

# Zion's Advocate

*"And blessed are they who shall seek to bring forth my Zion at that day,  
for they shall have the gift and the power of the Holy Ghost;" 1 Nephi 3:187*

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No. 8

## Prayer For Everyday

Lord give me eyes that I might see  
The work that can be done by me.

God give me ears that I may hear  
The cries of those who need me near.

God give me lips that I might speak  
Comfort and peace to all who seek.

God give me a mind, that I might know  
How to help those who need me so.

God give me hands that I might do  
Some large or simple task for You.

God give me prayer, that I may pray  
Thy help and guidance every day.

And God, this thing all else above,  
Give me a heart, that I may love.

Anonymous



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# Zion's Advocate

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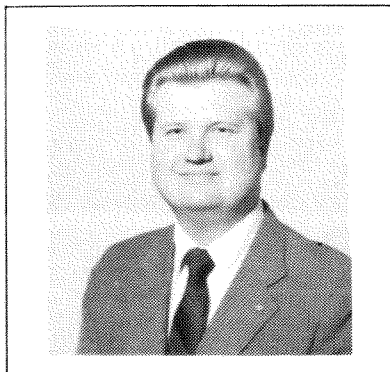
## Editorial . . .

# Optimism . . . We Need It!

Many, are the sermons and writings on the subject of "trust" and "faith" — and how very good and necessary they are. I think we are all very familiar with the definition of *faith* (" . . . The substance of things hoped for, the evidence of things not seen." Hebrews 11:1), and Webster's first definition of *Trust* is "assured reliance on the character, ability, strength, or truth of someone or something."

As a member of the Priesthood, I think I can speak for a good portion of those of us who occasionally occupy a pulpit as preachers of God's word: Nothing could make us happier than to see the purpose of our sermons fulfilled by the fruition of the benefits of the message in the lives of those who hear.

Now, please consider what the definitions of trust and faith would mean in terms of recognizable behavior in your life — and mine. If we truly practiced the kind of faith spoken of in Hebrews, where is the "substance" of the things we hope for? Where is the "assured reliance"



that true trust in God would bear?

We are a loving and good people. We have a limited faith in God and a limited trust that everything He says is true. And one of the areas of human behavior in which this "limited" faith and trust is sadly apparent is in our **lack** of trust and faith in each other; a lack of "assured reliance" in each other.

Another word should be added to our usual list of the fruits of the

Spirit: Optimism. That limited faith and trust we have in God also helps us bear a limited optimism that all will be well in Zion and in our lives as the latter days unfold before us. But where has our optimism gone when it comes to believing in the individual people that would lead us to that desirable end?

Sure, decision-making as to what is right and wrong and discerning of Spirits is very necessary in our daily lives, but when we find ourselves having a difference of opinion does that have to lead to bitterness and disgust and a general distrust in each

other — and especially in the leaders of our Church and the systems God's people have devised to carry out the stewardship that is ours, collectively, to bear? Instead, we must maintain our optimism in the Church, its leaders and its people and work to resolve the differences. If our trust and faith in God were complete, it would result in an optimistic trust and faith in the men God has chosen to lead His people.

From Apostles to Deacons, men, women, and children — will we maintain optimism and learn of our own self-wills to recognize that we can occasionally be wrong? Having a truly open mind to the truth and an admission to oneself that we may have been in error is not a sign of weakness — but a sign of righteous humility and submission to God's will. Or,

will we procrastinate this day of our probation and put God in the unpleasant position of having to force us to our knees in true humility?

Let us be an optimistic people and resolve to close the gap between the factions that exist within our own Church; to break down the walls that have been built by stubborn ideas, closed minds, narrowness of thinking and a general lack of understanding of each other. We have *all* been guilty of one or more of these bad traits at one time or another, yet there is so much good in us and so much truth among us, that **I am** optimistic for us!

If we will at least give "experiment" to these words, let us remember the words in a poem written by a loving sister years ago: "It all begins with me."  
G.A.H.

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## Path Lights

### No Problem's Too Big

I was starting home from Denver where my job had taken me. I had gotten a late start and it was snowing hard. In a telephone conversation to my boss in Grand Junction, I suggested that perhaps I should stay in Denver that night because of the weather. He discouraged that idea and said I could be home in about five hours. The weather was bad and when I got on the west side of Vail Pass the cars were slipping and sliding everywhere and I saw an accident happening just ahead of me! I was able to completely stop my car, and as I sat there, cars began hitting my car from all directions. After being hit a couple of times, I decided to get out and survey the damage. I opened the door and started to get out. When I did, I saw a set of headlights coming toward me, so I hurriedly pulled my feet back into the car. Immediately, the other car hit mine and slammed the door shut for me, causing considerable damage. After that a pick up hit the front end of my car. I would have been crushed, had I been out of the car, or perhaps even run over because when I did get out of the car I fell down twice. It was so slick! Never had I seen anything like it. After that, I remained inside my car and stayed there until the patrolman told those of us who could go, to leave. It was very late when I did arrive home.

My job requires that I travel a lot and Shirley and I always kneel and offer a prayer before I leave home that the Lord's protection will be upon me, or us, as the case may be. I know that I was protected because I was not hurt seriously — neither in the

accident nor when I fell down. I was also able to drive my car away. Many were not and were left stranded there. I am thankful for these blessings. I am sure that those of us that travel a lot are aware of, and thankful for, the protection that is given to us.

Bob Ely  
Grand Junction, Colorado

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### No Problem's Too Small

As I have lived away from home for a couple of years I have started to wait anxiously for the mail. At our old apartment I would wait for the mailman, sometimes on the steps by the mail box. He usually came by 2 p.m. and if he was late I would sit on those steps until he came. I used to get very depressed if he didn't have anything for me. Then, of course, you could imagine how I was when I got a letter.

It was on a Friday. I didn't get any mail — not even junk. When I awoke Saturday morning, about 9:00, I had recalled a dream from that night. I had dreamed that I didn't pick up the mail. I thought that was strange because there wasn't any on Friday and I know the mail wasn't delivered to me that early on Saturday.

I heard a knock at my door. It was a little neighbor girl with a letter in her hand. She said her mom found it mixed in with her mail. Nothing is ever too small in the eyes of the Lord. My thanks to Him, in Christ's name.

Your Sister in Christ,  
Betsy Trudgen  
England

## PATHLIGHTS (continued)

### Horse Sense

Last summer (1984) I visited the Local in Grand Junction, and the the privilege to get to know some of the delightful people there.

Ron Church and I decided to go atop of Grand Mesa to see the beautiful scenery and lakes. At one of the lakes we spied some horses and decided to take an hour tour.

I was very inexperienced at horseback riding, but the horse didn't seem to care. I marvelled at how submissive he was. We would go up steep rocky slopes where there were fallen trees across the trail, big rocks and steep embankments — even muddy swamps, but my horse would fearlessly trudge through it all. Whenever he went for some tempting grass beside the path I would gently pull on the reins. Dive-bomber mosquitoes covered him but they didn't seem to bother him as much as they bothered us. The guide commented that the tameness of the horse was because he was so used to riding the trail, but that if he wasn't ridden for several weeks he would become difficult and stubborn.

Oh, if only I could be like this dumb horse! Trusting and submissive; letting the Master take my reins! So long as I run wild, feasting on "loco" weed ("Loco weed" is the name Mexican people give to a weed which causes animals to be disoriented and to behave in a *loco* [crazy] manner) and letting Satan hold the reins! It would be so wonderful to be humble and diligent so that my Master could rein me in to greener and greener pastures! How much better than my past owner and rider who was leading me to the glue factory!

If I could only allow my Master to pull me away from the tempting green shoots of the loco weed, and on home to feast upon delicious and nourishing oats.

If I would patiently bear the kicks when I'm stubborn and slow, knowing all along that my Master loves me. If I could only be one of His favorite horses — dependable and healthy — willing to work and toil.

As I was writing this testimony I "bumped" into some meaningful scriptures: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee." (Psalm 32:8,9)

"He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for

his name's sake." (Psalm 23:2,3)

"For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." (Romans 8:15)

Mike Kelley  
Phoenix, Arizona

### For He Is Our Very Best Friend Of All

I am sure you know my very best friend. He is my "Life Guard," and keeps me from being swallowed by the depths of sin. I have been tempted and He lifts me up from the depths and holds me. He is my "Guide," as I try again. He is my "Strength," to take steps, and then guide as I walk down the narrow path. He is my "Leader" and "Great Example" as I follow. He lifts me when I'm weak, and carries me when I'm burdened down. He is my "Comforter" when I am sad and lonely. He is my "Lord of Promises." He never lets me down. He has promised to never give us more than we have strength to bear. "I can do all things through Christ which strengtheneth me." Philippians 4:13. I am so thankful each day that the Lord is my very best friend.

A few months ago, I was playing on my bed with my grandson, Grant, and his little sister, Nancy. He put his arms around her, looked up at me and said, "Grammy, she is my very best friend." That "pure love of Christ" was felt from that little child at that very moment. I want to live to be worthy of my "very best friend."

Thank you, Dear God, for loving us enough to give your life for us, and care enough to be our "very best friend."

Mary Jane Medders,  
Houston, Texas

If there is a testimony in your life I can use in this series, please send it to:

Path Lights  
c/o Melissa McGhee  
2533 Glen Lane  
Independence, Mo 64052

# A Great And A Marvellous Work

By Apostle William A. Sheldon

## PART EIGHT

In our humanity, as we begin to grasp the magnitude of the overflowing "scourge" which is coming, we may cry: "Who can stand?! . . ." and rightly so. Indeed, none may have a hope of temporal salvation (let alone the spiritual) except as they cry out to the Lord.

"And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." (Joel 2:32).

The scope of the heathen "abomination of desolation," to be accomplished by Russia and her cohort nations, is only one element of the Lord's visitation upon gentile nations and upon the Jews.

"For the day is near, even the day of the Lord is near, a cloudy day; it shall be the time of the heathen." Ezekiel 30:3.

Of perhaps equal magnitude, and concurrently (or at the same time), will be the arising of the "remnant of Jacob" as a devouring lion among the gentiles. This is referred to in Micah 5:8-15, but a more explicit reference to identify the remnant of Jacob is given in the Book of Mormon, III Nephi 9:51-56:

And I say unto you, that if the Gentiles do not repent, after the blessing which they shall receive, after they have scattered my people, then shall ye who are a remnant of the house of Jacob, go forth among them;

And ye shall be in the midst of them, who shall be many; and ye shall be among them, as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goeth through, both treadeth down and teareth in pieces, and none can deliver.

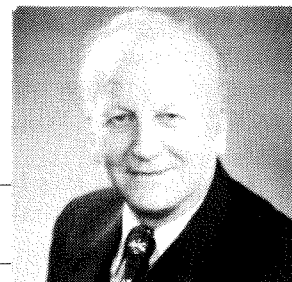
Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

And I will gather my people together, as a man gathereth his sheaves into the floor, for I will make my people with whom the Father hath covenanted, yea, I will make thy horn iron, and I will make thy hoofs brass.

And thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. And behold, I am he who doeth it.

And it shall come to pass, saith the Father, that

Apostle  
William A. Sheldon



the sword of my justice shall hang over them at that day; and except they repent, it shall fall upon them, saith the Father, yea, even upon all the nations of the Gentiles.

Here, we find the Lord speaking of His Nephite/Lamanite remnant of Jacob who are to tread down and tear in pieces the gentiles. Some suppose this means only in a spiritual sense; that the "Indians" will have the gospel and power of Christ to rend the nations. I cannot concur in this, for the language is explicit so far as a physical destruction is concerned. However, I am not averse to its spiritual application as well, but it is not destructive. Micah 5:8-15 will verify the physical destruction of the gentiles, but note also verse 7:

"And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass. . ." (Emphasis W.A.S.)

In this connection, let us read Deuteronomy 32:1,2:

"Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

"My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass:"

Thus, in Micah 5:7 we have an oblique reference that the remnant of Jacob will also be used of the Lord in a healing ministry through the power of God's word, as a shower which promotes growth. More on this, later.

But, for now, let us return to the arising of the remnant of Jacob in concurrence with the appearance of an "abomination of desolation."

In Jeremiah 4:6, the Lord warns His people:

"Set up the standard toward Zion: retire, stay not (in Babylon, W.A.S.): For I will bring evil from the north (Russian/communist nations, W.A.S.), and a great destruction."

But now notice:

"The lion is come up from his thicket, and the destroyer of the gentiles is on his way. . ." Verse 7.

Here we have a simultaneous appearance of the "lion" (a remnant of Jacob) and a "destroyer of the gentiles" (from the north as pertaining to Jerusalem). The appearance of the remnant of Jacob

may even be indicated here as somewhat preliminary to that of the northern enemy. Consider the present turmoil, yes, wars, among those with Lamanite blood in Central and South America. Are they preparing to throw off all the shackles of the white man's dominion? Will it also spread to North America?

Look also at this from Amos 5:18-20:

Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light.

As if man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

Shall not the day of the LORD be darkness, and not light? even very dark, and no brightness in it?

A "lion" is to appear, from which a man (the gentiles) flees, but in flight, is met by a "bear." How appropriately is Russia depicted and categorized as a bear! And then the "man" enters his fortress, leans on the "wall" of his military might and is bit by a "serpent." The serpent, Satan, will not support those who have trusted in their own strength, but will inject the venom of spiritual and physical death. Thus, the gentiles and Jews will receive a two-pronged attack, at the impulse of divine direction, that the Lord's rebuke may be upon the disobedient. Then He will turn upon the heathen for their wickedness, and that they may know the God of Israel is the Lord of all.

(to be continued)

## Why Apostles Without A First Presidency?

*How the fulfillment of the Mosaic  
Law affected the priesthood*

(This series of articles is written with the intent of explaining why the Church of Christ does not have a First Presidency or High Priests as ordained officers within the Church.)

**Jesus told the Jews that He did not come to destroy the law or the prophets, but that he came to "fulfill" (Matthew 5:17). How did Paul describe the effect that Jesus had upon the Mosaic law and where did he get his information?**

Paul writes about a "better testament", a "better covenant" and "better sacrifices", which indicate an improvement over that which was before:

"By so much was Jesus made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death: but this man, because he continueth ever, hath an unchangeable priesthood." (Hebrews 7:22-24, See also Hebrews 9:15-21)

"But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second." (Hebrews 8:6,7)

It is obvious that Paul got his information from the Old Testament prophet, Jeremiah, as he quotes from Jeremiah 31:31-34: "Behold, the days come, saith the LORD, when I will make a new covenant with the house of Israel and with the house of Judah;

not according to the covenant that I made with their fathers. . .because they continued not in my covenant. . .For this is the covenant that I will make with the house of Israel after those days, saith the LORD; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." (Hebrews 8:8-10)

Paul comments on the Lord's statement: "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." (Hebrews 8:13)

And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these... For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. . .And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath

By

Apostle  
Roland L. Sarratt

PART 4



perfected for ever them that are sanctified. (Hebrews 9:22,23; 10:1,11-14)

Paul makes it plain that this was not only a better covenant but a new covenant, which made the first covenant old. He also says that the sacrifices that the priests offered could not take away sins but were merely a pattern of things in the heavens and a shadow of good things to come. With the death of the "testator" (Hebrews 9:16) and with the Great High Priest entering into the holy place, heaven itself (Hebrews 9:23,24), the law, which was after a "carnal commandment" (Hebrews 7:16) as well as that priesthood function (offering of sacrifices) that was made necessary by the law, was made old and vanished away being replaced, or fulfilled, by a new and better Sacrifice.

#### **Did Jesus testify of this?**

Yes. When Jesus visited the Nephites, he declared: "Old things are done away, and all things have become new; therefore I would that ye should be perfect even as I, or your Father who is in heaven is perfect." (3 Nephi 5:92) Later he explained: "Marvel not that I said unto you, that old things had passed away, and that all things had become new. Behold, I say unto you, that the law is fulfilled that was given unto Moses. Behold, I am he that gave the Law, and I am he who covenanted with my people Israel; therefore, the law in me is fulfilled, for I have come to fulfill the law; therefore, it hath an end. . . . For behold, the covenant which I have made with my people, is not all fulfilled; but the law which was given unto Moses, hath an end in me." (3 Nephi 7:4-6,9)

#### **Did Lehi and his people feel the need to keep the Law of Moses after they left Jerusalem and came to the promised land?**

Yes. Lehi sent his sons back to Jerusalem to get the plates of brass upon which the Law of Moses was recorded (1 Nephi 1:117,118). After reaching the promised land, Lehi died and his people divided into two groups, the Lamanites and the Nephites. From that time until the coming of Christ, which was nearly 600 years, the Nephites kept the Law of Moses. (See 2 Nephi 4:14, Jacob 3:4-6, Jarom 1:24,25, Mosiah 8:3-5)

#### **Did they actually offer burnt offerings and sacrifices?**

Yes. On at least four occasions the record says that they made offerings or sacrifices to the Lord (1 Nephi 1:34, 157; 2:39; Mosiah 1:30). We have to suppose that they did so throughout the time after they left Jerusalem until the coming of Christ.

Although we are told that the Nephites, at the time of King Benjamin's proclamation, offered sacrifices and burnt offerings "according to the law of Moses" (Mosiah 1:30), we know that the practice of offering sacrifices and burnt offerings to the Lord

was in effect long before Moses' time. Noah offered burnt offerings on the altar that he built (Genesis 8:20); Abraham offered a ram in the place of his son after the Lord had tested his obedience (Genesis 22:2,13); and Jacob offered a sacrifice upon a mount (Genesis 31:54). Therefore, we can conclude that the authority to offer sacrifices and burnt offerings was not restricted to the Levitical priesthood alone although the practice became very much a part of the Law of Moses.

#### **What did the Nephites understand about the Law of Moses that was not commonly understood among the Jews?**

The Nephites knew that all things that were given from the beginning of the world typified the coming of Christ and that the purpose of the Law of Moses was to point them to Christ:

"Behold, my soul delighteth in proving unto my people the truth of the coming of Christ: for, for this end hath the law of Moses been given: and all things which have been given of God from the beginning of the world, unto man, are the typifying of him." (2 Nephi 8:7-9)

"Behold, they believed in Christ, and worshipped the Father in his name: and also, we worship the Father in his name. And for this intent, we keep the law of Moses, it pointing our souls to him." (Jacob 3:5,6)

Most importantly, they knew that the Law was to be fulfilled in Christ and that they were to keep the law until it was fulfilled:

"And notwithstanding we believe in Christ, we keep the law of Moses, and look forward with steadfastness unto Christ, until the law shall be fulfilled; for, for this end was the law given; . . . wherefore, we speak concerning the law, that our children may know the deadness of the law; and they, by knowing the deadness of the law, may look forward unto that life which is in Christ, know for what end the law was given. And after the law is fulfilled in Christ, that they need not harden their hearts against him, when the law ought to be done away." (2 Nephi 11:45,49-51) ". . . for it was expedient that they should keep the Law of Moses as yet, for it was not all fulfilled." (Alma 14:74) "And they were strict in observing the ordinances of God, according to the Law of Moses; for they were taught to keep the Law of Moses, until it should be fulfilled." (Alma 16:4)

#### **In Bible history, it appears that the priesthood was confined to the tribe of Levi following the lineage of Aaron from the time of Moses until the coming of Christ. Only the priests of Levi were to officiate in the offerings and sacrifices. Was Lehi of that lineage or of that tribe?**

No. Lehi was a descendant of Joseph and was of the tribe of Manasseh: "And it came to pass that my

father Lehi also found upon the plates of brass a genealogy of his fathers; wherefore he knew that he was a descendant of Joseph; yea, even that Joseph who was the son of Jacob, who was sold into Egypt..." (1 Nephi 1:164,165) "And Aminadi was a descendant of Nephi, who was the son of Lehi, who came out of the land of Jerusalem, who was a descendant of Mannasseh, who was the son of Joseph, who was sold into Egypt by the hands of his brethren." (Alma 8:3)

**What priesthood did the Nephites have? When and where was it conferred upon them?**

Alma spoke of the "high priesthood of the holy order of God" which was "... after the order of his Son, which order was from the foundation of the world." (Alma 9:69,70) Later he said that Melchisedec "... was also a high priest after the same order which I have spoken, who also took upon him the high priesthood for ever." (Alma 10:7) Since Alma was a high priest, having that office conferred upon him by his father, we have to conclude that the priesthood that he had was the high priesthood, the same that Melchisedec had. Just exactly where and when Alma received his priesthood is a little uncertain, whether it was at the waters of Mormon when he baptized Helam (Mosiah 9:33,43-45) or at a time prior to that since he was already a priest of King Noah. This record, being an abridgement, leaves that detail omitted.

**Who was the first to hold the priesthood among the Nephites?**

The first one to hold the priesthood of whom we can be sure was Nephi himself (the son of Lehi). We are told that Nephi consecrated Jacob and Joseph, his brothers, therefore he must have held the ministry to have authority to do so.

"And it came to pass that I, Nephi, did consecrate Jacob and Joseph, that they should be priests and teachers over the land of my people." (2 Nephi 4:42) "Behold, my beloved brethren, I, Jacob, having been called of God, and ordained after the manner of his holy order, and having been consecrated by my brother, Nephi..." (2 Nephi 5:2,3) "For I, Jacob, and my brother Joseph, had been consecrated priests, and teachers of this people by the hand of Nephi." (Jacob 1:18)

**What priesthood offices were there in the church among the Nephites prior to Christ's coming, other than high priests?**

As quoted above there were priests and teachers as early as Nephi's time (the son of Lehi). Later we find that Alma consecrated elders as well as priests and teachers in the church during his time: "...Alma had consecrated to be teachers, and priests, and elders, over the church." (Alma 2:11) Alma selected Nephihah, "... a wise man who was among the elders of the church..." as chief judge. (Alma

2:23,24) There were three priesthood offices — teachers, priests and elders — in the church among the Nephites prior to the coming of Christ other than high priests.

**What priesthood offices were there in the church among the Nephites after Christ's coming?**

There were twelve men who were chosen as Christ's disciples: "And now it came to pass that when Jesus had spoken these words, he said unto those twelve whom he had chosen, Ye are my disciples; and ye are a light unto this people, who are a remnant of the house of Joseph." (3 Nephi 7:13) Those twelve were also called elders: "The manner which the disciples, who were called the elders of the church, ordained priests and teachers." (Moroni 3:1) There were also elders, priests and teachers: "Behold, elders, priests, and teachers were baptized..." (Moroni 6:2)

The one priesthood office that was not mentioned or included among those that Christ commissioned when he was with the Nephites was the office of High Priest. Here again we have to conclude that according to what Paul said, that office was retained by Christ himself. (Heb. 5:5,10; 10:19-22)

It appears then that the highest office or commission in the church, other than that which Christ occupied himself, was given to his twelve disciples. The offices that were in the church that Alma founded that were retained in the church that Christ established while he was among the Nephites were elders, priests and teachers.

(to be continued)



Brigham Young founded Salt Lake City, July 24, 1847. After the assassination of Joseph Smith in 1844, Brigham Young, who had been a member of the council of Apostles, led away the majority of the members of what was then known as the Church of Jesus Christ of Latter Day Saints, and after three years of arduous travel across a thousand miles of western frontier, reached the valley now known as Salt Lake City.

"Red skies in the night, sailors delight; red skies in the morning, sailors warning."

This expression is, today, used not just by sailors, but by thousands of common folk like you and I to forecast the weather — and rather reliably, too. But, do you know the true origin of this expression?

(Answer next month)



# Rob God? Oh No!

This testimony concerns an experience I had thirty years ago — an experience which so impressed my heart and mind that I have taken great pleasure in paying my tithing ever since.

My husband and I needed to sell a piece of property (our large home, three rentals and spacious grounds) because his failing health made it impossible to keep up the place as it should be kept.

When we advertised the property for sale public response was favorable except for one drawback: None of the surrounding houses were as large, well-designed and beautiful as our red brick home, in its old-fashioned elegance, dominating the neighborhood. We had been so impressed with the home when we bought it way back in the Thirties, at a depression-time price, that we had failed to consider that this difference in the surrounding properties would be a detriment to re-sale.

We took our problem to the Lord in prayer. As we did so, we began to be keenly aware that in past years we had been somewhat careless about paying our *full* tithing obligation. In the hope of making restitution, we promised the Lord that if He would bring us a satisfactory buyer we would pay to His Church one tenth of the full sale price! The property was all that we had been able to acquire during all our working years to that time, and we hoped that fulfilling this vow would be acceptable restitution for past failure to pay in full.

In a very short time, in almost miraculous manner, buyers came, glad to take advantage of the special terms we were able to offer because our place was debt-free, and had been for several years. That young couple, with two small children, told us that they had been praying for just such a low down payment transaction as we offered. How happy we were to keep our promise to the Lord and pay tithing on the "earnest money" and later on the down payment.

Just before the installment payments were to begin we found ourselves owing the last \$100 of down payment tithing.

We drove to the Grand Junction Church reunion that year, and enjoyed, as always, the spiritual uplift such occasions offer. Brother and Sister Clarence Wheaton were at the reunion. They were planning to return to their mission in Yucatan. We asked him if he thought it would be all right for us to pay him the last \$100 we owed, and receive from him a tithing receipt for that amount. He said he thought it would be better for us to send the check directly to Church headquarters, and that he could draw from the general fund what he would need for the planned

missionary trip.

We went home, planning to mail that last \$100 to the Bishopric in Independence, Missouri. I checked our bank balance, and to my surprise it added up to just exactly \$100 *less* than I had thought! I had made a one-digit error in addition. Paying that last \$100 would hurt, I thought, because we had spent most of our ready funds to buy a new, smaller home.

Then Satan, never missing an opportunity, stepped in. He whispered in my ear, "O, well, you've paid enough tithing on that sale. Keep the money. You'll need it to pay monthly household bills." Being human and vulnerable to enticings from the evil one, I told myself that I really had paid enough on the down payment proceeds of our property sale. How sly Satan is! How soon we mortals are willing to forget our promises! My husband left the decision to me, and I was about to break a vow which would have made me a thief by robbing God! But the old fallen angel was to lose in the end! One of God's called and ordained servants, E.L. Yates, stood in the pulpit and preached a powerful sermon based on the following verses:

"... When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow, and not pay." (Ecclesiastes 5:4,5)

The sermon was not on the subject of tithing. It emphasized the danger of failing to keep the vows made at the waters of baptism. But I applied the quoted verses to my own weakness of the moment. In all my years in Sunday School and listening to sermons, these warning verses had somehow escaped from memory. But now they pointed a finger directly at me, emphasizing my guilt of having listened, agreeably, to Satan's voice, "You've paid enough already." Guilt for planning to break a solemn vow. I repented then and there, and silently determined to fulfill our vow and to pay that last \$100 tithing debt even if it should entail some sacrifice. We had spent most of our ready cash for a new, smaller home.

What a joy it was to write that last \$100 check that very week! And to feel the deep satisfaction of having kept our solemn vow to the Lord!

But that isn't all of the story. Here is its sequel: Six months after this tithing episode, when the usual Christmas mail began to arrive daily, I opened a lovely Christmas card from an old friend and former fellow workman of my husband's. It contained a check in the exact amount of \$100, and a note which read:

"Dear Bill: I don't remember the exact amount you let me have so many years ago, but I hope the enclosed check will cover it.

Merry Christmas! Carl"

My husband smiled and said, "I don't remember the amount, either, but I do remember now that I lent Carl some money many years ago. I had forgotten it though, and I don't think I ever would have thought of it again."

What caused Carl to remember, and to pay the debt he had owed for a quarter century? What prompted him to pay it at that particular time? Could it have been the inexplicable workings of God to set in motion the necessary processes to fulfill His own promise?

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open

you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive." (Malachi 4:10)

It would be unreasonable to expect a contentious tithe payer to receive back, dollar for dollar, the exact amount of one certain offering, as in this case, but it **is** reasonable to expect blessings from "the windows of heaven," as promised. Surprise benefits come to *all* who help fill the Lord's storehouse by paying their *full* tithing! How do I know? I know because I myself am receiving those blessings on a regular basis! And I know because of the beautiful testimonies of others — testimonies that have thrilled my heart and increased my faith in the promises of God.

Shall we rob God — any of us? Oh, no!

—Evalena Sills

## The Last Days And Revelation Six

By Sister Vida Filley

As Christ sat upon the mount of Olives his disciples came unto him privately, saying, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

"And Jesus answered and said unto them, Take heed that no man deceive you.

"For many shall come in my name, saying, I am Christ; and shall deceive many." Matt. 3,4,5.

Many false Christs appeared on the scene prior to Christ's first advent. None of these fulfilled all the scriptures concerning the coming Messiah. Christ says here that many more false Christs will come before His second coming. (Matt. 24:24; Mark 13:22) This will culminate in the rise of the last great Antichrist, who shall be destroyed at the brightness of Christ's coming. (2 Thess. 2:8)

"And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet." (Matt. 24:6)

There have been innumerable wars and rumors of wars since Christ uttered these words. This alone is not sufficient to conclude His coming is imminent.

"For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." Matt. 24:7.

The foregoing scriptures are an apt summary of the missions of the four horses and riders in Revelation 6; the white horse and rider: Antichrist; the red horse and rider: war; the black horse and rider: famine due to war, drouth, and man's control of commerce; and the pale horse and rider, representing death by pestilence and other means.

"All these are the beginning of sorrows." Matt. 24:8, Mark 13:8.

This fourth horse and his rider embody all the evils of the three horses and riders that preceded them. All the powers of Hell are to be loosed for Satan's last stand. When "all these" things appear concurrently and continue with increasing momentum, we can understand that the great tribulation is in progress and well on its way to a conclusion.

When the pale horse and rider are loosed from the fourth seal they are given power over the fourth part of the earth. (Rev. 6:8). A news report for the month of February, 1984, stated that every fourth country in the world is involved in some kind of war. No less than 45 nations, that is one quarter of the world, are involved in an armed conflict. More than 4 million soldiers are involved in these conflicts and the casualty list (which is almost impossible to estimate) lies between one and five million people.

It was further determined that twenty countries in conflict are supported by the United States and thirteen by the Soviet Union. Thus the super powers are equally responsible for these local conflicts. Such conflicts of interest may lead to a direct confrontation between the super powers.

Earlier in this century, we have already experienced two major world wars and numerous other conflicts of a more limited scope.

"And then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my names sake." Matt. 24:9, Mark 13:11.

All nations will hate the true followers of Christ,

for the world as a whole will accept and worship the Antichrist. (Rev. 13:7,8). The Antichrist derives his power from Satan, the arch enemy of God, His word and His people.

Christians have suffered persecution and death before, notably following Christ's first advent, and again when the gospel was restored in 1830. Since the Communist revolution in 1917, Christians in the Soviet Union, and in countries dominated by them, have suffered likewise. This infection continues to spread around the world.

"Then shall many be offended, and shall betray one another, and shall hate one another." Matt. 24:10.

"And many false prophets shall rise, and shall deceive many." Matt. 24:11

Many "Christian" leaders will join forces with Antichrist and lead many astray.

"And because iniquity shall abound the love of many shall wax cold." Matt. 24:12.

Iniquity abounded in the days of Noah, and is to be prevalent again prior to Christ's return.

"But he that shall endure unto the end, the same shall be saved." Matt. 24:13.

Those who hold fast the faith and get the victory over the mark of the Beast, will be saved. Rev. 15:2.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." Matt. 24:14, Mark 13:6-13, Luke 21:8-12.

Mark's recording says, "And the gospel must first be published among all nations." Mark 13:10.

Some look for this to come in the future. God has always warned of impending judgment in ample time for nations to repent and return to Him. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7.

Noah preached to his generation for 120 years, warning them of judgment to come except they repent and return to God. It was to no avail; the multitudes rejected God's word and warning right up to the time Noah and his family entered the Ark and God shut the door. In the last days, as in the days of Noah, men will continue to blaspheme God to the very end of the world, and be destroyed. (Rev. 16:9,11,21).

The gospel was restored in 1830, fulfilling the scriptures. It has been preached for the last 153 years. Many received and obeyed the gospel at its inception, only to later substitute doctrines of men in its stead. History repeats! There remains a small remnant of the original church, but it can still be found by all who care to seek it. Time grows short when the opportunity will come to an end. Few were saved alive in Noah's day and a comparative few are likely to be saved, likewise, at the end of time.

"And many shall follow their pernicious ways;

by reason of whom the way of truth shall be evil spoken of." 2 Pet.2:2.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Rom. 1:18.

"And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?"

"I tell you he will avenge them speedily, Nevertheless when the Son of Man cometh, shall he find faith on the earth." Luke 18:7,8.

It is in this context that Christ says, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

"And except those days be shortened, there should be no flesh saved: but for the elect's sake those days shall be shortened." Matt. 24:21,22.

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens be shaken.

"And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." Matt. 24:29,30.

This conforms to the sixth seal of Revelation. Before the seventh seal is opened the servants of God are sealed in their foreheads, protecting them from his wrath to come. (Rev. 7:2,3)

"For the time is come that judgment must begin at the house of God: and if it first begin with us, what shall the end be for them that obey not the gospel of God.

"And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Pet. 4:17,18.

God's judgments in the earth will test both the righteous and the wicked. God is just and will give every opportunity for sinners to repent if they will. On the other hand, for the righteous, "... the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ. 1 Pet. 1:7.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

"But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Pet. 4:12.

Wherefore let them that suffer according to the will of God commit the keeping of their souls in well doing as unto a faithful Creator, 1 Pet. 4:19.

# Listen To The Agony Of God

by Amy Schrader

"Wherefore I will that all men shall repent, for all are under sin, except them which I have reserved unto myself, holy men that ye know not of:" Book of Commandments 52: 9

Plainly all of the Saints in the world are not of our counting. Occasionally we read of someone whose life so closely approximates the life of Jesus that we are caused to wonder if they are of the ones mentioned above.

Kagawa, a scion of one of Japan's most wealthy families, educated in the United States, returned to Japan and went to the slums to serve his country's poorest and neediest peoples. In order to do so, he lived as circumstances forced them to live, in poverty and wretchedness. He once said, "In prayer I listen to the agony of God; and then surrender myself to Jesus." He wrote—

Day ends—  
Breathing the north wind  
My shoulders shiver  
As onward I go.  
And yet—  
I utterly forget  
The cruel cold  
nor feel the dark,  
Because my heart  
Aches with the peoples woe.

Oh, let me trust  
That through my tears  
God's kingdom has  
One little inch drawn near!  
Then what is it to me  
That my weak body be  
Beaten to dust?

Midnight:  
I crawl from out my bed  
Into the cold,  
And gaze up at the stars again,  
Finding God there  
To help me bear  
My daily load  
Of grief and care,  
Sorrow and pain.  
Deep in the night  
Our spirits meet  
And prayer is sweet.

He became victim to some of Japan's sorest illnesses, eventually losing his eyesight; and still people flocked to him to learn of his teachings of Jesus. Learning the biography of this self-sacrificing man, Georgia Harkness wrote the following in tribute.

## THE AGONY OF GOD

I listen to the agony of God—

I who am fed,  
Who never yet went hungry for a day.  
I see the dead—  
The children starved for lack of bread,  
I see, and try to pray.

I listen to the agony of God—

I who am warm,  
Who never yet have lacked a sheltering home.  
In dull alarm  
The dispossessed of hut and farm  
Aimless and transient, roam.

I listen to the agony of God—

I who am strong,  
With health, and love, and laughter in my soul.  
I see a throng  
Of stunted children reared in wrong,  
And wish to make them whole.

I listen to the agony of God—

But know full well  
That not until I share their bitter cry,  
Earth's pain and hell,  
Can God within my spirit dwell  
To bring His kingdom nigh.

Georgia Harkness

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## This Is Just A Resting Place

Sometimes the road of life seems long  
as we travel through the years  
And, with a heart that's broken  
and eyes brimful of tears,  
We falter in our weariness  
and sink beside the way,  
But God leans down and whispers,  
"Child, there'll be another day" —  
And the road will grow much smoother  
and much easier to face,  
So do not be disheartened —  
this is just a "resting place."

Helen Steiner Rice

## 1985 Michigan Reunion

Matthew 5:45 tells us that the Father “. . . sendeth rain on the just and on the unjust,” and this certainly proved to be the case as we gathered for the annual Michigan State reunion held at Bradley on the weekend of June 15-16, 1985. In spite of the rain which continued on and off throughout the weekend, a warm welcome was extended by Elder LaVerne Lussenden, Pastor of the Bradley Local, who again hosted the event. We were saddened to learn that Brother Jensen would not be able to attend due to the illness of his wife, and our prayers and thoughts go out to them both.

Among the 80+ who attended, we were pleased to have Karen Jakee and family from Florida, Charles and Jeanne Brantner from Missouri, and Mark Kirby from Ontario, Canada. Also, we are pleased to have back in our midst, Rex and Marie Weaver.

### **SATURDAY, JUNE 15 — MORNING:**

Following the welcome, Brother Lussenden reluctantly, but at Brother Jensen's instruction, announced that he (Brother Lussenden) was to be the opening speaker.

Brother Lussenden used the following scriptures, which I urge you to read in their entirety: Isa. 9:6-7; Isa. 55 and Matt. 11:28

Brother Lussenden pointed out that God is going to bring a kingdom upon this earth such as we have never known; it's going to be established with joy and peace and tranquility and with justice, with mercy and love.

In closing Brother Lussenden encouraged us to hold on to Jesus as there is no other place to turn. We cannot afford to turn our backs on Jesus.

The second service of the morning opened with the singing of "We Have an Anchor" by the congregation and "Scars in the Hands of Jesus" by the Lussenden Quartet.

Elder Charles Brantner was then introduced as the "preacher" for the second service. Brother Brantner chose to speak from the first book of Nephi, 3rd chapter, and brought out some of the things that Nephi saw in his vision when, through faith, he asked to see and have explained to him those things that his father saw in his vision. Brother Brantner read at length from this particular chapter, and we urge that you read it as it is very good and much too lengthy to cover in this report.

Brother Brantner further pointed out that he gives us a choice of either believing or disbelieving, of being his people or children of Satan. Also that there are save two churches only: the one is the church of the Lamb of God, and the other is the church of the devil. Brother Brantner closed by stating that he believes it is the duty of every one of

us to expound the Book of Mormon to convince people that it is true.

Following this inspiring message, the Lussenden Quartet sang "Come Quickly, Lord Jesus," "Learning to Lean on Jesus" (with the congregation joining in), and "Take My Hand, Precious Lord."

### **AFTERNOON:**

After lunch, we reconvened for our third preaching service of the day, under the direction of Brother Orville Eddy. Brother Eddy introduced Elder Conley Addington as the afternoon "preacher."

Before beginning his sermon, Brother Addington asked everyone to especially remember Brother and Sister Bergey as they really needed our prayers.

Brother Addington began by reading from the 8th Chapter of Mosiah, which touches somewhat on the Law of Moses, but also quotes from Isaiah concerning the rejection of Christ. Brother Addington spoke of the second coming of Christ and warned us that we must keep our houses in order at all times as he is coming in an hour that no man knoweth, not even the angels in Heaven.

In closing, Brother Addington wished to leave the thought with us that we follow the Good Shepherd, that each day of our life as we arise in the morning we arise with the Lord, when we lay down at night we lay down with the Lord. In other words, we should have His spirit with us at all times.

### **BUSINESS MEETING:**

Following Brother Addington's sermon, we reconvened at 3 p.m. for the annual business meeting, chaired by Brother Norman Trudgen. Following are the items of interest from that meeting:

Jay Lee, whose term on the Reunion Committee expired this year, was re-elected for a 3-year term.

The possibility of a church campout at Lime Lake, near Maple City, was discussed.

Considerable discussion was held on the forthcoming referendum concerning changing the present conference to a true elders' conference.

### **SUNDAY, JUNE 16 — MORNING:**

At 9 a.m., we gathered at the church for communion and a prayer and testimony service. The service was opened by Brother Lussenden, who admonished us to heed the parable of the 10 virgins and keep oil in our lamps. Brother Addington read the prayer list and introduced Brother Ed Podhola as the speaker for the morning.

Brother Podhola pointed out that we represent Jesus in our daily lives. He touched on human secularism, wherein man is exalted as opposed to the exaltation of God. He emphasized the import-

ance of the Bible and Book of Mormon being used as one in the hand and that they are not contradictory but infallible as God's holy word, that Satan will do his best to cast doubt upon this word.

Brother Alfred Bergey was administered to by Brothers LaVern Lussenden and Charles Brantner. He was the first to testify of the blessing he received from that administration.

Following serving of the emblems by Brothers Lussenden and Brantner, the meeting was opened to a season of prayer and testimony. Many took part, giving testimonies truly inspiring to the rest of the congregation.

Prior to closing the service, Brother Conley Addington offered to have the 1986 state reunion at Maple City.

#### **AFTERNOON:**

After lunch, we again met at the church for the final service of the day, a song service under the direction of Brother Lussenden. Following singing of "He Lives" by the congregation, we were entertained by the following special music:

Alfred Bergey and Mary and Evelyn Lee sang "Where the Roses Never Fade (southern gospel style), with Mary at the piano and Al on the guitar. Betty Trudgen sang "He" and "I Believe," accompanied by Mary Lee at the piano. Mary Lee and Laura Ritsema played a piano and organ instrumental "Standing on the Promises." The Lussenden Trio sang "Haven of Rest." Opal Adams and Evelyn Lee sang "The Saints Shall Wear Robes," accompanied by Mary Lee at the piano. Ray Trudgen and Sam Jakee sang "Am I a Soldier" and "There's a Song in the Air," accompanied by Mary Lee at the piano. The Lussenden Quartet sang "At the Foot of the Old Rugged Cross" and "Learning to Lean." Lowell Scott sang "I Love to Tell the Story," accompanying himself on the organ. LaVern and Rick Lussenden sang "He Touched Me." At the request of Sr. Beverly Butts, Mary Lee played "O Holy Night" on the piano.

We closed the service with the singing of "God Be With You" by the congregation, followed by prayer by Brother Ed Toulouse.

Once again we would like to praise God for the wonderful spirit that so enriched our reunion. There's nothing quite like communing with brothers and sisters of like faith. A special thanks again to the "Bradley Bunch" for their gracious hospitality and looking forward to seeing you all next year at Maple City. For myself, I would like to express my special appreciation to Sr. Evelyn Lee for taping the services and taking notes, enabling me to report the happenings at the reunion even though I was unable to attend because of the illness of my parents. God bless you all.

Reported by Sr. June Haines

## A Prayer For Parents

Build me a son, O Lord, who will be strong enough to know when he is weak, and brave enough to face himself when he is afraid: One who will be proud and unbending in honest defeat and humble and gentle in victory.

Build me a son whose wishbone will not be where his backbone should be; a son who will know Thee, and to know himself is the foundation of knowledge.

Lead him, I pray, not in the path of care and comfort, but under stress and spur of difficulties and challenge. Here let him learn to stand up in the storm, here, let him learn compassion for those who fail.

Build me a son whose heart will be clean, whose goal will be high, a son who will master himself before he seeks to master other men. One who will learn to laugh, yet never forget how to weep. One who will reach into the future, yet never forget the past.

And after all these things are his, add, I pray, enough of a sense of humor so that he may always be serious, yet never take himself too seriously. Give him humility, so he may always remember the simplicity of true greatness, the open mind of true wisdom, the meekness of true strength.

Then, I, his father will dare to whisper, "I have not lived in vain."

General MacArthur

(Submitted by Cynthia Thompson)

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*Don't think that you are necessarily on the right road just because it is a well beaten path.*

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**1985**

**Missouri Camp  
For All Ages**



Labor Day Weekend, August 31st to September 2nd, Pineville, Missouri, at the Kozy Kampgrounds on the Elk River. There will be canoeing on Saturday and the usual good fellowship and uplifting worship services. Please plan to attend. For more information contact Mike Smith at 816-737-0846. Informational notices have also been sent to local churches.

## Missouri Reunion

**DATE:** Friday, Saturday & Sunday, August 9-10-11, 1985. First meeting to begin at 9:00 A.M., August 9.

**PLACE:** Warrensburg, Missouri, at East Hudson Conference Center (the same building as the past two years).

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

**LODGING:** Rooms are \$14.00 for a single room and \$20.00 for a double room per night. Pay as you enter. Linens are furnished.

**FOOD:** Meals will be furnished, desserts included. Donations will be accepted from those who dine with us.

We would like to know approximately how many plan on attending so the menu can be prepared. Please notify Jeanette Cunningham, Rt. 5, Warrensburg, Missouri 64093.

There is plenty of room for all. Arrangements can be made for disabled persons if we know ahead of time.

Let us all try to attend and worship and associate together to make this the best Missouri Reunion ever.



## Tri-State Reunion

### August 30 to September 2

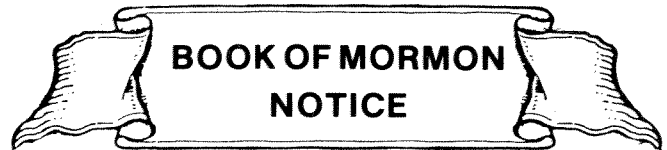
The Minneapolis, Minnesota, Church of Christ is blessed again this year with being able to obtain the group Camp of beautiful Whitewater State Park for the above dates. About ten miles north of St. Charles, Minnesota, it is reached on State Highway 74, which runs through the center of the park.

The Separate cabins for sleeping, the large kitchen and dining room, and meeting room, make it the ideal spot for coming together for worship and fellowship. The natural setting of spectacular nature for spare time recreation isn't anything humorous, either!

All you will need to bring along, are: Warm blankets (chilly last year), plain clothes, towels, and personal items you will need for your health and comfort.

Let's make the canyon walls ring with God's praise! Make your plans to join us! Address the welcome news that you plan to come, to: Merlin Eddy, 12115 Rich Valley Blvd., Rosemount, Minnesota 55068.

**NOTE:** A park-use stamp must be purchased for a nominal fee at the park office for each car entering the camp. Inquire for day rates.



The April 1984 General Conference determined a rather ambitious and worthy project for this Church of Christ, namely, the publication of our own Book of Mormon. It may, in fact, be a necessity if we hope to have this cherished scripture available to us in its presently accepted form.

It is planned to make considerable revision of reference texts only, as found at the bottom of each page, including an increased referral to Bible texts, etc., as appropriate. Provisions will be made, as presently, for publication with a plastic material for binding, with the book to be sold at minimum cost, with no profit. However, a limited supply with a better binding (leather or hardback) will be provided, also at minimum cost.

Therefore, we urgently request of the membership, and others with a common interest in the preservation and use of this book, your prayers and financial support. For a donation of \$10.00, the donor will receive a copy of the Book of Mormon with the economical binding. A donation of \$25.00 will secure a book with the better binding. These are only initiatory prices, which may be changed after publication, depending on cost factors. Donations exceeding the above figures will apply to a free distribution of the book by missionaries as may be needed. This is an important contribution you may make to our missionary effort. If it is desirable to obtain more than one copy at these initial figures, it will be honored. This book will not be available for at least a year.

Please send your contribution, with an expression of your desires, to: Business Manager, Church of Christ (Temple Lot), P.O. Box 472, Independence, Missouri 64051. It will be credited to the Board of Publications fund. In the unlikely event that, for reasons beyond our control, the Church would be unable to complete the publication of the Book of Mormon, your money will be refunded upon request; otherwise, it would remain in the fund for other worthy publications, most of which are given free of charge.

This being a conference action, we would like to emphasize the importance of supporting this worthy cause to its completion. It is hoped that you will generously donate even above your anticipated order of new books, and if feasible, you will locally raise funds for the publishing of our own Book of Mormon. We pray that this precious record may always be available to us and our posterity.

**CHURCH OF CHRIST CONFERENCES**

The 1986 Ministers' Conference (general membership) for the Church of Christ (Temple Lot) will commence Sunday, April 6. The business sessions will start at 9:00 A.M. Monday, April 7. A Solemn Assembly will be held prior to the conference, April 4 and 5.

The 1985 Ministers' Conference (priesthood membership) of the Church of Christ (Temple Lot) will be held Wednesday, Thursday and Friday, August 14 through 16, at Independence, Missouri.

**CHURCH OF CHRIST PUBLICATIONS**

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

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

**SUNDAY SCHOOL MATERIALS**

Send all orders to the General Sunday School Association c/o Becky Sheldon, Rt. 1, Box 315, Grain Valley, MO 64029. All materials are free of charge to members of the Church of Christ, except as indicated. Write for more information, or see Synopsis in June, 1985, Zion's Advocate.

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Specify program(s) wanted, anticipated dates of use, and the make of your projector. Slide projectors and tape players are not provided except in the Independence area.

Allow adequate advance time for handling and shipping, and for your own preview of the programs. For more information on these slide/tape programs, see the March 1984 issue of the Zion's Advocate, page 47.

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