

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;" I Nephi 3:187*

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No. 6

He Did, Can and Will

The God that stopped the sun on high
And sent the manna from the sky,
Laid flat the walls of Jericho,
And put to flight old Israel's foe.
Why can't He answer prayer today,
And drive each stormy cloud away?

Who turned the water into wine
And healed a helpless cripple's spine
Commanded tempests, "Peace be still,"
And hungry multitudes did fill?
His power is just the same today,
So why not labor, watch and pray?

He conquered in the lion's den,
Brought Lazarus back to life again,
He heard Elijah's cry for rain,
And freed the sufferers from pain.
If He could do those wonders then,
Let's prove our mighty God again.

Why can't the God Who raised the dead,
Gave little David, Goliath's head,
Cast out the demons with a word,
Yet sees the fall of one wee bird,
Do signs and miracles today,
In that same old-fashioned way?
HE CAN. He's just the same today.

Martin Luther

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

EDITOR

Elder Gary Housknecht, 2901 S. Norwood, Indep., Missouri 64052
 Phone 816/252-8702

ASSOCIATE EDITORS

Diane Brockman, 201 S. Crysler, Indep., MO 64050 — 252-0320
 Michael McGhee, 18907 E. 6th Street, Indep., MO 64056 — 796-6255

BUSINESS MANAGER OF THE ADVOCATE

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

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Church of Christ (Temple Lot)
 Attn.: Alvin L. Harris, Business Manager
 200 S. River Blvd.
 P.O. Box 472
 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 Rd., 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 Road, Kansas City, Missouri 64136.

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Editorial . . .

I don't see how I can improve upon the message of the following anonymously submitted article (although I think I know the dear lady). I normally have a policy against publishing material sent in anonymously, but the message here is extraordinary. I have often wondered as I have gazed through a typical Church of Christ congregation filled with mostly believers and many ordained ministers: "Should a good portion of the believers and most of the ministers be out meeting the needs of needy souls" such as Mr. Brown? I have similarly pondered the dilemma regarding my own responsibilities.

There are definitely two sides to the question, but I ask you to read the following and decide for yourself.

G.H.

PRIORITIES

He lived alone in the little cottage he and his wife had shared for so many years before death had ended the sixty-five years of their happy married companionship.

In his mid-eighties now, Mr. Brown, (we'll call him that) managed remarkably well with cooking and caring for his personal needs, but as he was no longer able to drive a car, he was dependent upon young relatives and neighbors to take him where he needed to go. They were good to him; took him to church regularly, to the doctor for checkups, to the grocery store or wherever. He always offered them a little gas money

which sometimes they accepted, but often they did not, saying, "O, I was going that way anyhow, and I'm glad to do it!"

The old gentleman thanked his friends and his God for all the blessings he received.

Several years went by and an unmistakable pattern began to unfold — a pattern he didn't like to see. His non-church member friends seemed more aware of his needs and more willing to help than his fellow church members. This disturbed him and he tried to rationalize it in defense of the Church members.

One day (unwisely, no doubt), he expressed his

observations to some out-of-town friends. A young local church member way across the room overheard the remark and severely criticized the old gentleman for making it. "How can we know your needs," she defended, "if you don't *tell* us?" Her anger was apparent.

Startled, Mr. Brown said he guessed he hadn't been as free to ask as he should have been, and promised to try to remedy the situation.

After that he did try to let his needs be known to the Church folks *first*. But the former pattern of response continued: Non-members continued to be more caring. But in his heart he found himself defending his fellow church folks, defending them because — well because he *wanted* to feel that they really cared *more* than others.

Then one weekday morning Mr. Brown needed to go to the bank on a rather urgent bit of business. He called a young church member whom he knew was not working that day, and explained his need. The young man had often befriended him in the past, but this time he said, "I'm afraid I can't help you this time. You see, there are to be special Lent services at the church today and I am going to church."

Disappointed, the old gentleman sat by the phone and thought: *Priorities. Should they always lead, first, to the church door?* Then he called a young man who, regrettably, had minimized his Christian upbringing and *never* attended church. In fact, after having finished college and having served a short time in the armed services, he had allowed himself to join the ranks of the agnostics. On the phone he said, "Sure, Mr. Brown, I'll be there by 10:00 A.M. and will take you wherever you need to go."

He kept his word and Mr. Brown was most grateful.

He took care of his business at the bank, stopped for a couple of other needed errands and brought home a bag of groceries. His young agnostic friend told him goodbye and said, "Let me know now, Mr. Brown, next time you need a lift. Maybe I will be free to help. O.K.?"

"O.K.," Mr. Brown promised. Then he sat a long while thinking about priorities and how easy it is to get them mixed up. But who was *he* to judge? There were good people everywhere!

A few days later he took a card from his mailbox, a lovely greeting card with an impressive note. It was from a little mother of two small children, a neighbor who had befriended him just recently. The note read, "Thank you, Mr. Brown, for allowing me to give you a hand when you needed it. I had prayed that morning that the Lord would show me someone I could help that day. He gave me you! I am learning this year what a joy it is to be able to help someone in true Christian service. We will keep in touch. God bless! Your neighbor, Mary J."

"What an inspiration!" Mr. Brown exclaimed, breaking the silence in his lonely home. As a couple of warm teardrops splashed down upon his trembling, wrinkled hand, he said aloud, "Priorities! Who knows exactly where they lie? Believer, and non-believer: I see good in both! The non-church goer and the avid attender who may *seem* at some time to pass the needy by to be in his accustomed pew! But maybe he needed to be in his pew at that particular time." Then he bowed his head in a whispered prayer: "Let me not judge, Dear Lord. *That is Your* province! Not mine! Just give me a grateful heart for every blessing, and a love for all mankind. Amen."

—Mr. Brown's Confidante

And I Change Not

by Apostle Don. W. Housknecht

"For I am the LORD, I change not; . . ." (Mal. 3:6)

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (James 1:17)

". . . there is no iniquity with the LORD our God, nor respect of persons, . . ." (II Chron. 19:7)

". . . God is no respecter of persons: . . ." (Acts 10:34)

"Jesus Christ, the same yesterday, today, and forever." (Heb. 13:8)

". . . he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Hebrews 11:6)

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;." (Acts 17:26)

We claim the distinction of being different from many other faiths and it is evident in this: We believe that God is. We believe that he is, in character, loving, just, and merciful. We believe in his purposes, disposition and laws. We believe that as he revealed himself to man in the beginning, he does so now and ever shall. The means of approaching God through his gospel which he established through his son, Jesus Christ still remain and if man will use these approaches, he will obtain the same view, feel the

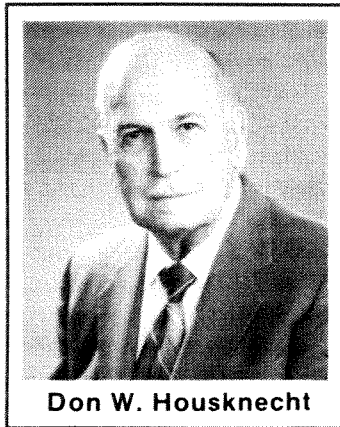
same power, behold the same glory and find the overpowering joy in the same principles as did the people in Bible times. This is the testimony as the Bible relates it. It is the experience of those who have tried it.

A true understanding of God makes him a God of miracles and his will to perform them for the benefit of man in the past and in the future to bring about the resurrection, the overthrow of evil, the creation of a new heaven and a new earth where righteousness alone will prevail. How great is the foolishness of man when he divests God of the will to perform or strips him of his miraculous power, by saying, "This is not the way of God today." The need for God to interfere in our way of life is as great today as it ever was and wherever we turn, man's condition is showing features of necessity which the wisdom of man cannot supply, and every effort to supply it but magnifies the trouble and indeed builds up a chaotic religious disorder and discontent. God is not the God who shows favoritism to any generation of people, centuries ago or now. He is the Father of the human race and what he has obligated himself to do or to be is not varied in regard to time or place, if all members of the human family will but respect his law. There is one distinction. The disobedient have no right to title but the obedient have an equal claim as heirs to his righteous promises concerning the soul, whether it be Adam or the last child born in the millenium.

We relate here a parable that we might better understand our relationship to God. An earthly parent with a large family once placarded his palace with announcements of his impartiality and unchangeability. Then spread his tables bounteously with all the health and joy-giving products of air and earth and seas; the cereals, vegetables, fruits, flowers, and delicious beverages. He then invited the older members of his family to enter the banquet hall, where the great arc and incandescent lights furnished light, and permitted them to gaze upon and enjoy a most magnificent spectacle and royal banquet. They feasted and rejoiced, and chatted one with another in happiness akin to bliss, and wrote and recited words of praise to their father who was so generous and considerate. As they were thus engaged, their speeches and expressions of joy were noted down, together with the meats and drinks listed also as they feasted. This was done by certain of them whom the father had selected and requested to do so. The records were preserved, the tables were cleared, and the happy company passed out the door at the opposite end of the hall from which they

entered. The lights were extinguished, and the father who, with his gorgeously attired servants, had been conversing with and waiting upon his children, withdrew from the banquet hall and retired to his parlor for a season, and had all his actions published, that his character and will and whereabouts might be everywhere known. His riches continued, and his estate was magnificent.

In a short time the younger members of the family grew up, read the records, rejoiced in their prospects, entered the banquet hall by the same door, under the same directions as had the older ones, marched around the immense room, read all the placards which told of the father's unchangeability, impartiality, etc., etc., toward all his household, and finally seated themselves on the same chairs once occupied by the others. Upon each plate before them was found a copy of the record which had been kept of the things eaten, drunk, and said. There were none of these things remaining however — no flowers, fruits, nuts, cereals, vegetables, or beverages, as of old; the lights were not burning, and they had to supply themselves with matches or candles to read the records referred to. The father and the brilliantly arrayed servants were not there; but they waited, on the strength of what the wall placards announced and what they had learned in the accounts of himself published by their father. Still he came not, nor his Servants, nor were the lights turned on. They murmured, and looked often at the empty dishes before them, and cried out for the father's approach and the supplies indicated.



Don W. Housknecht

Just then there entered a few poorly attired persons, who claimed to be servants of the father, and requested the children to refrain from such complaint and supplication, as it was displeasing to the father, who was too busy or too little interested in them to visit them. These self-called servants also informed the children that their portion was to be found in the printed records before them on their dishes. Astonished at this, the children asked how they could feed and be nourished upon the mere story of what their older brothers and sisters ate and drank and enjoyed. They asked why they were being so treated; why this discrimination by a self-claimed unchangeable and impartial father. The answer was given: "Simply because you were not born soon enough." The children asked whether they were responsible for that, but were turned away with the reply that the "word" was to be their portion; but that all the evidences of loyalty and affection for their father, such as were displayed by the others of whom they read, were required of them also without

question, under penalty of disinheritance and final destruction.

Now what do you think of such a parent or such a case as this? You likely would say that you could not believe that any father would show such partiality or discrimination, that it would be most unjust and cruel, and especially so, since he had published himself to be the contrary. Yes, it would be outrageous and contempt could not admit belief. And you could be right and although this is but a story or parable it does nevertheless show the spiritual condition resultant in such theories and belief being practiced in the worldly churches today. Apologies or excuses don't make it right regardless of who makes them.

The Scriptures tell us of the feasting of our brothers before us as does the latter-day history, such men as Enoch, Noah, Abraham, Peter, Paul, Lehi, Nephi and the early leaders of the present-day restored church. Should an epochal history written of the present-day church read any different? We think not! Yet we are reminded in Scripture that they ate of the spiritual food and spiritual drink and then recorded what they said and did, and of the Father being with them by his Spirit and his Son, and of angels administering to them. The light of direct revelation of God's will was upon them, their souls being filled and enriched with the shower of spiritual baptisms, knowing the miracle of God's glory and power.

If you look, you can see the placards on the wall now and we'll read them to you, should it be that your vision be impaired, — "I am the Lord, I change not"; "God is no respecter of persons"; "For we are also his offspring". Yet, when we enter the same door and sit down at the same table as did our older brothers, the light from God (revelation) must not be expected; the angel servants, who are "... ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14) are not to wait on, or bless us; God is not to commune, as of old, with his family. Some of the ancient Gospel dishes may remain, but they are to be kept empty. We are required to feed and grow fat on the story told of others in the Book. We ask, "Why?" and we are told that though of the same family, we were not born soon enough, and that is the only reason. Yet the quotation we made from Acts 17:26., tells us that God determined the time and boundaries of our habitation beforehand. Abraham, Moses or Paul were born when and where they were because God settled it beforehand; so with you and I — we could not help it. So the whole Scriptural outline of life is worthless to us, except to prove that Christ's religion wears out in time. It can fill the souls of believers at one time, but possesses no such power in a later time. One generation gets all the natural food,

fresh from God, administered by Christ or the angels from heaven, but another must grow fat on the Scriptures or "Word", or the history of what first took place, or must starve or be damned for starving.

What a glorious idea of the Fatherhood of God! What intellect can conceive of such changeability! What a glowing tribute to God's impartiality! It is a picture that would damn an earthly parent, yet is offered to us as a picture of "our Father which art in heaven!" Is it consistent? We say rather, that it reaches the utmost height of blasphemy!

Let us suppose for the moment that the heralding angels were suddenly to appear and declare that the Messiah was here and for us to gather our righteous robes about us and go out and meet Him, and on doing so have a second angel stand before us holding a picture of Him. Would we be satisfied? The believers of such religion should not approach God with any hope of finding him, regardless of how religiously or ceremoniously they try, he'll not be there except by imagination.

What is the purpose of "religion"? What do you want religion for? In this case, the Christian religion. Does a farmer buy land merely to have the county record him an owner, or possessor. No! He has crops in mind. Any real honest and intelligent person wants more than a church record, showing his name enrolled thereon, to prove he is religious or a Christian. He wants communion with Christ, his divine help and favor, spiritual endowment, and eternal life. Any so-called preacher can and does stand in the pulpit and extol the products and values of the Gospel, like such display at Pentecost. In the Asiatic churches, or as evidenced following the trial of the Apostles, or they may print cheaply-produced Bibles and distribute them throughout the world to support what they have to tell; but just enter their churches and see if you can find a duplication of those Gospel gifts: apostles, prophets, or miracles, etc., of which they have so boldly spoken. We dare say that you will not find them there and should you inquire as to why they're not there, they will tell you that times have changed things and that those things existed over nineteen hundred years ago. You ask then another question, "How can my soul grow and be enriched upon that which the saints received nineteen hundred years ago? I need spiritual food now!" And they will tell you: "You have the Bible, the Word."

Once there was a preacher standing behind the pulpit from which he expounded the scriptures with a ready mind. His words were understood, and they held his audience spellbound, and the hearers were edified. At the close of his series of sermons he was questioned by many and he gave very convincing answers. Before leaving that local he announced the route of his journey and where he would be each

succeeding month of the next year and when he would be expected to return to them and that wherever he would be, he would be the same as they knew him then. And so some of the people wrote to friends to tell them how they had enjoyed spiritual experiences to an overflowing and flooding of their soul, and advised their friends to go and hear and enjoy his person and the comforts of like experience. But lo and behold, their friends wrote back to them and said they knew nothing of what was described to them. Upon the preacher's return, he was found one night at the pulpit, but fixed as a stone statue, motionless and without speech. All questions put to him were without answer, and they became indignant when he moved his finger, or waved his head or winked an eye, but not saying a word. Each one was left to wonder or guess at what the gestures meant, resulting in no common understanding, but only dispute. But he never endeavored to explain or give interpretation of himself. And yet, in spite of what their friends had written back to them and all that they had witnessed for themselves on the preachers return, they still maintained that he had not changed — he was exactly the same as he was when formerly among them. Once a fluent speaker, now a dumb statue; once active and intelligent and keenly interested, now nearly motionless and indifferent; once precise with his answers and careful to explain, for fear there might be one without understanding, now careless and indifferent about whether they agreed or not.

"You're quite a story teller," you might say, and it may be but where, or from what conditions witnessed by myself, do you suppose that I get such suggestions? The Holy Scriptures give us a history of God's dealings with mankind, covering a period of over four thousand years. He was continually counseling and directing and always approachable. Visions, dreams, angels, miracles, revelations, signs following the believers, and so forth, had a part in the response he gave to those who inquired. We cite you to John 16:24 where Christ's word is this: "Hitherto have ye asked nothing in my name: ask and ye shall receive, that your joy may be full." Also, Matthew 7:7: "Ask and it shall be given you, seek, and ye shall find, knock, and it shall be opened unto you:" He insisted. He was always ready with reply to relieve and enlighten.

As our texts imply, he gave word of his unchangeability. Yet after four thousand years his words lay unbroken. They are truth. Still changes have been made, for Christendom represents him as uttering no word, no angelic messengers; giving no vision, no miracle, no healing of the sick through the laying on of hands of the elders as was formerly evidenced, but still saying that he is unchangeable and impartial.

Having had at least some brief knowledge of the Indian, I have stood in wonder at their knowledge of God, for they see him in the clouds and hear him in the winds, yet they are childlike and considerably of untutored mind. I would to God that the world could see and understand him as much. But no, the world churches would have us use a periscope to see God, and look back over nineteen hundred years to catch a glimpse of him. They reason this to be wisdom because someone started the rumor that God is dead, and they believed it, for from what their preachers were telling them, everything indicated that God really is dead. The strange thing about this doctrine to me is, I don't recall having read his obituary or announcement of his funeral. It must have been the devil that preached the funeral sermon, for I understand that many are quoting from it, like this: "He WAS wonderful, he WAS patient, he did make many wonderful promises, but he changed and the change made him sick and he died. But he did not leave us comfortless, for he placed in his stead a man, and gave him his rights and power and he sits on a throne in Rome and dictates to kings and rulers and his daughters, (the worldly churches). Soon, this great man will but wave his hand in Holy sanctimony, and lo, there will be peace." This is really not meant to be funny although it may be satirical in nature, it is nevertheless a matter of great concern to all who have concern for the salvation of their souls.

We express desire for the world to get a good look at God and to know him better, but we must not overlook the possibility of poor vision on our part. Let us do likewise as we ask the world to get to know God better than we do and seek to understand his purposes in us, who declare ourselves to be his children. If we be his children then there must be some resemblance between Christ and ourselves and this resemblance must show prominently in our acts and deeds which in turn will prove, in fact, that God is not dead, and that he lives IN US and that he has called us out of darkness into his marvelous light. Once we show proof that he truly is unchangeable, that he is impartial and that he speaks to his people today, that he heals their sick, gives sight to the blind and at one and the same time makes us blind to the faults of others; once these and many other evidences are shown forth in us, we will at once become a persecuted people and be held up for scorn. We will become known as the people whose works are shown, thus proving our faith in a God who has not changed. And though the world may not long remember what we have said here, it can not forget what we stand for.

Let us leave a goodly inheritance to our children that they will not have to be satisfied with a story or a written word "on their plates" at the banquet table,

but rather let them be filled with evidences that they can see and feel for themselves, evidences that come about because you and I have submitted humbly and meekly to the will of God and thus become living witnesses of the signs that follow the believer. Then shall our children and ourselves likewise be able to stand with confidence against any enemy seeking to destroy our souls or possibly

taking our life. Determine now and without delay, to "stand in the way, and see, and ask for the old paths, where is the good way, and walk therein," that we might "find rest for our souls" and for our children a righteous inheritance.

And lest we forget! The popular cry of the day is; "We will not walk therein."

The Sides Of the North

"Great is the Lord, and greatly to be praised in the city of our God in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King" (Psalm 48:1-2).

In ancient times the city of Zion was located within the confines of the southern kingdom of Judah. It was actually the inner city of Jerusalem. However, with the rejection of Christ by the Jews, his crucifixion, the subsequent scattering of the Jews and destruction of the temple, Zion ceased to remain in Judah.

Evidence for Zion's transfer may be seen from the following scripture: "O Zion, that bringest good tidings, get thee up into the high mountain . . ." (Isaiah 40:9). The separation of Zion and Jerusalem is evident in Isaiah 64:10, "Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation."

But where may we find the high mountain to which Zion was to come? In Ezekiel 17 we read of an incident that took place in the days of Zedekiah, the last king of Judah. "Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon the high mountain and eminent: In the mountain of the highest of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell" (verses 22-23).

When Nebuchadnezzar took Zedekiah captive to Babylon he put to death all his sons. But a little one of his escaped. This tender one was Mulek (Mulok) who came to America about 12 years after the arrival of Lehi and his family. The coming of Mulek to America of whom Zarahemla was ultimately founded identifies this land as the high mountain, the mountain of the height of Israel. That this is true may easily be seen from other prophetic scriptures. For example, ". . . it shall come to pass in the last days, that the mountain of the Lord's house

shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it" (Isaiah 2:2).

This establishment of the Lord's house is also prophesied of in Daniel 2:44-45. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron..." etc.

The mountain out of which this kingdom was cut was America. And why shouldn't it be so? For did not the house of Israel also come to this land? Consider: "Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came!" (Amos 6:1).

This scripture tells of a land called Samaria which is referred to as chief of the nations to whom the house of Israel came. However Samaria of old was not such a nation. Furthermore Israel did not come to that Samaria. Rather they founded that nation after Solomon's death. That modern day Samaria also removed itself and is today the homeplace of Israel is quickly resolved by the statement "Woe to them that are at ease in Zion." The counterpart to this scripture is found in 2 Nephi 12:25 & 30 and in 1 Nephi 7:18 & 20.

"... they will say, All is well in Zion; yea, prospereth, all is well . . . Therefore, wo be unto him that is at ease in Zion." "And this land shall be a land of liberty unto the Gentiles: and there shall be no kings upon the land, who shall raise up unto the Gentiles... And he that fighteth against Zion, shall perish, saith God; for he that raiseth up a king against me, shall perish."

Having very briefly established the location of the mountain of the Lord's house we return to our opening scripture, "Beautiful for situation the joy of the whole earth, is mount Zion *on the sides of the north*, the city of the great King." (Emphasis by

H.E.S. throughout).

What is the "sides of the north?" It is not simply a description of the northern hemisphere of our earth? Is not our country on the sides of the north?

The archenemy of God is also aware of these things and has never ceased trying to usurp the place of God. In Isaiah 14:12-15 we read, "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit *also* upon the mount of the congregation, *in the sides of the north*: I will ascend above the heights of the clouds, I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit."

Here we are shown the aims of this evil one. One of these aims is to sit upon the mount of the congregation, in the sides of the north. That this location is an earthly one is self-evident and that the time of this prophecy is after the fall of Satan from heaven is also evident for two reasons. One — The other is the fact that it is now his intention to *ascend* into heaven is shown by the question, How art thou fallen from heaven. But additionally he says "I will sit *also* upon the mount of the congregation, in the sides of the north. In other words Lucifer intends to have dominion on earth as well as in heaven.

This being true then just as Zion is about to become established in the sides of the north, Lucifer will attempt to thwart the plan of God and establish himself in the sides of the north, even in Zion.

If there is any doubt about such intentions consider the following:

Those who are working to bring about a one world church and government are not blind to the significance of world events or of certain pertinent prophecies in the Bible (or even the Book of Mormon). And this has always been so. For example, in the days of the birth of Christ it was Herod, who, when he inquired of the chief priest and scribes of the people where Christ should be born, believed even as the devils do, and went about to destroy Him.

And so it is today. When Joseph Smith went to the Lord in prayer, Satan immediately tried to destroy him. And now with time drawing to a close and the great events of God about to begin, Satan again, along with his chief servants, understanding those things in which the world is ignorant, is about to make his final move to usurp the place of God in the sides of the north and to establish his throne and kingdom, the prophesied image to the beast.

The strange irony to all this is that fundamental christianity has long believed the anti-christ would set up his throne and kingdom in Jerusalem. Who would ever have supposed or guessed that the Cen-

ter Place and namely the Temple Lot itself was to be the place of this throne rather than Jerusalem?

A communication was received recently here in Independence giving an outline and blueprint of a plan for the establishment of the world church headquarters in just that spot. The sender of this communication is a member of Interaid, an organization located in Cambridge, England. He is also a member of the Mormon church as well as a member of the Church of Jesus Christ (the world church) associated with the Davidic Kingdom (having to do with free masonry). This church was established in the United Kingdom in 1969 and in Moscow in 1984. A dedication service was held on the Temple Lot on the 29th of March 1985 (unbeknown to us) for the purpose of establishing it there for future development. The primary source of their vested power, he says, derives from the Melchisedec Priesthood which was divinely bestowed on the chairman in September 1967 in Cambridge. This represents the spiritual development of Judaism.

These efforts are being coordinated between Moscow, Cambridge and the World Peace University in Portland, Oregon. Informal understandings and relationships are purportedly being developed particularly with Her Majesty, the Queen, the U.S.A., the U.S.S.R., the U.N., and the Roman Catholic Church. A dedication service, too, was carried out on the mount of Olives along with Arab participation. Their fifth visit to Moscow in 1984 to consolidate the relationship initiated by Premier Nikita Khrushchev in 1959 resulted in a positive understanding with the U.S.S.R. A letter was written to the President of the U.S. in 1983 asking for his cooperation after which a joint visit to Washington, D.C., Independence, Missouri, and Salt Lake City resulted in ratifying the headquarters of the Universal Faith at the Center Place, Independence, Missouri, for subsequent consolidation at a later visit being planned for April 1986.

The division of the three latter day churches is a scandal (he says) so they proposed a mini-conference at Independence this past April between the three churches in order to outline the prophetic nature of the times in the context of the Church of Jesus Christ and the Davidic Kingdom and its location on the Temple Lot. And since they have a non-sectarian and worldwide constitution with vested powers for establishing "true religion" and world disarmament, they can carry out their objectives with any nation or institution without political or other barriers. Their aim is to promote a world conference on World Spiritual Unity (purportedly agreed to by the U.S.S.R., Islam, the Roman Catholic Church, etc.) in conjunction with radio and television transmitting stations and the World Peace University. This is in support of the United Nations 1986

year of International Peace.

Where do they stand now? All the relations have been established, the U.S.A. at the Constitutional level, the U.S.S.R. at the Governmental level, the Roman Catholic Church at the Papal level, the United Kingdom at the Royal and Parliamentary level, Islam, Israel, the Greek Orthodox Church, the Masonic Order and the United Nations.

In their report of the Trustees (also included) reference is made to the "so-called Second Coming of Christ" of the Christians, the Messiah of the Jews, the Imam Mahdi of the Muslims, the Lord Maitraya (the New Age Christ, HES) of the Buddhist and Bodhisattva or Krishna of the Hindus plus other interests of prophetic import which extends to freemasonry (the "Davidic" aspect) and the Roman Catholic Church (the "universal" aspect) in addition to those of the U.S. expressed in the Great Seal on the reverse side (the New Order of the Ages) and the Israelitic heraldry of the U.K. and northern Ireland.

And finally, included with this communication is a letter addressed to President Reagan on Interaird stationary making reference to visits made by them to Moscow, Washington, Independence, and Salt Lake City. They plainly state that it is their main object to establish the universal Church of Jesus Christ and Davidic Kingdom as a joint heritage of the U.K. and the U.S.A. with headquarters at the Center Place in Independence, Missouri, on a site dedicated telepathically by Jesus in August 1830.

Two things become evident to me here. One is that if any of us ever entertained, heretofore, any doubts about the sacredness of the Temple Lot and God's plan for it, we had better dispel such notions, for it is abundantly certain that the adversary entertains no such illusions. The other is that it is time we woke up from our slumber for if Satan is so feverishly about, then God's work also cannot be afar off.

An observation is in order here. This organization represented here is not just some wild fantasy of some lunatic fringe group. This is part of a worldwide movement backed by an enormous power base which, if it weren't for God and his promise in the Book of Mormon, would surely overwhelm us. The time of our final spiritual conflict, I believe, is upon us.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man" (Luke 21:36).

"And all that fight against Zion, shall be destroyed . . . For he will not suffer that the wicked shall destroy the righteous. Wherefore, he will preserve the righteous by his power, even if it be so that the fullness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear; for thus saith the prophet, They shall be saved, even if it so be as by fire" (1 Nephi 7:30, 33-37).

Harvey E. Siebel

1986 Conference Report

Admonishment came from Bro. W. A. Sheldon at the beginning of the Solemn Assembly from Isaiah 58:1-6, "Cry aloud, spare not, lift thy voice. . ." and keep the fast of sacrifice. We were given the example of concentrated prayer by the disciples in III Nephi 9:17-35. Jesus returned to them the third time to find them in earnest prayer and said, "So great faith have I never seen among all the Jews." The prayers of this assembly concentrated on asking for the discernment of spirits, especially that the ministry might know of the authenticity of a calling of six apostles. Sister Doris Sheldon observed how wonderful it would be if our Heavenly Father could clasp us to His bosom as she saw an earthly father do with his son.

Bro. Tom Karas spoke with assurance that God would answer our prayers in His way if we but exercise patience. Bro. Robert Oldham prayed that the ministry might teach with fervor the repentance that "we are commissioned to teach."

We appeared to be a much more relaxed congregation on the second day of the Solemn Assembly. Bro. Robert Jensen told us, "Surely the Lord will do nothing but he revealeth his secret unto his servants the prophets," Amos 3:7. He then read prophecy pertaining to the tribulations in the Latter Days from Isaiah 3, 4, 5 & 6; II Nephi 12:77-100, but Psalms 91:11-16 assures protection to His Saints. Attention was focused on "Walk in the Spirit and ye shall not fulfill the lust of the flesh", Gal. 5:14-25.

Each prayer seemed concerned with the evil that might be among us, the need for discernment in all things, the healing of the sick and afflicted, the desire for humility and above all the will of the Lord be done.

At the closing service of the Solemn Assembly we were admonished by Bro. Marvin Ely from Eph. 6:10-17, to ". . . put on the whole armour of God . . .". Alma 16:218-220, ". . . humble yourselves, and continue in prayer . . . cry unto him against the . . . enemy

to all righteousness." Prayers were offered for Bro. Don McIndoo who was suffering from a type of flu and was scheduled to bring the sermon on the following evening.

A large congregation from Arizona, Colorado, Michigan, Minnesota, Missouri, Montana, Nebraska and Tennessee gathered early Sunday morning in the 4-H Building in Independence for a Sacrament Service. Brethren Roland Sarratt and Marvin Ely were in charge of the meeting. Those chosen to serve the Sacred Emblems were Brethren James Martin, Smith Brickhouse, Hubert Yates, Frank Fann, Tom Karas and Charles Brantner. The service began with "Sweet The Time Exceeding Sweet."

Our attention was brought to Matthew 17:14-21 by Bro. Marvin Ely. This example of a miracle performed by Christ portrays a child possessed by the devil. The disciples asked, "Why could not we cast him out?" The answer was, "Because of unbelief . . . this kind goeth not out but by prayer and fasting." III Nephi 8:8-10, ". . . all the multitude, with one accord, did go forth . . . , and did worship him." Being of one accord is very important.

Heading the prayer list were the names of Ray and Betty Trudgen. Others included Brethren Sam Kidd, Ed Podhola, Don Housknecht, Don McIndoo and Eugene Silvey. Also Sisters Vida Filley, Junella Pollock, Pam Shaw, Helen Smith and Sister Raquel in Yucatan. Bro. Sarratt read Isaiah 55 which begins, "Ho, everyone that thirsteth, come ye to the waters..." He then led in a season of prayer.

The song, "More Love To Thee, O Christ," was offered then Sister Louise Yates arose and thanked God for the best year she has ever had. Her treatment has been "trust in the Lord."

How true, that we are recipients of the angel message — the glorious gospel, as expressed by Bro. Robert McCubbin. We have the Book of Mormon and must seek the Lord always to have His blessings and be able to glean souls for Him.

Bro. Curtis Yates acknowledged that we gain strength, faith and hope through our parents, who are special. He offered thanks to God for the strength of his aged parents that they are able to be present this day. Reward for faith is strength.

Some years ago a young man in the navy prayed for a Christian girl to wife. Bro. Tony Grzincic testified that his prayer was answered. His wife has been a blessing for 34 years and his tribute to her was special.

We finished singing "Lips and songs are holy, only when with truth and love aflame" and Bro. Thomas Maley confessed to being in trouble. "I can't thank God enough for the blessings received over the past few months." He is trusting that those who prayed for him will also help to thank God for him.

Sister Evalena Sills spoke of her father's work in the angel's message and testified that it is the most precious thing in our lives but carries responsibility on our part.

"God asked me to do something that I didn't want to do," confessed Sister Mary Louise Bryant. She was shown that to choose not to do would be devastating but to choose to do His will would bring lasting peace.

We received with thankfulness the humble spirit of Bro. James Hedrick in testimony as he told that he is living proof that God hears and answers prayers. He experienced that devastating feeling that comes when one turns his back on God. "My priorities have changed and I need your help . . . that I may be forgiven."

Our aged Bro. Joseph Yates was introduced to the Spirit of God 75 years ago through the laying-on-of-hands. He testified of an incident where Elders fasted and prayed three days and three nights to be able to cast the devil out of a man. Not until "the name Lucifer" was revealed did the devil leave.

One of the young sisters from the School of the Ozarks was thankful to her church family for prayers and support. It is difficult for a member when the earthly family does not accept one's decision to join Christ's family.

Bro. LeRoy Wheaton presented a picture he saw in a dream in which he was a participant yet was looking down on the scene. Church people were gathered near the building visiting when a red and white globe appeared in the sky to the southeast. All dropped to their knees with hands over heads praying. After the ball exploded, he announced that all was over. Explosions were being heard everywhere but none were affecting the gathered people. "We can be as Little Joseph in preserving souls if we sit down with God and wait with Him . . . A remnant will be found waiting when Christ comes."

"It was like a miracle every day on our journey to Honduras," testified Sister Nana Gill. She and Bro. John met in service with the people there and were humbled by the Spirit among them. Prayer can help them to have the needed miracles.

Bro. Howard Leighton-Floyd encouraged Bro. James Hedrick to continue in humbleness for blessings awaited him. There were testimonies pro and con to a speaking in tongues by Bro. Leighton-Floyd and a prophecy concerning things of the church including the thought that an Indian was to be an Apostle. Bro. Sarratt called for a season of prayer and asked the congregation to continue to make this a serious matter of prayer. "Stand Up And Bless The Lord" was sung to dismiss the service.

Food to sustain the physical body was served by a capable kitchen committee and volunteers. The time between services was also used in fond greet-

ing between brothers and sisters.

At 4 p.m. all were in their places to listen to a 26 voice choir from Georgeville and the Independence Locals in their singing of the cantata, "Other Sheep I Have," by Louise Hills Lewis, under the direction of Sister Manon Lawrence with Sister Martha Bruner at the piano. Several solos were sung by Brethren David Rudd, Randall Sheldon, Daniel Hedrick and Donald Gill and Sisters Janice Welch, Neva Housknecht and Margaret Gill. Sisters Patricia Hatcher and Debbie Hedrick sang together on a solo part. Duets featured Sisters Marcia Christian and Grace Rudd; Sisters Becky Sheldon and Darl Temple; Sisters Becky Rudd and Becky Sheldon; and Bro. W. A. Sheldon and Sister Darl Temple. Gary Welch sang a tenor obligato as well as a solo.

The cantata was beautiful and the message was clear. The story was taken from the Book of Mormon and covered the time from the departure of Lehi from Jerusalem to the completion of the record in the promised land by Moroni.

That evening Bro. Gordon McCann introduced Bro. Don McIndoo to deliver the message after the special musical offering, "Honey In The Rock," by the Glenn Gill trio. Bro. McIndoo stated that the fundamental beliefs of the Church of Christ are being challenged from within as in the days of Mosiah 11:105. The Psalmist in 46:10 said, "Be still, and know that I am God." There is no reason for the Church of Christ to stumble. The Gospel is so simple. How many times we are told to believe in Christ, repent, be baptized, become as little children and be united. We must believe in miracles, watch and pray always, meet together oft, search the scriptures, follow His example and endure to the end. Matthew 5, 6, 7 & 8.

On Monday evening Bro. Robert Ely introduced Bro. Marvin Case as the speaker after a beautiful duet by Sisters Chris Moser and Neva Housknecht. They sang "Open My Eyes, That I May See", the same song they had sung 10 years ago when in March they went through the waters of baptism together. Bro. Case said, "I feel much like Mormon in Moroni 7:1-4," when he said, "... because of the gift of his calling unto me, I am permitted to speak unto you ... the church," and by our works we shall be known. Even now as then all have gone astray save a few "humble followers of Christ," II Nephi 12:10-17. The method of Christ's communication with man makes man's participation necessary. Christ is the light, John 8:12; 9-5. To love is to follow Him and do His works, which encompass faith, hope and charity, Moroni 7:50-53. We are nothing if we have not charity.

"O Jesus I Have Promised" began the prayer service on Tuesday morning and Bro. Hubert Yates read from II Nephi 14:11,12. Approaching God

through prayer is the relief valve from the stress of the world. The name of Bro. Banford Hoare in a hospital in Canada was presented for our prayers as were the names of Sisters Doris Jensen, Bernice Ely, Virginia Phillips' mother, little Beth Johnson, Mildred Wheaton and Gayle Brantner.

At the close of the season of many prayers, Bro. Glenn Gill arose with the burden of a message from God on his heart. He voiced the call of Bro. Merlin Eddy to be an Elder, to serve God, to lay hands upon the sick and take the Message to those hungering. Four witnesses attested to the call.

Little Oliver Housknecht favored the congregation with a solo at the Tuesday evening song service and the sweet voices of the junior choir sang, "The King Of Love My Shepherd Is." Those voices belong to Oliver Housknecht, Heidi Temple, Hollie Smith, Melody Christian, Jennifer and Meghan Welch, Angela Reddis and Sarah Case.

The preacher of the evening was Bro. Marvin Ely. He was introduced by Bro. James Yates, Sr., after the musical offering, "In Heavenly Love Abiding," sung by sisters Neva Housknecht, Chris Moser and Debbie Biringer. Bro. Yates asked for prayers for Bro. Ely as the flu bug had gotten to him and he was not well. The flu did not deter the message.

Bro. Ely began with Isaiah 28:16, "... I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation;" and I Peter 2:6-8, to the disobedient the same is "a stone of stumbling, and a rock of offence. ..." Ether 1:30-35, God does not change regardless of man's innovations and whoso shall possess this land of promise shall serve God or be swept off.

For the last prayer service for this congregation, all of the morning was used because the Elders were in session at the East Local until noon. Brethren Ken Oar and James Yates, Jr., were in charge. David's praise to God for His goodness, Psalm 145, was read. "... The Lord is nigh unto all them that call upon him ... in truth." Our petitions on bended knee not only pled for our own but included some friends and neighbors of members.

Sister Doris Sheldon counted an experience with some RLDS people a real blessing. They discovered a mutual acquaintance and this always draws strangers closer together. A good experience with guests from Phoenix was spoken of by Bro. Robert McCubbin and he hoped to visit them in their homes.

Their protection while sleeping through a tornado experienced by the Alvin Harris family was compared by Sister Joyce to the protection they received during 15 years of isolation. Sister Irene Maley experienced fellowship with others while in isolation in Cedar Falls, Iowa. There were trying times but also many blessings.

Sister Linda Gould spoke of the difficulty in getting six small children ready for church and driving for three hours to get to services. One's frame of mind suffers under these conditions but on one such occasion she heard angels singing and knew that it was worth while. Linda's sister-in-law, Sister Eva Lyn Eddy, testified of a blessed recovery from illness and of her husband's assurance that it would be so, for which she expressed thanks.

"Is Thy Cruse Of Comfort Failing?" introduced the information from Sister Wanda Jo Eddy that Sister Oreta Yates was seriously ill on dialysis in a Springfield, Mo., hospital. Bro. Ken Oar led in a season of prayer on behalf of this sister.

Sister Debbie Biringer testified of receiving a blessing of healing from another's administration. Sister Crystal Gill told of the ease in being able to stop listening to rock 'n roll music when she decided it was not acceptable to God.

Having had rheumatic fever a second time at age 12, Bro. Robert Ely was told that he would never be able to ride a bicycle or go to school. Thanks be to God, in two years he set three track records and played ball. Sister Judy Sprague testified of a healing after she was told she could not bear children when left with a heart murmur after rheumatic fever; also how the family was blessed from working among refugees, of temporal setbacks and the blessings that ensued.

Sister Janice Welch's husband was in the service of his country and she was devastated at going to Germany. Janice always asked the blessings and gave thanks over the meals as Gary's interest in church was toleration, but in her state of mind she couldn't ask a blessing and Gary did it. She expressed thankfulness for his conversion.

At one time Sister Marjorie Frank felt completely out of control of her life but gained courage from the Scriptures and saw God help her put her life back in order. Sister Helen Taubert was thankful

that her parents took their children to church and kept them in the service and asked for prayers for her husband because he is not happy in their move to Independence.

Several of the Phoenix members told of trials in getting air passage to come to the conference. Through faith everything fell into place and no one was left behind. Others testified of physical blessings and gave praise and thanks to God and the service closed with "God Is Love."

A special offering was made at the song service by the Steve McGhee family who sang "Are You Washed In The Blood Of The Lamb?" Wish you could have heard the three young McGhees, Steve, Terry and Kevin, harmonize with their parents.

Bro. Johnny Mathis from the Collins Local sang the special musical offering, "It Takes Faith To Climb Each Mountain," to guitar accompaniment before Bro. Samuel Gould introduced Bro. W. A. Sheldon as the evening preacher. Mormon 4:93, "Doubt not, but be believing . . .". God has the same problems of people forgetting Him that He had 156 years ago. There is a constant trend toward division. We should be "Endeavoring to keep the unity of the Spirit in the bond of peace," Eph. 4:1-4, 11-14, "For the perfecting of the saints," in charity and doctrine. Jacob 3:9-14, ". . . despise not the revelations of God." We can not survive as a church without the revelations. The fulness of the Gospel is in the Book of Mormon, he said, which came by revelation and the Church of Christ cannot be divorced from it.

The weather held good throughout the conference. There was a bit of rain on Monday. Tuesday was unseasonably warm and humid followed by a couple of frigid days but there was no snow as has been seen at past conferences.

May we, who call ourselves God's children, be worthy of His guidance and blessings.

Your Conference Reporter,
Lois Harris

A Great And A Marvellous Work

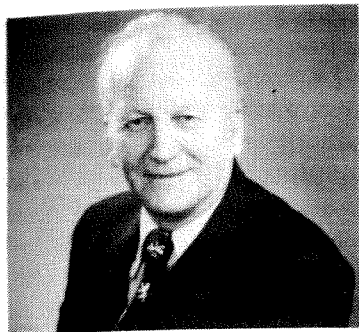
by Apostle William Sheldon

PART EIGHTEEN (CONCLUSION)

One final item is necessary to be touched upon in order to pick up a "loose end" previously alluded to: This is in regard to another "seer" of the future whose work will be in translation of the sealed record which Moroni recorded from the Jaredite plates. This portion of the plates delivered to Joseph Smith had been literally sealed in a manner which prohibited him to translate, and the whole of the

plates which came into his hands were given up to an angel upon his translation of those plates he was permitted to accomplish. In what manner the seal was effected we are not informed, but this author once read of it having been done by some process of fusing the edges of the plates, supposedly by the Lord.

It is interesting to note that this sealed portion



William
A.
Sheldon

of the Book of Mormon plates was had among the Nephites after Christ had come to this American continent, and the contents made known unto them, which was a record of the great and marvellous things of God which had been revealed to the Brother of Jared as he spoke to face with Christ about 2000 years or more before His birth.

This Brother of Jared had been commanded to seal up his record, together with two stones, or interpreters: "And after Christ truly had shewed himself unto His people, He commanded that they (the record) should be made manifest" (Ether 1:96)

This seems to be alluded to in the words of Christ:

"Verily I say unto you, There are none of them (Jews, W.A.S) that have seen so great things as ye have seen; neither have they heard so great things as ye have heard." III Nephi 9:35.

Now these things from the plates of Jared had been delivered into the hands of Moroni some 400 years after Christ, having been handed down from generation to generation. The Jaredite plates had come into the hands of Mosiah from those of the hands of Mosiah from those of the people of Limhi who had found 24 gold plates in a land formerly inhabited by the Jaredites (see Mosiah 5:60-64). Moroni incorporated the great revelation from God to the Brother of Jared upon his own plates. Ether 1:98-99:

Behold, I have written upon these plates the very things which the Brother of Jared saw; and there never was greater things made manifest, than that which was made manifest unto the Brother of Jared; wherefore, the Lord hath commanded me to write them; and I have written them. And he commanded me that I should seal them up; and he also hath commanded that I should seal up the interpretation thereof; wherefore I have sealed up the interpreters, according to the commandment of the Lord.

This is the sealed record which came into Joseph Smith's hands, which he was not permitted to interpret.

"For the Lord said unto me, They shall not go forth unto the Gentiles until the day that they shall repent of their iniquity, and become clean before the Lord;

"And in that day they shall exercise faith in me, saith the Lord, even as the Brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the brother of Jared saw, even to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are." Ibid. vs. 100, 101.

Notice that this great revelation from God, which encompassed the whole history of man, and "all that would be" (verse 90), would "not go forth unto the *Gentiles* until they should repent and become clean," and then would exercise faith in Christ, "even as the brother Jared." The Lord could withhold nothing from that "brother" because of his exceeding faith; and so shall it be in the last days. Please read I Nephi 7:48-64.

After the Lord has purged those of the gentiles and of Israel by a great trial of their faith, and they, having made their garments clean through the blood of the Lamb, shall see Him in the flesh; He will dwell amongst them; and He shall deliver unto those *gentiles* that sealed portion of the plates upon which Moroni wrote.

We presume He (Christ) will appoint one among the gentiles to receive the interpreters, and who will be given the commandment and power to translate this sealed record which is then to be loosed. This record is to go forth unto the Gentiles (verse 100), and therefore the future seer will be a gentile, and is not, as some suppose, a descendant of Joseph, the son of Lehi. This Nephite/Lamanite, will perform a great work in convincing his brethren of the truthfulness of the Book of Mormon and to bring them into the kingdom of God, but he will not be a "choice seer."

By this, I close my treatise, having no illusions that all relative prophecies have been covered. If there has been error, God knows it has been of the human mind and not of the heart. May it in some small degree fulfill our purpose, which is that: "... The Lord alone shall be exalted in that day." Isaiah 2:11.

We have not attempted to treat upon the glorious rule of the saints under Christ for 1000 years, nor of the little season of Satan's release to deceive the nations, nor etc. Our main purpose has been accomplished, however weakly, in a portrayal of events subsequent to the coming forth of the Book of Mormon and establishment of the Church of Christ down until the establishment of Zion with the gathering of the whole house of Israel. To God be the glory.

Minneapolis Letter

True Minnesotans celebrate winter with enthusiasm, build an ice palace, hold horse and sleigh, and other events in the Twin Cities. Our own attitude is one of thankfulness that, with our Lord's blessings, we have *survived* another Minnesota winter! The seven from our Local who went to Independence, Missouri, for the Annual Church of Christ conference found fruit trees, Dogwood and Redbud trees, lilacs, tulips and other bulb plants unfurling their wonderful spring sweetness and color. My walks to attend the 8 a.m. prayer meetings at the "Center Place" were pleasant, invigorating, and rewarding. Due to my fifty-two years residency there, to write of the one spot on earth which holds much meaning for me, restraint is required. In visiting that followed the Sacrament Service of April 6, some expressed that "the very first thing" when their Zion's Advocate arrives, they read the News from the local churches. Their feeling is that they have received a handful of letters addressed to them personally. It is mid-April and the typewriter has thawed out a bit. In this letter we will backtrack to the Minneapolis scene.

Early March 2, a baptism took place at a Minneapolis church's baptismal font available, where Patricia Holdier was led into the waters by Elder Ben Case. The confirmation took place before Sacrament Service, at the Minneapolis Church of Christ, under the hands of Elders Thomas S. Maley and John M. Case. The beautiful ceremony of welcome to the new member of the body of Christ was extended to "Patsy" as the familiar and meaningful "Blest Be The Tie That Binds" was sung. No visible flame encircled the confirmation; nevertheless, a spark had alighted in the heart of Victoria Gould eliciting warm testimony of her need, desire, and readiness for repentance and baptism. The assemblage was touched by Victoria's testimony. We look forward to her joyful day, knowing blessings will accrue to Enoch, yearling son, Seth, as well as to Victoria.

Brother and Sister John Gill and children had returned on March 1, from their trip to Honduras and Yucatan, well, tan, and full of information about their findings.

The clouds were pushed up a bit higher that day by the sighs of relief for their safe return and by prayers of "thanks to God" which ascended to

heaven. Their meeting with Apostle Don McIndoo and some of the Yucatan people, they reported, as the highlight of their journey.

Friend and opera singer, Dave Majoros, sang his testimony at this March Sacrament Service. Dare we hope that someday we will have available to us in print, the songs he sings? At the Sunday School hour there was observed a small girl's earnestness in full-souled response to voice and piano accompaniment. Even our youngest recognize Dave's generous sharing of his talent that compels us to sing our very best! Our prayers go with Dave and we look forward to the times when he will meet with us again.

A young, first-time visitor, Jenny Kosse, friend of Irene and Forest maley, who witnessed this remarkable day may have felt disappointed when we told her that our meetings are not always Holy spirit filled as was this one. The morning had been long, but there was still a dinner together in the dining room. There, unusual quietude reigned. We had received *other food* from our Father's hand. Believe it, for it is true!

I must tell you, too, that Brother Ben, in testimony, announced the April 12 wedding date in Independence, Missouri, at the East Local Church of Christ, of Patricia Holdier and himself. The lovely wedding took place as scheduled. The details you will find in other reporting. We wish the newlyweds, Patsy and Ben Case, all the happiness God has for them in His wonderful store.

Slate of officers elected at the March Business meeting: Pastor, Elder Thomas S. Maley; Assistant Pastor: Elder Forest E. Maley; Treasurer: Sister Ruth Maley; Co-Signer: Brother Enoch Gould; Secretary: Elder Forest E. Maley; Reunion Coordinator: Brother Merlin Eddy; Reunion Food Coordinator: Sister Ruth Maley; Fifth Sunday Food Coordinator: Brother Enoch Gould; Editor of "Minneapolis Reporter": Elder Thomas S. Maley; Back-up Editor: Sister Irene Maley; Correspondent to Advocate: Sister Irene Maley.

The Fair Booth endeavor is again on our agenda, with Fair space reserved. Please remember the Tri-State Reunion dates of August 29, 30, and 31, at Whitewater State Park, and plan to come . . . And remember our efforts for Christ prayerfully. We are a small group.

Irene Maley, Correspondent

BONES

The body of every organization is structured from four kinds of bones. There are "wishbones" who wish someone else would do all the work. "Jawbones" do all the talking, but little else. There are "knucklebones"

who knock everything everyone tries to do. Fortunately, in every organization there are also "backbones" who get under the load and do most of the work.

Which are you?

Author Unknown

Missouri Reunion Notice

In consideration of our out of state guests, the 1986 Missouri Reunion plans have been changed to the weekend prior to the August Ministers' Conference. A cancellation has allowed us to obtain the same facilities as in previous years at the campus of Central Missouri State University in Warrensburg. Details and cost information for room rentals are being mailed to local pastors.

Date: August 15, 16 & 17

Time: Meetings will begin at 9:00 a.m. each day.

For housing information and other information contact:

Isaac Brockman, Sr.
1208 Baker Dr.
Independence, Mo. 64050
816-254-8190

Smith Brickhouse
5713 Logan Road
Kansas City, Mo. 64136
816-356-9214

Roland Sarratt
15910 E. 36th Terr.
Independence, Mo. 64055
816-373-6605

We are sorry for any inconvenience these changes of plans may have caused.

Michigan State Reunion

The Michigan State Reunion will be held June 14 and 15, 1986, at the Bradley Local, Bradley, Michigan. As usual, meals will be pot luck.

Anyone needing housing, information on camping facilities, or any other information regarding the reunion may contact:

Elder Laverne Lussenden
204 Oak
Hopkins, Michigan 49328
Phone: 616/793-7245

Please make a note of the dates and plan on attending if at all possible. We would ask that you approach this reunion in solemn prayer that we can all come to a unity of faith and have that abiding love for another that we have always had in the past.

Michigan Reunion Committee—
Norman Trudgen • Jeff Butts • Jay Lee

Colorado Reunion Notice

Welcome once more to beautiful Western Colorado. Come and worship with us on June 13, 14 and 15, 1986, at the Orchard Mesa Local, 3233 B½ Road, Grand Junction, Colorado.

If you make it a vacation trip with your camper, we'll find a place to park with one of our local families. If you need accommodations in our homes, we will be happy to have you.

Please let us know you're coming by contacting one of the committee:

Bob Ely
3201 B½ Road, Grand Junction, CO 81503
Phone: 303-434-8090

Marvin Ely
236 - 32 Road, Grand Junction, CO 81503
Phone: 303-434-8149

Ron Church
322½ - 27¾ Road, Grand Junction, CO 81503
Phone: 303-241-5372

We look forward to having your voices raised with ours in worship to our Heavenly Father.

Arizona Camp For All Ages

The 1986 Arizona Camp For All Ages will be held July 4, 5 and 6 at the Walnut Ranch near Heber, Arizona. Come enjoy the beautiful surroundings of God's nature and spiritual uplifting with your brothers and sisters in Christ. Those planning to attend or needing further information, contact:

Jim Yates, Jr.	Or	Joel Yates
2317 E. Beverly Lane		18819 N. 29th Place
Phoenix, Arizona 85022		Phoenix, Arizona 85024
602-971-9674		602-992-3613

The Tri-State Reunion

The Youth Camp at Whitewater State Park, Altura, Minnesota, is being reserved for the Tri-State reunion, August 29-September 1, 1986. (Labor Day Weekend).

Located about ten miles north of St. Charles, Minnesota, the site and facilities are ideal for a spiritual tryst of the faithful. Come and enjoy them with us.

Address your inquiries to Merlin Eddy, 12115 Rich Valley Blvd., Rosemount, Minnesota 55068.

The Minneapolis, Minnesota
Church of Christ

OBITUARY

CHARLES ERNEST KEENEY

Charles Ernest Keeney, son of Bluford and Eliza Jane Watson Keeney, was born February 20, 1894, at Prescott. He died March 7, 1896, at the Texas County Memorial Hospital, following a long illness.

He was the last of a family of 16 children.

Brother Keeney entered the service of the U.S. Army July 25, 1917, and was trained at Camp Frenston, Kansas. He served 10 months as rank of corporal. After being discharged, he continued his occupation as a farmer.

He was united in marriage to Anna Mae Cox, September 10, 1920. They have four children.

Surviving are his wife, Anna; one son, Dr. Ireatess C. Keeney of Houston; three daughters, Alzada Massey of Weatherford, Oklahoma, Florence Marie Kommer of Springfield and Mary Jane Medders of Houston; 10 grandchildren and 10 great-grandchildren.

He was a member of the Church of Christ (T.L.).

He was preceded in death by his parents, six brothers and nine sisters.

Services were Monday, March 10, at the Evans Funeral Home Chapel with Elders Tony Grzincic and John Jones officiating. Burial was in the Pinelawn Cemetery.

A TRIBUTE TO ERN KEENEY

How does one eulogize a person whose life speaks so eloquently for itself? Mere words do not suffice because we are dealing with the realm of feelings and emotions.

I have been privileged to know two fathers, my natural one and Ern Keeney whom I never thought of as an "in-law." Farmer, woodsman, hunter, soldier, beloved husband, father, relative, friend, Ern stood across a span of time reaching from the horse and buggy days to the space age, and he was equally at home in both worlds. He could, indeed, walk with kings without losing the common touch. Everybody liked to be with Ern. He was so much fun, and there was never a shortage of good conversation. One of the last of the genuine Ozarkians, the world needs more like him. He was with us for just a while — too short a while. The day is always too short for his kind. Too often, success is thought to be a matter of fame and fortune. Not so. As the poet expressed it, "to laugh often and love much, to leave the world a better place, to know that one life has breathed easier because you have lived — that is to have succeeded."

Through field and wood I walk with gun and dog, or along the river with rod and reel. I call to him. His voice is muted. Yet, methinks I hear him answering still. His influence will endure through descendants and all who knew him well. He lives!

Harold Massey

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AUDIO VISUAL MATERIALS

The following materials are available on loan to members of the Church of Christ from the Audio, Video, Visual-Aid and Archeology Committee. Send all requests (except for sermons) to Elder Gary Housknecht, 2901 S. Norwood, Independence, MO 64052.

Slide Programs with Taped Narration

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.

"Mexico, Land of Contrast" (39 minutes) — Illustrates how modern archeological finds in North and Central America lend credence to the Book of Mormon and the story it tells of the continent's former inhabitants.

"Out of the Dust" (45 minutes) — Tells the story found within the Book of Mormon. Also available is a 35 minute version directed toward Indian viewers and entitled "A Lamp Unto My Feet."

"Light at Evening" (27 minutes) — Story of the bringing forth of the Book of Mormon and the restoration of the Church of Christ in the 1820's and 1830.

"The Return" (12 minutes) — Reveals the significance of the return to the "land of Zion" in 1867 by the members of the Church of Christ especially as holders of Title to the dedicated Temple Lot.

Holy Scriptures on Cassette Tapes

Complete sets narrating the King James Version of the Bible New Testament and the entire Book of Mormon.

Sermons on Cassette Tape

Write to Joel Yates, AVVAA Committee, 18819 N. 29th Place, Phoenix, Arizona 85024.