and the rolling fertile hills. What an inheritance. What more could man ask for?

We have become a prosperous nation because God has richly blessed us in abundance. We have turned our backs on such a wonderful gift giver by our sinful slothful ways. Instead of heeding God's voice we have harkened to the Satanic voice that is striving to tear this country apart and bring us under evil **bondage.** Why do you think that the Communists are trying every means in their power to enslave us? They want to make us a Godless country - - gain our wealth of precious metals, but most of all the people. Satan

is the father of such destruction. He is well aware his days are numbered and so he is working doubly hard to accomplish his purposes before the end of his power is reached. He will not succeed for God is mightier than all the powers of Hell, but if we are to survive and be with God, beat back the onslaughts of the Satanic forces, we **must** fall on our knees and plead earnestly for forgiveness of our sins, turn about face and become a member of God's army fighting for the well-being of ALL mankind. God only wants us to ask for His help sincerely - - He does not force His will upon us for He has given man his own freewill, agency. So I say, Dear Saints, awake, repent, gird on the whole armor of Christ and fight for truth and justice under Jesus Christ's banner.

God is calling now for all to be earnestly working for righteousness. The phrase, "See what God hath done," will be changed to "See what God is doing now" becoming the battle cry for millions.

If we, who have preferred to believe and have accepted this wonderful Restored Gospel sit idly by and do nothing, we are shirking our responsibility. **We must** not sit by doing nothing. Through acceptance of the Gospel we have shouldered a big responsibility to work for Christ. So I say, ye saints of God, awake to your duty and privilege of being in God's army of faithful followers. Be doers and not hearers only.

HOUSTON, MO. LOCAL REPORT

John Jones gave us instructions on how to live lives pleasing to God and Jesus, who said, "Come, follow me." We need to be spirit filled individuals, filled with the Holy Spirit. We can enjoy others fellowship, and share strengths and weaknesses, pray for each other, share one another's burdens. We need to be a Christ serving, God loving people. Pray he never allows us to be used as a tool for evil.

Do not do or say anything to hurt one another, be a true Christian, united with Christ as we create a need for each other and the Church and it's fellowship and love.

Don't let your children grow up as weeds without control. Give of yourself, lend a helping hand. Don't be indifferent to others needs. No excuse is pleasing to God for not coming to church, where we can gain strength, love, fellowship, companionship and knowledge of the Lord's ways and desires for our lives. Be a good example to the outside world, that they may see something about us that is different, that may attract them to the point that they will want to investigate and seek our Lord, too.

Ask not what the church can do for you, but what you can do for it. Like a savings account, to gain interest, you must put something in it first. Put love,

consideration, helping others first and you will reap a reward for it. Turn your lives over to God, endure to the end and receive eternal life. Apply yourself prayerfully in the Lord's service, teaching your children by example.

As most here attended the Reunion at Warrensburg, regular services weren't held here that weekend. I must say what a great reunion it was; I was pleased to be allowed to attend and receive so much spiritual food and fellowship. Thank you folks at Warrensburg for all your efforts. We are all truly thankful to you and our Lord for the spirit attending us throughout all the services.

Apostle Marvin Ely of Grand Junction, Colorado spent a few days in the Houston area after the reunion and the Ministers' Conference recently, and was our speaker, rehearsing our responsibilities to God and Christ Jesus. The world says "Believe on Jesus and be saved," true, but there's more to it than just that. John 5:24 "verily, verily, I say unto you, He that heareth my word, and believeth on him who sent me, hath everlasting life, and shall not come into condemnation; but is passed from death into life." (Pass from death to life - - be dead to things of the world and have life through Christ.) We must repent, be baptized in the name of Jesus and receive remission of those sins committed, receive the Holy Ghost. "For God so loved the world that he gave his only begotten son, that whosoever believeth on him, should not perish but have everlasting life."

Each of us is given our free moral agency, the right to choose, the opportunity to be masters of our own destiny. We can have peace and happiness with Jesus or troubles and sorrows with the devil. We need to live and walk with Christ, have the Holy Ghost working with us daily. "If ye love me, keep my Commandments." Yield to God and Christ, praying for your burdens to be lifted and distresses of others to be relieved. God can hear and answer prayers, can help us with any difficulty. John 8:31-32 "If ye continue in my work, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (from sin)

Nourish the word of God, let it take root in your heart and your soul, give it great care and reap the fruit of service to our Lord and Master, neglect it and lose what you have.

Question and Answer sessions were held two evenings while Bro. Ely was here which were informative and enjoyed by all present.

Brother Ikey Medders was our speaker using the subject: Joy. It is one of the fruits of the spirit. Men are that they might have joy. Much of what we say results in the amount of joy we receive. We need to have total and complete control of our lives, of what

we say and what we do. We control ourselves, our power comes from within. What happens around us is outside of our control. How we react to it is under our control. The gloom of the day is but a shadow. Peace is just around the corner. Joy contributes to good health. Don't dwell on bad things of life, you can't pour your joy on other's without dripping some on yourself. Regardless of how bad things are they can always get worse. No one has injured his eyesight by looking on the bright side of life. Laugh a little, sing a little. True happiness depends on a close allegiance with God.

Your Houston reporters
Mary and Janeen Addie

EAST INDEPENDENCE LOCAL NEWS

We here in Independence have been privileged to attend the Missouri Reunion held in Warrensburg, Missouri. It was held in a dormitory type building with a room large enough for all to be able to attend the same service. It had a cafeteria where meals were prepared for us, so everyone was able to turn their complete attention to the services. Sleeping quarters were also in the same building, so we were able to enjoy fellowship with each other during the evenings also.

Later the same week was the August Ministers' Conference. On Wednesday evening was a sacrament service. It was full in spirit and closeness, and very uplifting. Thursday and Friday evening was preaching by Brother Bob Oldham and Brother Marvin Case. How wonderful it was to hear the word of God and to meet with loved ones from other states, and across town, all of whom we don't see often enough.

We have to say goodbye to two families from our local this month. Brother and Sister Kim and Jane Ann Stancil have moved to Springfield, Missouri. Kim begins a new and better job opportunity there and we wish him much luck. Brother and Sister Larry and Jewell Beem have moved to Norman, Oklahoma where Larry has set up practice. Norman is close to Oklahoma City where there are a few families in the church very glad to have them. They are now able to have mid week prayer services and church every Sunday instead of every other Sunday when Brother Frank Fann made the drive up from Texas for services. These two families will be missed by us very much, but the Lord has a plan for them and our loss truly appears to be a blessing for others.

Our Sister Darl Hunholz was recently hospitalized and underwent surgery. She was blessed with a spirit of peace and reassurance as many prayers went up in her behalf. She is making a speedy recovery, though she still needs our prayers through her future treatments. We know God will bless her as we continue our supplication in her behalf.

August 7th Connie Grzincic, daughter of Elder Tony and Sr. Louise Grzincic, was united in marriage to Mikeal Payne. It was a lovely afternoon ceremony and Connie kept the tradition of being a radiant bride. They were united in marriage by Elder George Brantner. There was a full church of friends and relatives, including Mike's parents coming all the way from Florida, to see them begin their new life together. We certainly wish them a lifetime of happiness.

Sister Trudy Grzincic is in the hospital at this time. She had surgery a few days ago. We pray for her speedy recovery and hope she is well soon.

Sister Ruth Randall is still in need of our prayers. She had knee surgery several months ago, but is still not fully recovered. She is unable to meet with us and we miss her very much.

There are many afflicted around the country, but the united prayers of many availeth much, and give strength and love to those in need. Please remember us in Independence, and we'll also remember you.

Love to all,
Melissa McGhee

1982 NORTHERN MICHIGAN CAMPOUT

The annual Northern Michigan Campout was again held at the home of Jay and Evelyn Lee near Marion. The dates were August 7 and 8, although a few early birds pulled in on Friday, the 6th. The day was hot, and after setting up camp the evening was spent around Jay's "little" campfire visiting and renewing old acquaintances until it had cooled off enough to sleep.

Most of the campers, however, arrived Saturday morning (some just in time for lunch.) The ladies outdid themselves and really put on a spread. After everyone had recovered from lunch, the afternoon was spent in various forms of recreation - mostly volleyball and horse shoes for the young and young at heart. Bernie Ritsema, as usual, loaded his pickup with "kids" and took them for a swim at Sunrise Lake. The ladies, when not preparing food, spent a lot of time just visiting and enjoying the beautiful weather.

Following our usual weiner and marshmallow roast, we sat around the campfire, singing one beautiful hymn after another, until time to turn in. We really enjoyed some special music by the Lussenden Family (Lavern, Joyce, and Rick). One selection that I especially enjoyed was "Haven of Rest." I also want to take this opportunity to thank Pam Lussenden for the beautiful cake she made and decorated for my birthday and the unusual rendition of "Happy Birthday" under the direction of Brother Lavern.

Sunday morning, we gathered in the Lee garage to partake of the sacrament and participate in a beautiful prayer and testimony service. For the opening song, we used "Let Us Pray For One Another," followed by prayer by Elder Lavern Lussenden. Second song - "Just As I Am." Elder Conley Addington was then introduced to offer a few opening remarks. He quoted from Matthew 16:19, which reads:

"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

also from Matthew 18:20, which reads:

"For where two or three are gathered together in my name, there am I in the midst of them."

In addition to his remarks on the above, Brother Addington urged us to:

love one another as He loved us;
pray for our young people because of conditions in the world;
remember that we made a promise to God when we entered the waters of baptism and we should keep that promise as he has kept his promise to us.

Following serving of the emblems, we enjoyed a beautiful and inspiring prayer and testimony service. We closed the meeting with the singing of "God Be With You," followed by prayer by Jeff Butts:

After another sumptuous noon meal, we again reluctantly packed up our belongings, said fond goodbyes, and went our separate ways, having enjoyed another wonderfully rewarding week end experience with our spiritual brothers and sisters. About 50 attended from all parts of the State. We would like to see some new faces from some of the other locals next year; therefore, the 3rd week end of July has been set as a permanent date for the Northern Michigan Campout - at the Lee residence. Hopefully more will set aside this week end and join us.

Thank you again, Jay and Evelyn.

Reported by June Haines

CHURCH OF CHRIST at Ava

Is a "far ranging discussion" one where you get off the subject? At Ava the Sunday School lesson for the last Sunday in July was to have been on the last half of the 23rd chapter of Matthew. That's where we started. But we had a far ranging discussion. It was going so well at the end of the hour that we paused only slightly to agree to continue it on into the usual preaching time. Bro. Alex Smith was in charge and he didn't

really want to preach anyway. We did discuss Matt. 23, but each incident there brought up a variety of thoughts and questions. When Alex did close the meeting, parts of the discussion continued upstairs and out into the yard.

Bro. Arthur Smith was out of the state vacationing with his family that weekend, but he was back in time for the Sacrament service the first Sunday in August.

John and Enid Bell were our visitors the second Sunday. Johnny grew up at Ava and it was nice to have him back. We all brought dinner so that we would have time together to visit. John was the speaker for that day. He had his own special reason for coming back, a special message for Alex, "When I was a little boy, you were my hero. When I was a big boy, you were my friend." It's not easy to tell a man face to face how much you love and admire him, so John included it with his sermon. He spoke of preparing with hope and love for the future "when we really do see we have feet of clay." Time is the limit God put on man: To give us a measure, and to give us an opportunity, a day of probation. We would not waste it, but improve our time. Time to get better.

There were no services at Ava on August 15th since several had planned to go to the Missouri Reunion.

Bro. Arthur Smith was the speaker the 4th Sunday. He took his scripture reading from Heb. 2, "Therefore we ought to give the more earnest heed to the things which we have heard . . ." And 1 Cor. 12: "Now concerning spiritual gifts, brethren, I would not have you ignorant . . . For by one Spirit are we all baptized into one body . . ." Some place in the kingdom of heaven you can fill a need.

There were no services at Ava on August 15th. Our pastor was in Springfield organizing a mission among our brothers and sisters there and our assistant pastor was in the hospital waiting for surgery.

Ella Engle - reporter

WHY CALL YE ME, LORD?

(Luke 6:46)

Words are only sound and cadence
 Until they strike a chord
 Deep down in the human heart
 With the Spirit of the Lord.

Though one may know Christ's every word
 'Tis but a stepping stone
 To knowing Him who spoke them;
 Making the heart His throne.

Vida Filley

THINGS WE CAN'T AFFORD

We can't afford to win the gain that means another's loss;

We can't afford to miss the crown by stumbling at the cross.

We can't afford the heedless jest that robs us of a friend;

We can't afford the laugh that finds in bitter tears an end.

We can't afford the feast today that brings tomorrow's fast;

We can't afford the race that comes to tragedy at last.

We can't afford to play with fire, or tempt a serpent's bite;

We can't afford to think that sin brings any true delight.

We can't afford with serious heed to treat the cynic's sneer;

We can't afford to wise men's words to turn a careless ear.

We can't afford for hate to give like hatred in return;

We can't afford to feed a flame and make it fiercer burn.

We can't afford to lose the soul for this world's fleeting breath;

We can't afford to barter life in mad exchange for death.

But blind to good are we apart from Thee, all seeing Lord;

Oh, grant us light that we may know the things we can't afford.

Author unknown

BUT - we can afford, every single one of us . . .

The smile that gives to the lonely cheer;
 A pause in any busy day to dry another's tear.
 To listen when another has a woe or care;
 By just being there a heavy burden share.
 To be kind, for kindness never has a cost;
 To join our prayers with others in seeking out the lost.
 To sacrifice that another life be sweet;
 To sit awhile, as Mary, at the Master's feet
 To seek and learn, and each command obey.
 To forgive, any and all who trespass on our way.
 To cast aside our every besetting sin;
 To cleanse our hearts that Christ may dwell within.
 To watch our tongues, each word uttering with constraint
 Of Spirit; to love both the sinner and the saint.
 A time for song, a time for praise, a time to kneel and pray;
 A time to worship Christ our Lord, every single day,
 We can afford all this and more, not only to say but do;
 We can, we must, because, we cannot afford not to!

THE CROSS I BEAR

What is this thing
 That stands so grim
 Upon the hill?
 The scene is dim.

 I scarce can see
 Its ugly shape —
 Oh, sorrow's woe
 On me doth drape.

 A cross! so bare —
 Its cruel tee
 Has born a shame
 For all to see.

 Death, so despised,
 Was suffered there
 Between two thieves
 By Him so fair.

 An unjust cause
 The Jews resound;
 No sin in Him
 Was ever found.

 How vivid now
 I see its frame;
 The rusty nails
 In it remain.

 The flesh was tore
 From off the tree;
 Stains on the wood
 I now can see.

 My eyes doth strain
 To see it clear;
 My soul trembles
 In total fear.

 How stark the truth
 I now must know;
 Its evidence
 The cross doth show.

 My Lord did die
 Upon this tree
 That from sin's grip
 I might be free.

 But wait! I see
 Beyond the hill
 Another dread sight —
 My heart stands still.

 A cross unused
 Lies on the ground.
 Alas' My name
 On it is found.

These words of truth
 I also see:
 "Take up thy cross
 And follow me."

 Can this weak man
 Of sin and fear
 Carry that load
 So hard to bear?

 Oh, Lord of strength,
 Give me to know
 How it can be —
 My faith will grow.

 Now my vision
 This scene revealed:
 An empty tomb
 With door unsealed.

 Where is my Lord?
 The linens lie
 Neatly folded —
 Did he not die?

 "He is risen,"
 The angel said,
 "Seek the living
 Among the dead?"

 How great the news,
 My spirit cries,
 My Lord arose
 From death's abyss.

 I see him now,
 The King of kings,
 In pure splendor
 As heaven sings.

 Nail scarred hands
 Reach out to me;
 A countenance
 So pure I see.

 Where is the pain?
 Where is death's stings?
 Where sorrow was
 Rejoicing rings.

 Fear is removed,
 Gone is sorrow;
 Lord, where thou goeth
 I will follow.

 The cross I bear
 Is my delight
 As long as you
 Are in my sight.

Roland L. Sarratt

A STATEMENT OF INTENTION FROM THE GENERAL UNITED WORKERS CONFERENCE MEETING

A motion was made and seconded that a statement be published in the Advocate for 5 consecutive times of our intentions to transfer the funds for the Old Folks Home Fund, collected and held by the United Workers, to a fund called Assistance to the Elderly in the Church, to be administered by the United Workers. Carried 17 for, 1 against.

A motion was made and seconded that we select a committee of 3, to be composed of the Chairman, Treasurer and one member by nomination to disburse this assistance as needed. Carried unanimously.

The selection of this committee was deferred till next year subsequent to the five consecutive publications of the statement of our intentions in this matter. Carried.

Respectfully submitted by
Irene Case
Secretary of the
General United Workers

PHOENIX, ARIZONA LOCAL REUNION

The annual Phoenix Local Reunion will be held Friday, Saturday and Sunday, November 26, 27 and 28, 1982. We anticipate your presence as we meet together and wait before our Lord.

If you desire to attend, please contact one of the following people prior to your arrival to make provisions for housing:

Jim Lacy, pastor 602 992 7072
18829 N. 29th Place
Phoenix, Arizona 85024

Jay Moser, asst. pastor 602 971 6697
4062 E. Danbury
Phoenix, Arizona 85024

Hubert Yates 602 992 3613
18819 N. 29th Place
Phoenix, Arizona 85024

"Man shall not smite, neither shall he judge; for judgment is mine, saith the Lord; and vengeance is mine also, and I will repay." (Mormon 4:25)

REFERENDUM BILL RESULTS

Following is a letter from the referendum committee regarding bills approved by the 1982 April Ministers' Conference. Bill No. 1 would abolish the office of Regional Youth Activities Coordinator. Bill No. 2 would discontinue the use of term "Joint Council" as an authorized body within the Church, and with reference to joint meetings of the Apostles and General Bishopric. Bill No. 3 would regulate the handling of a subsidiary motion calling for a "previous question" in general conference assemblies.

All three of these bills were passed with the required majority votes as indicated by the general church referendum.

Respectfully submitted,
William A. Sheldon, Secy.
Council of Apostles

August 23, 1982

Church of Christ (Temple Lot)
Council of Apostles
Dear Brethren:

The referendum committee met on August 23, 1982 to count the referendum votes. There were about 19 envelopes returned that had bad addresses. They were turned over to Sr. Doris Ratterree, office secretary (W. A. S.) to check the addresses. There were others that had information for the recorder.

The total vote was, Bill No. 1, yes 253, no 29; Bill No. 2, yes 227, no 57; and Bill No. 3, yes 235, no 42.

Respectfully submitted:
(Signed) Isaac Brockman, Jr.
Ray Hunholz
Leslie P. Case
Isaac Brockman, Sr.
(Gen. Church Recorder)

WORDS ARE POWERFUL THINGS

Keep a watch on your words
For words are powerful things
They are sweet like the bee's sweet honey
And like bees they have terrible stings.
They can bless like the warm glad sunshine
And brighten a lonely life,
They can cut in the strife of anger
Like an open two-edged knife.

Author Unknown

CHURCH OF CHRIST CONFERENCES

The 1983 Ministers' Conference (general membership) for the Church of Christ (Temple Lot) will commence Sunday, April 3, 1983. The business sessions will start at 9:00 A. M. Monday, April 4. A Solemn Assembly will be held prior to the conference, April 1 and 2, 1983.

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.

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P. O. Box 472, Independence, Missouri 64051-0472

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Zion and the Temple of the Lord	N/C

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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 the Book of Mormon and the Restoration of the Church of Christ.
- "The Return" — A 12 minute slide program with taped narration about the return of the members of the Church of Christ to the "land of Zion" in 1867.

"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. Slide projectors and tape players are not provided.

We also provided a Sermon-by-tape service. There is no charge for the issuing of a cassette tape on a loan basis. Write to the AVVAA Committee, Church of Christ, 2929 E. Siesta Lane, Phoenix, Arizona 85024.

SUNDAY SCHOOL SUPPLIES

Send all orders to: General Sunday School Association Treasurer, Church of Christ (Temple Lot), P. O. Box 472, Independence, Missouri 64051-0472. Price Each

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 - Primary, Volume 1, No. 3, Jesus' Ministry con't. N/C
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 - Church History for Juniors (34 pages plus)
 - Teacher's Guide by Donna Moser
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- (No charge for single box to a Local Sunday School)