

Zion's Advocate

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

Vol. 51

Independence, Missouri, October, 1974

No. 10

A Mile and a Half

We're a mile and a half from church, you know and it rains today, so we can't go. We'd go ten miles to a party or show, though the rain should fall and the winds should blow, but the church is different, we'd have you know. That's why, when it rains, we just can't go. But we always go to the things we like and we ride if we can, if we can't we'll hike.

We're a mile and a half from church, you know, and a tire is flat, so we can't go. We'd fix it twice to make a visit, and if there's a ball game, we wouldn't miss it. We'd mend the tire if at all we could, and if we couldn't, we'd go afoot, for the seeking of pleasure is all the style, so the church will have to wait awhile.

We're a mile and a half from church, you know and our friends are coming, so we can't go. To disappoint our friends would seem unkind, but to neglect church, we don't mind. We want to please our friends on earth, and spend our days in feasting and mirth. But some time when we come near the end of our days, we'll go to church and mend our ways.

Submitted by Isaac Brockman

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Zion's Advocate

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EDITORIAL

THE FALLING AWAY

From the beginning of recorded history of man down to the present time, man has been under the laws of God. Man, as long as he adheres to the celestial laws, will prosper. The falling away process started when Adam and Eve disobeyed the law which God had given them, thus becoming sinners and falling away from the favor of God. In each dispensation of time man has attained a certain portion of spirituality, but then, sin has crept in and has taken hold causing an entire people to follow after the ways of satan. The people that will resist the influence of evil and will strive to follow God's divine laws will be preserved as a remnant for Him.

The church as established by Jesus Christ among the Jews went into complete apostasy around the year 570 A. D. Some of the peoples, in Christ's church, hearts were hardened even before His crucifixion. In John 6:66, "From that time many of his disciples went back, and walked no more with him." After Christ's resurrection beliefs and traditions became prominent within the church that led to it going into apostasy. The overthrow of Christ's Church was caused by internal strifes, worldly ways, and unholy ambitions of his people. The apostasy was fortold in 2 Thessalonians 2:3, "Let no man deceive you by any means; for there shall come a falling away first, and that man of sin be revealed, the son of perdition." So, the Church that Christ established among the Jews left its first love, which was Christ, and fell away from the favor of heaven. In short, the people gave up the struggle to achieve the more abundant life and substituted ceremonialism and ritualism.

Christ established his church on this continent among the Nephite people. He called his disciples and taught the Nephite people his laws. After He ascended to heaven, they followed His commandments so fully that there was continual peace for two hundred years (from the coming of Christ). The Nephite's falling away started in the two hundred and first year. This account is given in 4 Nephi 1:27-28, "And now in this two hundred and first year, there began to be among them those who were lifted up in pride, such as the wearing of costly apparel, and all manner of fine pearls, and of the fine things of the world. And from that time forth they did have their goods and their substances no more common among them, and they began to be divided into classes, and they began to build up churches unto themselves, to get gain, and began to deny the true church of Christ." We find that they became so wicked that about 322 A. D. they went into apostasy. This account is given in Book of Mormon 1:14-15, "But wickedness did prevail upon the face of the whole land, insomuch that the Lord did take away his beloved disciples, and the work of miracles and of healing did cease, because of the iniquity of the people. And there were no gifts from the Lord, and

the Holy Ghost did not come upon any, because of their wickedness and unbelief." So we see that once again the people of the church of Christ had left their first love and had fallen away.

We come down to another dispensation of time which involves another people that God chose and blessed with the fulness of the restored gospel. We, in the restored Church of Christ, like our predecessors have the responsibility to know and follow the commandments that Christ gave. We have been warned by the scriptures. In 1 Timothy 4:1-2, "Now the spirit speaketh expressly, that in latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared as with a hot iron." Paul also warns in 2 Timothy 4:3-4, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned into fables." Are we as Christ church starting

to fall away and let satan gain an influence into our lives? Are we over looking some conditions of the world that are starting to force their ways into our lives? Remember that the church at Jerusalem and the church among the Nephites were overthrown by internal strifes, worldly ways, unholy ambitions, pride, and all manner of wickedness. This should be a lesson to us to do as Christ says in Luke 21:34, "Let my disciples therefore take heed to themselves, lest at any time their hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come upon them unawares." In closing, let us remember the words given us in the Book of Ether 1:32, "And the fullness of his wrath cometh upon them when they are ripened in iniquity, for behold, this is a land which is choice above all other lands, wherefore he that possesses it shall serve God, or shall be swept off; for it is the everlasting decree of God." As God's people we must watch and pray that we will not be overcome by the cunningness of satan.

L. D. B.

COLLINS LOCAL NEWS

We are happy to welcome some more new neighbors to our area. Vic and Judy Housknecht have come from Phoenix, Arizona and will make their home here in Missouri. Gregg and Elana Kelley, who went to Arizona for awhile, have moved back to Preston, Mo. Sharon Kelley, with children, Patti and Gary, have come to Missouri to stay. Sharon is teaching school near Preston. Her husband, Larry, has a short time yet before his retirement in Phoenix, Arizona. He will join the family then.

During summer and early fall it is easier for us here to get together for social events as well as for church services. The Collins Local group enjoyed an ice cream social at the Wendall Yates home the last of August. There was plenty of ice cream and cake and plenty of good comradeship.

At the invitation of the Houston Church of Christ people, as many as could, from the Collins branch, went over to Houston on Sunday, September 8 to worship together and to help Oren and Esther Caviness celebrate their 50th wedding anniversary. After Sunday School and a beautiful Communion Service, a delicious dinner was served in the dining room of the new church building. Later in the afternoon, a huge 50 year wedding cake appeared on the table. Fifty years ago, Oren and Esther Caviness pledged their troth and proffered each other their love. Today, they still walk hand in hand in the glow of that love. Congratulations, Oren and Esther. God bless you. Dick and Velma Wheaton and family came from Independence to be with her parents also.

The Houston Local is just completing a lovely little church. Besides the main chapel room, it has a basement which they use for classes and for a dining room and kitchen. They have the carpet but still have to

put it down. The folks there have done a nice job on their new church.

At the joint prayer service, many good thoughts were noted. "We give thanks today for the privilege of worshipping as our conscience dictates." —Norman Warfield.

"I go to church because I need regularly to renew my strength."—Louise McIndoo.

"I am thankful for the early training in right living which I received at home."—Sharon Kelley.

"We thank God because He is our stay in times of bereavement and trouble."—Dick Wheaton.

"It is good to pray for people we like, also for people we might not like. Prayer causes anger to vanish."—Esther Caviness.

"A good workman is proud of his accomplishments. In all that we do let us do a good job so that we can be proud of our job and so that God can be proud of us."—Larry Shaw.

"People can FEEL an attitude. A christian's life is Magnetic."—Ike Medders.

"My faith has become knowledge. I KNOW. Blessings are waiting beyond the door. But WE must open the door."—Joe Yates.

"The church is our home — because our Father is here."—Oren Caviness.

Besides our local speakers we have been privileged to recently have Brother Maynard Case and Brother Larry Beem.

Leon Yates is presently in his California field. Francis is with him.

May we be worthy of the many blessings we have each day.

Reporter, Ruth Willard

THE 1974 COLORADO REUNION

The Reunion opened at 9:00 a. m. on June twenty-first by singing number 253 in the Saints Hymnal. Apostle Marvin Ely was in charge of the meeting with Apostle Leon Yates assisting. The Holy Spirit manifested itself to those present, numbering about fifty persons. The song "O For A Faith That Will Not Shrink" expressed the desire of the congregation. Many prayers were offered, always remembering the sick, discouraged and those with special problems. Among the sick was our friend, Delbert Bostock, the husband of our Sister Goldie Hepler Bostock. He had been quite regular in attending services and looked forward to the reunion, desiring to help in preparation for it. He became very ill and was hospitalized the first day of June.

Brother Yates testified of the miracles he has witnessed which show the mercies of God. These blessings come in proportion to the faith exercised and the obedience practiced. Sister Ruth Willard spoke of the "beautiful Spirit of the Love of God about our shoulders." Sister Irene Shaw: "There is no place I would rather be than here." Many testimonies of miraculous healings and of direction by the Spirit were interspersed with the gospel songs that interpret our feelings so well and bring sweet harmony of voices, too.

The noon meal was served in Brother and Sister Ted Ely's packing shed as were all the meals. The association with our brothers and sisters is enjoyed so much. We welcomed visitors from Missouri, Arizona, Washington, Nebraska and other parts of Colorado. We were so happy to have a large number of young people with us.

In the afternoon a question and answer session took place. The topic was "Zion."

At 7:30 p. m. there was a song service. At 8:00 p. m. a preaching service was held with Brother Marvin Ely as the speaker. His text was taken from Matt. 5:3: "Blessed are the poor in spirit for their's is the kingdom of Heaven." Brother Ely enlarged upon the Kingdom of Heaven, showing how very valuable it is to our souls. It is worth our very best effort. The scriptures liken it to a buried treasure or a pearl of great price.

On Saturday morning the prayer service began at 9:00 a. m. as it did each day. Sister Vicki Hyatt was administered to by the elders. She is a new member of the church and has great joy in the gospel. Brother Yates gave a testimony of a vision of an Elder of our Yucatan brethren, concerning the future work of two sons of an elder there. Later one of these boys had a dream. He was in a field of thorns one to two feet high. He was barefoot and must cross this field. As he passed through he was not injured by the thorns. Across the field was an archway that he made his way toward. A jungle beast stood in the gate to stop him, but he knew it was his duty to go through. So he began to pray in the name of the Father and the

Son and the Holy Ghost. The beast crept away into the forest. The interpretation was that his work for Christ would be dangerous, in that evil forces would attempt to destroy him, but through his faith in Christ he could overcome them. Brother Yates reminded us that each of us would face conditions that could only be overcome by faith in Christ.

Your reporter was not able to attend the Friday and Saturday morning services. I am taking these excerpts of the meetings from notes thoughtfully provided Sister Enid Bell. Both meetings lasted about three hours with the Spirit present in varying degrees. We were made conscious that there is an opposing force that would hinder, if possible, our enjoyment of the Spirit of God. That he is desperate is also evident. Through faith in God we can stand.

At the Saturday afternoon service Brother Don McIndoo was the speaker. He was inspired to speak in very plain terms to the young. He spoke of the need to have clear spiritual vision. All will meet conditions with which we can not cope alone. But there is a "very present help in time of need." God is always near in time of temptation if we will heed the "still small voice" so we will know right from wrong. We must not be overconfident lest we fall from steadfastness. We are living in a day when even the news media are a part of a conspiracy to break down the morals of this land. We must resist evil continually lest familiarity with profanity, violence etc. cause us to become indifferent. He challenged all to be active, stretch out minds and souls, and build good habits into our lives one step at a time.

After this service the young people spent a time of visiting, playing games and having their own evening meal at the home of Brother and Sister John Bell. This event was sponsored by the local Young Peoples Christian League. A novel feature of this event was that the score or more of people rode to the Bell home in the big mobile home in which the Bill Malone family came to the reunion. All gathered back to the "little white church" in time for the 7:30 song service which was followed by the 8 o'clock preaching service. The speaker of the hour was Brother Archie Bell. He began his sermon by reading from page 668 in the Book of Mormon, beginning with the 4th verse. For his text he used the 5th verse: "Who may abide the day of His coming and who may stand when He appeareth?" Verses 19 and 20 give us the answer. He cited more scriptures to show that the Lord does take notice of those who remember Him. He called attention to the need for repentance (Acts 3:19) and also to make our calling and election sure (II Peter 1:10 & 11).

We had feasted on things good for the soul, so much encouragement, assurances, strength from the influence of the Holy Spirit in prayers, testimonies, sermons and songs. But the best was yet to come!

The Sunday morning Sacrament and prayer service was active for about five hours. The time hastened by. One young sister testified of the miraculous escape from serious injury or death to herself and two small daughter in car-truck accident that "totaled" her car. Her husband could scarcely realize their escape when he saw the condition of the car. A number of the young people were moved upon to give their testimonies of God's goodness to them. How we older ones rejoice to hear of their recognition of God's protection and leadings in their lives and also their desire to become more worthy of His watchcare! How we cherish the testimony of our sister Joyce Shaw Karlin: "I believe." She expressed her thankfulness for the good gifts of life granted to her. In less than one month she has passed on to a life even more abundant.

This afternoon was left open for visiting. A number of our visitors had to leave soon after dinner to drive long distances to be back to their jobs Monday morning.

We enjoyed many special songs during the reunion. Many different ones took part, young and not so young, all doing their best when asked and each feeling that it was a service for the Lord.

After the evening song service Brother Yates was the speaker. He spoke of his desire to speak words as prompted by the Holy Spirit not the words of man.

The Miracle That Saved My Life

On April 4, 1974, I was shot, and went through a very dangerous operation. The doctors told my parents that I had an 80/20 chance of dying, and if I was to come through this operation, I would be in the hospital for one month, at least. As each day went by, I gradually became stronger.

On the second day, I told my Mom that it was up to me, God and the doctors if I would be able to live and function right. At that time, I was still on the critical list, with a 70/30 chance of dying.

I can't remember if it was the second or third day that my uncle Tony (Grzincic) and aunt Louise showed up. At the time, I asked for the laying on of hands, with still a 60/40 chance of dying, but hoping for a miracle. Within two days I was walking, with a machine and tubes attached to my side, talking and remembering more than I had for those few days before. The next day, I was moved from the intensive care until into my very own room. Two days after that, I had the machine removed, or at least one tube.

The next day, the other tube and the rest of the machine was removed. I was walking on my own by then.

I received many cards from people in the Church, and I want to thank you for them. They released me the day before Easter, which made me very happy.

Two weeks later, I returned to the emergency room with pains in my chest. They took x-rays, and said my

He told of an experience where he and his wife went to a home in Yucatan where they had never been before or met its occupants. When they arrived the woman greeted them with, "I know you; I saw you in a dream." She continued to say, "I dreamed that we were talking of the gospel of Jesus Christ." Soon this was the topic of their conversation. They rejoiced in it and found that at heart they were brothers and sisters. He said we would be sad at the closing of this service as the time of parting would come, when, for a period of time, we would not all be able to associate together. But this reunion had brought us many precious memories that we can recall to strengthen us in times of discouragement because of the blessings of the Spirit which we have enjoyed. He referred to our fast changing times and the fulfillment of many prophecies in our day.

We wish we could share all the thoughts expressed in sermons and testimonies but this report has already grown lengthy.

Too soon the time of parting did arrive. After our closing song, "God Be With You 'Till We Meet Again" and prayer of dismissal, we began our farewells. We look forward in faith that we will again meet in reunion and greater blessings await us as our faith grows.

Sister Alvina C. Bell

lung had collapsed again. Then they found that there was a shadow of fluid on my lung that I just had a case of pneumonia. I was released in six days.

Again: I want to thank you for the cards and prayers and the Southgate local for the flowers. May God bless each and every one of my brothers and sisters, and direct them. Love,

Sister Ann Marie Fields

JUST THE BEGINNING

"Enter into the joy of the Lord"

Reach out and touch the vail;
Long has thou suffered among men,
Great shall be thy reward.

Enter into the door of beyonds,
Grasp not at the frailties of earth.
Hold fast to the Rod of thy Maker;
Trust in the strength of thy Lord.

Follow the way He has led you,
Lest thou trip o'er the stones in the path;
At last thou shalt arrive before Him,
To receive just reward for thy Labors.

Be counted as one who has earned it,
By sweat on thy brow long the way;
And receive it with joy to thy soul;
Thy sufferings have ceased by His word.

OBITUARY

Freda Alvina Flint

Freda Alvina Flint passed away September 2, 1974 at the age of 80 years and 1 week. She had been seriously ill for over two years but was not confined to her bed until about three months ago. On August 26 she was returned to the Independence Sanitarium where she died one week later.

Freda Alvina Grasshoff Flint was born in Berlin, Germany, August 25, 1894 and came to America in 1901 with her parents, two brothers and one sister. All have preceded her in death except one brother Albert F. Grasshoff who resides in Madison, Wisconsin.

She became a naturalized citizen of this country upon her marriage to Bert C. Flint, June 4, 1912. Her husband passed away February 7, 1966 which left her very lonely.

She was baptized into Christ and joined the R. L. D. S. Church September 20, 1911 at Sparta, Wisconsin. She and her husband transferred their membership to the Church of Christ in February, 1926 where they faithfully continued until their deaths.

She leaves to mourn her passing one daughter Mrs. Edna R. Smith of the home 209 South Crysler, Independence, Missouri, five grandchildren: Alexander Hale Smith, Belton, Missouri, Mrs. June Carol Sarratt, Parkville, Missouri, Kenneth James Smith, Independence, Missouri, Robert Orville Smith, Kansas City, Missouri and Mrs. Edna Mae Taylor of Madison, Wisconsin; nine great-grandchildren: Raymond Todd, Lisa Joline, Cary Pat, and Christopher Wade Smith, Stephen Andrew and Eric Lindsay Sarratt, James Shannon and Westley Dale Smith all of the greater Kansas City area and Elmer Taylor, Jr. of Madison, Wisconsin. She also leaves a host of friends, several nieces and nephews and kindly neighbors.

We will miss her but we know God in His mercy has called her home to a far better land where she can rest from her labors and be free from the pain she endured so long.

Freda was buried beside her husband in the Mound Grove Cemetery September 6, 1974. Thus the final chapter is finished on a useful Christian life.

IN APPRECIATION

There aren't words to fully express my heart felt gratitude for the many expressions of love sent to my family and myself at the death of my mother, Sister B. C. Flint. She had been ill for over two years, but the last year and a half she made her home with me. We'll miss her very much, but realize God knew best when He called her home and freed her from the terrible suffering she had endured the past six months. God bless you all and thank you from the bottom of my heart.

In Gospel Bonds
Edna R. Smith

GONE

We miss her in the place of prayer,
And by the hearth-fire light;
We pause beside her to hear
Once more her sweet "Good night!"

There seems a shadow on the day,
Her smile no longer cheers;
A dimness on the stars of night,
Like eyes that look through tears.

Alone unto our Father's will
One thought hath reconciled;
That He whose love exceedeth ours
Hath taken home this child.

Fold her, O Father! in thine arms,
And let her henceforth be
A messenger of love between
Our human hearts and Thee.

John Greenleaf Whittier

BLESSINGS

Nathaniel Joseph Seibel, the son of Harvey and Irene Seibel of Independence, Mo., was blessed by Elder M. Harvey Seibel at Willow Springs Mo., July 21, 1974.

Christophere David Ely, the son of Arden and Johna Mae Ely, was blessed by Elders John H. Jones and Donald E. McIndoo at Phoenix, Arizona July 28, 1974.

Cristy Ann De La Cruz, the daughter of Jose and Christine De La Cruz, was blessed by Elders Arlo Gould and Byron Wentworth at Bemidji, Minnesota August 11, 1974.

Robert Jason Livingston, the son of Randy and Renaye Livingston, was blessed by Elder Joseph Yates assisted by Elder Edward J. McIndoo at Collins, Mo. April 14, 1974.

Rebecca Jean Zarantonello, daughter of Louis and Gayle Jean Zarantonello, was blessed by Elders James M. Case and August L. Schwegler at St. Louis, Mo. June 16, 1974.

Calla Hope Winegar, the daughter of Donald and Carolyn Winegar, was blessed by Elders Vance H. Harris and Arlo Gould at Bemidji, Minnesota, July 6, 1974.

Julia Louisa Johnston, the daughter of James and Judy Johnston, was blessed by Elder Thomas Maley assisted by Priest John Gill at Bemidji, Minnesota July 7, 1974.

Kenneth Allen Johnson, the son of Wade and Trica Johnson, was blessed by Elder George Brantner assisted by Elder Richard Wheaton at Independence, Mo. July 21, 1974.

Nancy Kay Ross, the daughter of Don and Patricia Ross, was blessed by Apostle Marvin E. Ely at Toppenish, Washington August 5, 1974.

BAPTISMS

Floyd Duane Martin, the son of Leora Martin of Collins, Mo., was baptized by Elder Joseph E. Yates and received the laying on of hands by Apostle E. Leon Yates and Elder Joseph Yates at Collins, Mo. April 28, 1974. He was received as a member of the Collins Local Church.

Susan Marie Leighton-Floyd, the daughter of Albert and Joyce Leighton-Floyd of Richland, Mo., was baptized and received the laying on of hands by Elder Howard Leighton-Floyd assisted by Elder Albert Leighton-Floyd May 6, 1974 at Richland, Mo.

Martha Jane Morris, the wife of Wilbur Leon Morris of Independence, Mo., was baptized and received the laying on of hands by Elder Vance H. Harris assisted by Elder D. Ray Bryant at Cowgill, Mo., May 26, 1974. Sister Morris was received as a member of the Temple Lot Local Church.

Sharon Elaine Van Duine, the daughter of Henry and Ellen Van Duine of Hopkins, Michigan, was baptized by Elder LaVerne Lussenden at Anchor Point, Michigan and received the laying on of hands by Apostle Clarence L. Wheaton and Elder Lussenden at Bradley, Michigan June 23, 1974. She was received as a member of the Bradley, Michigan Local Church.

Kenneth Floyd Hoare of Kirchner, Ontario who is the son of Banford and Jessie Luella Hoare was baptized by Elder Tony Grzincic at Anchor Point, Mich. and received the laying on of hands by Elders Banford Hoare and Harold Polack at Bradley, Michigan June 23, 1974. Brother Hoare was received as a member of the Trenton, Michigan Local Church.

Carolyn Elizabeth Noland, the daughter of Brother and Sister Thomas Nolan of Cranston, Rhode Island, was baptized into the Church of Christ July 6, 1974 by Apostle William A. Sheldon in Narragansett Bay at Warwick, Rhode Island. Members and friends gathered to witness it after which a lunch was enjoyed by all.

She was confirmed a member of the Church of Christ in the Cranston Local Church by Apostle William A. Sheldon assisted by Apostle Joseph Kidd on Sunday, July 7, 1974. That afternoon an enjoyable sacrament service was held for two hours. May God bless the efforts of His servants everywhere.

Sharon Elizabeth Yates, the wife of Layton Yates of Kansas City, Mo., was baptized and received the laying on of hands by Elder Joseph E. Yates at Collins, Mo. July 7, 1974.

Gerald Wade Gill and Tamara Lea Gill, the son and daughter of Harold and Donna Gill of Tempe, Arizona, were baptized by their father, Priest Harold Gill and received the laying on of hands by Apostle Don W. Housknecht assisted by Elders Donald E. McIndoo and John Jones, July 7, 1974 at Phoenix, Arizona. They were received as members of the Phoenix Local Church.

Scott Leon Harris and Susan Lynette Harris, the son and daughter of Alvin and Joyce Harris of Independence, Mo., were baptized and received the laying on of hands July 7, 1974 at Bemidji, Minnesota.

Elder Thomas S. Maley and Priest Emery J. Pinder officiated at the baptisms and Elder Vance H. Harris officiated at the confirmations assisted by Elders Arlo Gould and T. S. Maley. The new members were received by the Temple Lot Local Church.

Emery David Pinder, the son of Emery and Mary Louise Pinder of Mt. Morris, Michigan, was baptized by Priest Loren D. Bryant and received the laying on of hands by Elder Arlo Gould assisted by Elder Vance H. Harris and Thomas S. Maley July 7, 1974 at Bemidji, Minnesota July 7, 1974. He was received by the Flint, Michigan Local Church July 21, 1974.

Lloyd Francis Eddy of Flint, Michigan was baptized by Priest Orville Eddy and received the laying on of hands by Elder Harold Polack at Flint, Michigan July 14, 1974.

FEED MY LAMBS

by C. Derry

Hear the Good Shepherd's voice in accent of love,
As it flowed from his lips in cadence divine,
Before he returned to his Father above,
His disciples instructing for the last time;
Loving and tender, yet firm his commands,
As graciously charging them, "Feed my Lambs."

Once more that loved voice has rung out from on high,
And angels the message of mercy have borne;
The Light of Jehovah has beamed from the sky;
Again he is seeking the lost and forlorn.
This is the message of love that he sends
To each of his chosen ones, "Feed my Lambs."

Shall we heed that message of mercy divine?
And seek out the weaklings, the wounded and lost?
Or leave them on sin's arid desert to pine,
Regardless the price their redemption has cost?
Our duty is plain, for Jesus commands
His chosen and faithful ones, "Feed my Lambs."

Then gather the little ones into the Fold;
For them he has suffered, for them he has died.
They are bought with a price more precious than gold.
O tell them, for them he was once crucified.
Tell of the wounds in his side, in his hands,
How he said to his loved one, "Feed my Lambs."

Go teach them that wisdom that comes from above;
The faith that relies without doubt on his word;
That though man is sinful, the Savior is love;
That Christ is indeed their Redeemer and Lord;
To honor his precepts, to keep his commands.
Thus we shall truly be feeding his Lambs.

O teach them to shun the temptations and snares
That Satan hath set for their innocent feet;
That safety is found in watching and prayers,
For only in Christ is their refuge complete.
Thus let us heed the Good Shepherd's commands,
By faithfully striving to feed His Lambs.

GEOGRAPHY OF ZARAHEMLA

by Ella Engle

We have probably all seen maps of the Book of Mormon lands based on archaeological sites and observations. With the wealth of such sites in the Americas, (Book of Mormon page 688:7), it isn't any wonder that these maps don't agree.

Our first duty to the Book of Mormon is simply to believe it, so what would a map of the Book of Mormon look like if we used only information from the Book of Mormon? Could we try to build one together;

Since the lands were called by different names at different times in Book of Mormon history, and since the land would change as it came under cultivation and cities multiplied, it would be simpler if we started from the first of the Book and followed the Nephites' progress in settling the land.

Lehi's "family" traveled mostly east from Jerusalem to the sea (1st Nephi, ch. 5). This would mean that they landed on the western shore of the new land, which they called the land of promise. Here they found forests and all kinds of animals for the use of man, as well as gold, silver and copper (63:212-217).

Lehi died in the land of promise and the anger of Nephi's brothers forced him and his followers to flee into the wilderness. They called this the place of Nephi at first and later the land of Nephi. Here Nephi taught them to build buildings, and here they began to use other metals: iron, brass, and steel as well as other precious metals (95:8-21). What ores other than gold, silver and copper are precious ores?

More than two hundred years passed and the people of Nephi became strong in their land. They scattered and spread upon the land, raising flocks and grain and fruit.

In the time of the first King Mosiah the Nephite had become weakened by their own unbelief and the Lord again warned the faithful to flee into the wilderness (201:20). Led by the power of the arm of the Lord, through the wilderness, they came down into the land of Zarahemla (201:23). Up to this time directions have not been mentioned. The only information we have on this new land is some of its natural resources. Now a little of its topography begins to show up. The land of Zarahemla is lower than the wilderness which separates it from the land of Nephi. They came down into it.

205:19 shows that the land of Nephi was also higher than the land of Zarahemla.

Up to this time we have three areas for our map, but no information to anchor them to it. We have the land of their first inheritance, somewhere on a western coast. We have the land of Nephi, farther inland and now controlled by the Lamanites. We have the land of Zarahemla, now governed by the Nephite king, Mosiah, and separated from the land of Nephi by some kind of wilderness.

The account of Ammon's trip back into the land of

Nephi to gain news of the Nephites who had returned (227-272) gives us some information about the land of Nephi. Zeniff and his people were given the cities and lands of Lehi-Nephi and Shiloam. These are probably on the north border between the land of Nephi and the wilderness because this is where Ammon first contacts the people after leaving Zarahemla (227:7), going down in from the north. This is where Zeniff first contacted the Lamanites after his return from Zarahemla (234:6-9). The Lamanites live on farther south (235:17). Any time flight is necessary the Nephites hide in the wilderness.

We still do not know anything of east or west in this land. The terrain seems more important for they always say if they go up or down to a land or city.

Another site in the border of the land of Nephi is the place of Mormon. Eight days' journey into the wilderness from the place of Mormon the land of Helam was carved out by Alma and his followers (273:21). They multiplied and prospered and built a city (274:22). Thirteen days travel farther through the wilderness is the land of Zarahemla (279:69-76).

It seems reasonable to assume, at this time, that since the wilderness borders the land of Nephi on the north, the land of Zarahemla is also in a northerly direction from the land of Nephi.

We're beginning to need a scale for our map, too. The only measurement mentioned up to this time is a day's journey. A map scaled to "a day's journey" will not correspond very neatly with a map scaled in miles but it will give us some kind of a picture of this land.

During the time of Mosiah and Alma the people began to be very numerous and scatter abroad, building large cities and villages in all quarters of the land (286:156-157). Some new landmarks begin to be mentioned: hill Manti (300:22), hill Amnihu (304:70), and the river Sidon.

Now we can begin our map of the land of Zarahemla with a little more sureness. Sidon flows north with a good current past Zarahemla into the sea (304:307:101). Across Sidon, east of the city of Zarahemla is the hill Amnihu. Somewhere to the south, within spying distance of the river is the valley of Gideon. Across the river from Gideon and maybe a little farther south is the land of Minon. And away to the north-west of Zarahemla is the wilderness of Hermounts.

Alma's journeys help us place a few more cities on our map: Gideon (322:8), Melek (326:4), and Ammonihah (327:7). "Three days journey on the north of the land of Melek," would not necessarily means three days journey to the north. It might be three days journey along the north border.

Alma and Amulek go to Sidom (356:86) and from there go to Zarahemla (358:110). This might not mean

that Sidom was between Ammonihah and Zarahemla but if we keep this question in mind we could put it in there for now.

Another detail of the terrain is beginning to show up. Alma goes "over into" the land of Melek from Gideon, he and Amulek come "over to" Zarahemla from Sidom. These lands are either bordered by rivers or high ground. These are the things we usually cross over. We know Gideon was built in a valley and Minon "in the course" of the land of Nephi (305:80).

The next war with the Lamanites (359-360) gives us more clues to Ammonihah (verse 2), Noah (3) and Manti (9-11). And Alma's continued journey gives us another reference to Manti (362:1).

The travels of Mosiah's sons in the land of Nephi give us quite a bit more information about that land, but nothing is definite enough to put on a map. Directions are never mentioned and they had no central landmark. The pattern of "over into" another land and "over to" another city or village is repeated as in the land of Zarahemla. We do have one clue to directions. The lands of the Lamanites became divided as believers or non-believers (390-391). When the believers left the land of Nephi (or Anti-Nephi-Lehi) to go to the land of Zarahemla, they missed the land of Manti and met Alma at the edge of the land of Gideon (362:1). Therefore they must have been coming from the eastern part of the land of Nephi.

In these pages we do get one valuable progress report (387-68-81), and new information about the shape of the land. This is about the tenth year of the reign of the judges. The Lamanites in their land of Nephi and in the unsettled wilderness almost surround the land of Zarahemla, like a horseshoe. But north of Zarahemla lies the rich land Bountiful. And north of it all, connected by a narrow neck of land, is the land Desolation. The Nephites had control of all these.

At this time our map would look something like Map #1.

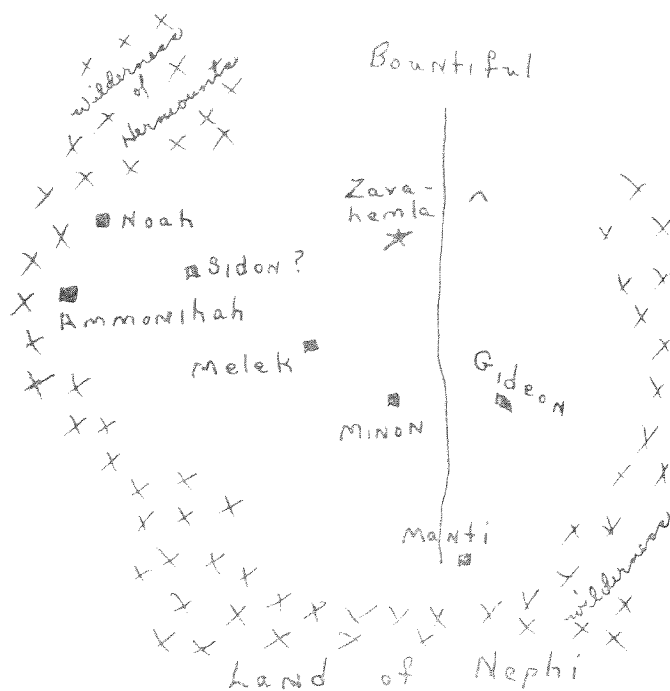
This brings up one question. With the Nephites so nearly surrounded by Lamanites, and unable to keep them away from their own cities near the wilderness, how could they keep them out of the land Bountiful?

Ammon's Lamanite followers were given the land of Jershon (404:23). But the next year as threats of war built up in Antionum (416:80), they gave up their lands in Jershon and moved to Melek (433:254).

This trouble in the eighteenth year adds very little to our maps (Siron, 445:5) but does provide a way of checking them a little (456-465). We can also see some of the strength of this river Sidon that it could wash these unnumbered dead clear out to sea.

In the twentieth year of the reign of the judges, the Nephites finally drive the Lamanites out of the east and west wildernesses and possess the land from sea to sea (485:7-12). In this year too, many new cities

MAP #1



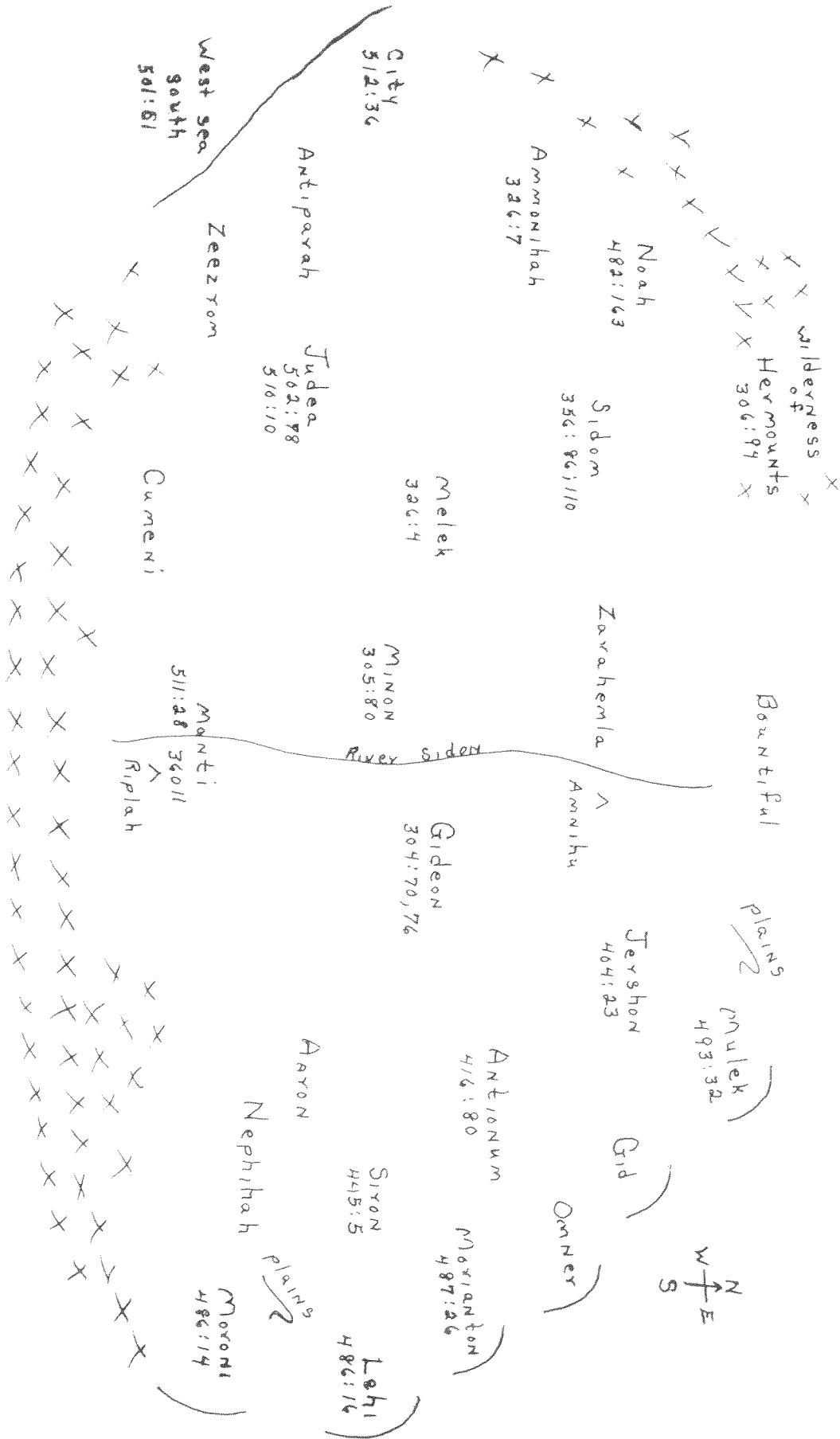
were started (486:14-16 and 487:26). Aaron was mentioned before in Alma's travels, so is probably inland (327:16). Several other cities are mentioned as they fall to the Lamanites five years later (493:34).

The battle for Mulek on the plains between Mulek and Bountiful would make it seem that Mulek was north of Lehi along the sea shore (497-499). Further accounts of Mononi's battles would make us think the city Lehi is directly north of the city of Moroni and that the eastern sea shore runs northwesterly rather than straight north and south.

The twenty-sixth chapter of Alma adds four more cities to our map as Helaman gives a report on the war in the western section.

Our map of the lands and cities of Zarahemla will look something like the map on the next page. This is not an accurate map. It couldn't be. It was started with the scale of about one inch to a day's journey our only unit for measuring distance in the Book of Mormon. We do not know if they walked, rode horses, rafts or boats. We do know that chariots were used by the kings in the land of Nephi, and later there were chariots and good roads connecting cities and villages in Bountiful and Zarahemla (617:8). All we can do is put some of what we know about this land in a form that is easy to see and that that will show us a little of each land's relationship to its neighbors and to the capitol city, Zarahemla. Maybe if we could put it on elastic material and stretch the proportions, or move east to southeast or northeast or whatever, it might be more satisfactory.

We have learned about the cities in the horseshoe around Zarahemla because that is where the



fighting has been. But the land north of there was settled too (540-541 and 548-549). During the next war the Nephites are driven out of Zarahemla and forced to fortify the narrow neck of land in Bountiful (553:38-40).

This narrow land can be differentiated from the narrow neck of land that divides the land Bountiful from the land Desolation partly by the difference in the width of land at these two points (388:76). Also one is a boundary of Bountiful and one is in Bountiful.

During the peace which followed this war, when Nephite and Lamanite were both free to travel throughout any part of the land, the lands of Nephi and Zarahemla were called the land of Lehi, and the land north of it the land of Mulek (562:129), in the Nephite tradition of naming a land after the man who first possessed it (327:8).

The following wars and contentions do not add much to our map but they do serve as a way of checking what we already have (609-621, especially 609:32-40, and the first three chapters of Mormon's record).

The Jaredite records let us look at these lands in reverse. Their capitol, Moron, was near Desolation (729:43). They made Zarahemla a game preserve (738:38 and 742:69).

Now, if we were to look for the land of Zarahemla on a modern map we would need to find:

- (1) a land nearly surrounded by water (388:77-80)
- (2) a mountainous land

Usually it was "down" to the land of Zarahemla,

"up" to the land of Nephi, Gideon above Zarahemla (534:7), Minon above Zarahemla (305:79, 80), Manti above Zarahemla (511:28), Nephiah higher than Moroni (493:31), Shilom (227:1, 6, 12), from Sidom "over to" Zarahemla (358:110), from Zarahemla "over into" Melek (326:4), robbers in the mountains (582:32, 603:33),

(3) a land with eastern plains, shore cities (493:32), plains by Mulek (497:24), plains by Nephiah (536:21).

(4) a good farming land (196:34; 609:30, 31 & 44; 302:44)

(5) a land with forests (549:10) enough for export, even

(6) a land rich with ore (63:217; 562:128)

(7) a land in whose northern section a major river runs northward to the sea, cities identified as being east or west of river Sidon, head of Sidon in wilderness of Manti (387:69), Sidon flows into the sea (307:101).

(8) land of Zarahemla and Nephi (nearly surrounded by water) just south of another land nearly surrounded by water, or nearly disconnected from a northern land, Bountiful between Nephites and land Desolation (387:73, 74), 1½ day's journey on border of Desolation (388:76), 1 day's journey on line fortified in Bountiful, just above land of Zarahemla (553:39).

Again, this map is not exact. In all the pages and paragraphs of the Book of Mormon something was probably overlooked. This map is a start. It's something for us all to build onto.

FUTURE DIVINE RULERSHIP

Part 2

by Lucinda Scott

In Gen. 37:39-48, we find an outline history of Joseph, who became known as Joseph of Egypt, because he was sold in Egypt to Potiphar, an officer of king Pharaoh. He was very young when he found favor with God. He was shown in two dreams that he would rule over his father and household. Because he was righteous, the Lord prospered him in all that he did, and those whom he served. Because of the deceitfulness of Potiphar's wife, he was put in prison; even there he was favored of God and was given charge over everything. While in prison, the king's butler and baker offended him and he put them in prison; while there, they each had a dream; they told their dreams to Joseph, and they were fulfilled according to Joseph interpretation. The butler's life was saved and he was taken out of prison. Joseph asked him to mention himself to the king, but he forgot. After Joseph had been in prison for two years, the king had two dreams; no one in his kingdom could interpret them; this reminded the butler of Joseph who had rightly interpreted his dream while in prison. He told the king about Joseph, and the king had him brought

before him, and through God's power, he interpreted the king's dreams. He was shown there would be seven years of plenty, then seven years of famine. Joseph advised him what to do, and the king and his servants recognized that the Spirit of God was with him, so the king made him ruler over all the land of Egypt. He caused great quantities of food to be produced and stored during the seven years of plenty, so there would be food during the seven years of famine.

The famine prevailed in all lands, including Canaan, the land where Joseph's father and household lived. His father sent ten of his sons to Egypt to buy food; they did not know Joseph, but he knew them. When they bowed before him, it reminded him of his dreams he had when he was seventeen years old. To start the fulfilling of his dreams, he devised a plan to get his eleven brothers together before him; all of them bowed before him, as he was shown in his first dream. Eventually, he made himself known unto them, and he told them, "be not grieved nor angry with yourselves, that ye sold me hither; for God did

send me before you to preserve life." "God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me thither, but God; and he has made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt." He sent his brothers back to bring his father and household; they were given the best land in Egypt. When Jacob was on his way to Egypt, God "spoke to him in the visions of the night," and told him to fear not to go to Egypt, for there he would make of him a great nation. They became a great nation under the rulership of Joseph, thus fulfilling his part of his dreams. They became more and mightier than the Egyptians (see Exodus 1). Joseph's second dream reached far beyond his part in this dream.

Joseph had two sons before the famine started; their names were Manasseh and Ephraim (Gen. 4:50-52). Before Joseph's father died, he chose Ephraim and Manasseh as his, in the place of his two oldest sons, Reuben and Simeon. He blessed Joseph and his two sons (Gen. 48:1-6, 15-16).

First, we want to point out part of Joseph's blessings found in Gen. 49:22-26; Deut. 33:13-17. Joseph's blessings are to come upon another whose name shall be Joseph. First, these blessings came upon the crown or top of the head of Joseph of Egypt, who was separated from his brothers, when he was sold into Egypt. There was a purpose in using the words Crown and Top. In this case, Crown means "All the power of a monarch." Monarch means "to rule." Joseph was given power to rule as a monarch over all the land of Egypt; in this capacity, he preserved the lives of his father and household, by a great deliverance, so they would have a posterity in the earth. Besides being as a father to Pharaoh, he was as a father to his father, mother, and eleven brothers, and all of those who were born under his rule, thus fulfilling his part of his second dream. Under Joseph's rule, they became a great nation who were called Israelites, because the Lord changed Jacob's name to Israel (see Gen. 32:24 etc; 35:9-15). Psalms 77:15 says this of Joseph "Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph." The Lord has not redeemed his people yet, so we must look forward to someone in the future whom the Lord will use to redeem them, who will be as a father to them, as Joseph of Egypt was to his father and household. Let us find out why the word Top was used: "it means "the head or crown." "The highest rank; as the top of the class." "Complete with a finishing touch." Joseph was given highest rank over his brothers, also his father and household, for the birthright of his two oldest brothers, Reuben and Simeon, was given to him, then it was passed on to his two sons, Ephraim and Manasseh (see 1 Chron. 5:1-2). This takes us back to Gen. 48. Jacob told how the Lord blessed him; he was promised, "Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people;" etc. Part of this

promise was fulfilled through the children of Israel under the rule of Joseph of Egypt (see Ex. 1). Jacob chose Ephraim, the younger, in the place of his oldest son Reuben; and Manasseh, the oldest, in the place of his second son Simeon. The rest of Joseph's issue had inheritance among the children of Israel (vs. 1-6). Joseph named his name and the names of his fathers, Abraham and Isaac, on Joseph, then passed it on to his two sons, Ephraim and Manasseh, and they were to grow "into a multitude in the midst of the earth" (vs. 8-15). Ephraim received the greater part of his father's blessings. Manasseh was promised that he would be great, "and he also shall become a people," but Ephraim was not only to be greater, but "his seed shall become a multitude of nations" (vs. 17-20). Notice, Manasseh's seed to to become a people; Ephraim's seed is to become a multitude of nations. This means that Manasseh's seed shall become a flock; they shall be the flock of Joseph, spoken of in Psalms 80:1-3. They shall be the holy lump, or a little leaven, as part of the "remnant according to the election of grace," spoken of in Romans 11. They shall be a people called "the remnant of Jacob," as pointed out from Joel 2:25, etc; Micah 5:7 etc. They shall be the righteous branch spoken of in Jeremiah 23; 33:14-16. Among this righteous branch, as the flock of Joseph, there shall be a leader, whose name shall be Joseph, as pointed out from Joseph's blessings in Gen. 49 and Deut. 33. Because he will be a part of the righteous branch, scripture calls him the branch in Psalms 80:7 etc. also in other scripture which we will present. Among other things Israel is praying for in Psalms 80. they ask the Lord to look down from heaven and behold, and visit the branch he will make strong for himself; the Lord's hand shall be upon the man of his right hand, the son of man who he shall make strong for himself. This takes us to Zech. 6:9, etc. The Lord is telling about "the man whose name is the branch"; he is going to build the temple of the Lord, "and he shall bear the glory, and shall sit and rule upon his throne, and he shall be a priest upon his throne." This man who will be called the branch, shall be Christ's messenger, (this we will prove;) he will come in the Spirit and power of Elias, and shall restore all things, as spoken of in Acts 3:19, etc; Matt. 17:10-12; Mark 9:11-13.

Zech. 6:9-13. The branch, as Christ's messenger, is going to rule upon his throne as a priest in the temple of the Lord which he will have the honor of building. There is someone else going to rule along with him, for "the counsel of peace shall be between" him and someone. The silver and gold crowns symbolize two ruling powers: the lesser and greater ruling power of two men. Joshua and his name were used as types of two ruling powers. The first type was Joshua himself as a high priest (see 3:1-8): as such, the silver crown representing the lesser ruling power of a high priest was placed upon his head first. This man who will be called the branch, shall be a righteous high priest in the temple of the Lord, for this

will be a part of the restitution of all things; he will be a righteous high priest, such as Melchisedec (see Gen. 14:18-20); Heb. 7:1-7), for this was a part of the gospel that had been preached to Abraham; the gospel being the plan of redemption that was laid from the foundation of the world (see Matt. 25:34); Eph. 1:1-4; Heb. 4:1-3; 1 Peter 1:18-21; Rev. 13:8; Rom. 1:16; Gal. 3:8-17). The branch, as a righteous high priest, is going to "execute judgment and righteousness in the land" (see Jer. 23:14-15). He will be the man of God's right hand (Ps. 80).

Before we complete our study about the silver and gold crowns, let us sum up what we have found out about Christ's messenger, whom he is going to send to prepare the way before him.

He is going to come in the Spirit and power of Elias, and shall restore all things. Christ is going to do a lot of refining and purifying through him. He will be an Israelite. He will be a part of "the remnant of Jacob"; a part of the remnant according to the election of grace"; those who were not blinded. As a part of this remnant, they shall be as holy lump, or a little leaven, that will leaven the whole lump; the whole lump being the seed of those who were blinded. He shall be leader of the shepherds that the Lord is going to set up over his people, Israel. As a part of the righteous branch that the Lord is going to raise up unto the house of Israel, he is also called the branch. He and the righteous branch shall be raised up out of the seed of the tribe of Joseph of Egypt, down through his son Manasseh, who was not to be as great as his younger brother Ephraim. As the branch, the Lord will make him strong for himself; he will be the man of God's right hand, he will be the leader of the flock of Joseph: the remnants previously spoken of. Through him, the Lord shall start saving the children of Israel. He will be used to fulfill Joseph's blessings spoken of in Gen. 49 and Deut. 33. He shall rule as a righteous high priest in the temple of the Lord which he will have the honor of building; the temple of which Christ shall suddenly come.

We continue with Zech. 6. The branch, as Christ's messenger, shall sit and rule upon his throne as a righteous high priest, in the temple of the Lord. "The counsel of peace shall be between" him and someone. Joshua and his name was used to represent two ruling powers: the silver crown representing the lesser ruling power was placed on his head first, which would be the ruling power of a high priest. Then the gold crown representing a greater ruling power was placed on his head, which means that someone with a greater ruling power than a high priest shall, in time, rule along with the high priest. Joshua's name was used to represent a greater ruling power, for his name means "Saviour, or whose help is in Jehovah." "Jesus (Saviour). The Greek form of the name Joshua."

We have started studying about the combined promises made to Manasseh and Ephraim, recorded in

Gen. 48, which shall be fulfilled through their seed. So far, we have learned that Christ's messenger shall be a high priest in the temple of the Lord, and that someone with greater ruling power shall, in time, rule along with him. This will be someone of the seed of Ephraim, for he was promised that he would be greater than his oldest brother Manasseh. We do not have a full record of Ephraim's blessing, as we do of Manasseh's, but we do have enough so we know he shall be greater through their seed.

In Zech. 3, the Lord says, "Behold, I will bring forth my servant the branch" (v. 8). (We point this out first, for it is the same man spoken of in chap. 6.) Joshua and his garments were used as a type of the condition of the house of Israel was, and still is in. "Now Joshua was clothed with filthy garments, and stood before the angel." There were those who were standing before the angel and Joshua; the angel said unto them, "Take away the filthy garments from him." The angel said unto Joshua, who represented the house of Israel, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." A fair mitre was placed upon Joshua's head, which was a "turban or headdress of a high priest." This was to show that the branch, as a high priest, for he represented a high priest also, shall be used to cleanse the house of Israel, with the help of the righteous branch, as the flock of Joseph (v. 4). Joshua, also those who were standing before him and the angel, were used as types, "for the angel of the Lord protested unto Joshua." Protest means "To appeal to for confirmation." The angel used Joshua and those who were standing before him to confirm, or establish the fact that someone else as a high priest shall be used to cleanse the house of Israel. Then the Lord said unto Joshua, as a high priest, and those who represented the righteous branch, "If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shall also keep my courts, and I will give thee places to walk among those that stand by." Those standing by represented a remnant of Ephraim; they will be standing by, waiting for the righteous branch to prepare the way before them, for verse 8 speaks of Joshua who represented a high priest, as the branch and his fellows, the righteous branch, who sat before him. This branch and his fellows shall be wondered at. A stone, which represented Christ, was laid before Joshua as a high priest (see Eph. 2:20; 1 Peter 2:1-14). There was another stone which had seven eyes. The seven eyes represent "the seven Spirits of God" that shall be "sent forth into all the earth", at the time Christ, as "the Lion of the tribe of Judah", as a Lamb slain, shall "loose he seven seals" (see Rev. 5:1-6). The Lord will remove the iniquity of the house of Israel in that day, through his servant, the branch, with the help of his fellows, the righteous branch.

Part 3

1 Peter 2:1-12. The Lord is going to establish "an holy priesthood" and a "royal priesthood" among Israel. This will be done through a "chosen generation." We have learned that this chosen generation started with Joseph of Egypt. Through the seed of his two sons, Manasseh and Ephraim, these two priest-hoods shall be established. This holy priesthood shall be a part of the righteous branch, and their leader, as the branch, shall be a righteous high priest. The Israelites who will accept Christ as their chief corner stone, shall through them, be made as lively stones. This holy priesthood shall build "up a spiritual house" among them, meaning the temple of the Lord, in which they shall "offer up spiritual sacrifices acceptable to God by Jesus Christ." Through these two priest-hoods, the believing Israelites shall become "an holy nation, a peculiar people", who will show forth the praises of God, who will have called them "out of darkness into his marvellous light." (They shall no more be blinded (Rom. 11., Their conversation shall be honest among the Gentiles who will no longer speak against them as evil doers. By their good works, the Gentiles will glorify God in the day of visitation. Isaiah 10:1-4 gives the meaning of this day of visitation: "Woe unto them who decree unrighteous decrees, and that write grievousness which they have prescribed; To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless! And what will ye do in the day of visitation, and the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory? Without me they shall bow down unto the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still" (see Jer. 10:14-16). But those who are oppressed shall be delivered if they will call on the name of the Lord, "for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnants whom the Lord shall call (see Joel 2:25 etc; Micah 5:7 etc; Mal. 4; Acts 3:19, etc). This will be the remnant of Jacob: the first part of the remnant according to the election of grace: the righteous branch, as the flock of Joseph, whose leader shall be "the man whose name is the branch", who will be a righteous high priest, as Christ's messenger whom he will send to prepare the way before him, who will come in the Spirit and power of Elias, and shall restore all things; he will build the temple of the Lord, the "spiritual house", to which Christ shall suddenly come. This holy priesthood shall consist of holy ministers, with a righteous high priest, such a Melchisedec as their leader; this will be a part of the restitution of all things, for according to scripture, this was a part of the gospel during the time of Abraham and Melchisedec, for no other gospel can be preached, for it is the plan of redemption that was laid from the foundation of the world (see Gal. 3:7 etc; 1:6-9).

Now we study about the royal priesthood spoken of in 1 Peter 2. Royal means "Kingly; of or pertaining to the crown or sovereign; also pertaining to the government of a kingdom." There will be a royal priesthood, with a king who "shall reign and prosper; and shall execute judgment and justice in the earth" (see Jer. 23:1-6).

This takes us back to Zech. 6:9, etc. We have found that the silver crown represented the lesser ruling power of a high priest, and the gold crown represented the greater ruling power; this will be a king, and "the counsel of peace shall be between" him and the righteous high priest. We have learned that "Jesus (Saviour)" was "The Greek form of the name Joshua." Joshua and the silver and gold crowns were a combined symbol of Christ also; first, as a high priest, then as a king (see Heb. 4:14 etc; 2:9 etc; 3:1; Rev. 17:14; 19:16). This is a type of the unity that will be between this righteous high priest and king, both of whom will come from the seed of Joseph of Egypt, down through his two sons, Manasseh and Ephraim. As pointed out, the holy priesthood and righteous high priest shall come from the seed of Manasseh first, to prepare a way for the royal priesthood and king of Ephraim's seed.

Gen. 48:19-20. Ephraim was also promised that "his seed shall become a multitude of nations." This promise was first made to Abraham, then successively passed on to Isaac, Jacob, Joseph, and Ephraim. This will be made possible, because Christ took on him the seed of Abraham (see Gen. 12:1-3; 22:15-18; 28:1-4, 10-15; Heb. 2:9 etc; Gal. 3:8-18; Acts 3:22, etc).

To continue with this king of Ephraim's seed, we return to Joseph's blessings, recorded in Gen. 49:22-26; Deut. 33:13-17. We have pointed out that these blessings are to come upon the head of another whose name shall be Joseph. We traced this down through the seed of his son Manasseh who was not to be as great as Ephraim, for a king is to come from his seed. We recall the definitions for Crown and Top, which was first applied to Joseph of Egypt. Crown means "All the power of a monarch." Top means "the highest rank." "Complete with a finishing touch." Just as Joseph had "All the power of a monarch", and had "highest rank" over his brothers, the king of Ephraim's seed shall have "All the power of a monarch", and shall have highest rank over the high priest of Manasseh's seed. Joseph's blessings shall be completed "with a finishing touch", through the king of Ephraim's seed. In Gen. 48, the promise was made to Ephraim and Manasseh, "And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and Manasseh" (v. 20). Because Ephraim is to be greater than his oldest brother Manasseh, through their seed, we must look for a part of his seed that is righteous, from which will come a royal priesthood and king. Jacob chose Joseph's two sons, Ephraim and Manasseh, in the place of his two oldest sons, Reuben and Simeon; the rest of his issue had inherit-

ance among the children of Israel. This does not mean that their seed was separated from the children of Israel from the beginning, for the tribe of Joseph was numbered according to his sons, Ephraim and Manasseh (see Num. 1:32-35; 34:23-24; Joshua 16: 17:14, etc).

We have pointed out from Rom. 11, that a "remnant according to the election of grace" was reserved and was not blinded. In the first part of this chapter, it speaks of Elias who had made "intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine alters; and I am left alone, and they seek my life." Elias thought all the Israelites had bowed their knees to Baal, but the Lord told him, "I have reserved to myself seven thousand men who have not bowed the knee to the image of Baal." Then the Lord told him, "Even so them (or "in like manner") at this present time also there is a remnant according to the election of grace." This scripture was cited from 1 Kings 19:8-10. According to the date given, this was B. C. 906.

We quote together what the Lord told Elias in 1 Kings 19:18, and that which was made known to the Israelites, found in Ezra 9:8. "Yet I have left ("or, I will leave" ref. col.) me seven thousand in Israel, all the knees that have not bowed unto Baal, and every mouth which hath not kissed him." "And now for a little space grace hath been showed from the Lord our God, to leave us a remnant to escape, and to give us a nail (or "a constant and sure abode" ref. col.) in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage." These two passages of of scripture are dated B. C. 906 and B. C. 457; let us keep these dates in mind, for under the first date the Lord said he had seven thousand who had not bowed the knee to Baal, then under the second date he said he already had a remnant that did escape.

In Rom. 11, we have the connecting link between these seven thousand reserved Israelites, and the remnant that escaped. When Elias made intercession against Israel, the Lord told him, "I have reserved unto myself seven thousand men who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace"; meaning that the Lord had previously reserved unto himself this remnant. The seed of this remnant is to come by the grace of God through his Son Christ. All Israel did not obtain that which they sought for, "but the election hath obtained it, and the rest were blinded" (vs. 7). They were blinded after they rejected Christ. The Lord had a reason for combining these two scriptures in the New Testament, and we believe the reason is from these seven thousand Israelites, shall come a combined remnant of Joseph through his sons Manasseh and Ephraim, that will make the believing Israelites as lively stones: A "spiritual house", meaning "the temple of the Lord", which shall be "a holy place", shall be built among them, in which they will offer up spiritual sacrifices acceptable to God by Jesus Christ (1 Peter 2). They

will be refined and purified that their offerings might be "pleasant unto the Lord, as in the days of old, and as in former years", as they did according to the gospel that was taught from the foundation of the world (Mal. 3); which will make of them "an holy nation"; (it will be a holy place among them (Ezra 9:8) and through their good works, it will cause the Gentiles to glorify God in the day of visitation. As previously explained, this will be the dreadful or terrible day of the Lord, when all the oppressed who will call on the name of the Lord shall be delivered, through the remnant of Jacob: the first part of the remnant according to the election of grace, as the flock through Manasseh, with the lesser ruling power of a high priest who will prepare the way for the remnant of Ephraim, with a greater ruling power of a king. We believe this combined remnant of Joseph through his sons, Manasseh and Ephraim shall come from the seed of the seven thousand Israelites whom the Lord reserved unto himself, for this is the only righteous seed which we have a record of in the Bible.

Jer. 51:50; 49:30-31. Some of the Israelites who heeded the warning of the prophets, escaped the destruction of Jerusalem. "Ye that have escaped the sword, go away, stand not still; remember the Lord afar off, and let Jerusalem come into your mind." Flee, get you far off, dwell deep, O ye inhabitants of Hazor, saith the Lord; for Nebuchadnazzar king of Babylon, hath taken council against you, and hath conceived a purpose against you. Arise, get you up unto the wealthy nation, that dwelleth without care, saith the Lord, which have neither gates nor bars, which dwell alone." Within the city of Hazor, were a number of kingdoms, for it was the "principal city of the whole of Palestine" (Bible Dictionary). It is reasonable to believe that a mixture of the tribes of Israel lived there, for was from there that the remnant was told to flee, and this was the remnant of the tribe of Joseph down through his sons Manasseh and Ephraim, from whom will come a righteous high priest and king.

We have no record in the Bible when the remnant of Ephraim left, nor where they were led. But we do have record that a remnant of Joseph through Manasseh did leave at this time, and where they were led, for his branches did run over the sea, to a wealthy nation. This speaks plainly of Joseph's land and describes its wealth; also in his other blessing recorded in Gen. 49:22-26. We believe what is said about Joseph as a fruitful bough and his branches in 49:22, has two meanings. Well, in both cases represents water; anything growing by water flourishes; so Joseph as a fruitful bough did flourish in Jerusalem. The other meaning is that Well Wall represents a "leeve," or "sea wall", over which the branches of Joseph's boughs did run, for they were to reach out over the sea, "unto the utmost bound of the everlasting hills" (v. 26).

We have proved that the righteous branch shall come from the seed of Joseph through his son

Manasseh, as the remnant of Jacob: a part of the remnant according to the election of grace; the flock of Joseph among whom there will be a leader whose name shall be Joseph, whom scripture calls the branch, who will be a righteous high priest, as Christ's messenger, as a divine ruler through the power of God; he shall be the man of God's right hand.

We will enlarge on Joseph's blessings and his land later on.

HERITAGE

by Edna Smith

Webster says that heritage means something handed down from one's ancestors or the past — a birth-right.

For several days I've been thinking of my heritage especially since the passing of my mother. Both my parents gave their lives in the teaching of the gospel to others that this world might be a better place in which to live. Their ideals, their testimonies of the divine truthfulness of the gospel restored in these latter days, have been my food and drink so far back in my life that I can't remember when I first heard them.

As the years have passed by, more than sixty now, I too have had experiences that have attested to that selfsame truth.

The gospel restored in the 1800's is true; it's not a creed, something to don on Sunday, but a way of life. It teaches us to be truthful, to deal justly with our fellow men, to help the sick, give succor to the down-trodden and to keep God's commands. It's a simple, down to earth philosophy which all can abide by, even small children, for it is so easily understood.

Some have sought to dress it up, put their own ideas and frills on it to make it very complicated and not understandable but Jesus Christ didn't make it so. He told his apostles to feed his sheep, look and care for the widows, the orphans, the needy, the sick and those who mourn. He commanded that we love God with all our mind, might and strength and our neighbor as ourself. To me that is simple, understandable language.

We are also told in the scriptures if we do these things other riches will be added unto us. What is more rewarding than to love one another to such extent that we won't see our neighbor in want for food, kindness or a comforting word. He said that even a cup of cool water given in His name would have its reward. To quench ones thirst is a pleasure; how much more pleasure do we have when we quench their thirst for truth which will lead to righteousness and see them turn away from wrong doing to follow His footsteps. It is very rewarding to me to see a person turn away from sinful ways. They are more attractive even in their facial expression for their thoughts are on a higher plane.

I had an opportunity in my youth to view a family that before they heard the gospel were dirty and slo-

en, and their home was an uninviting place to go. But when the gospel came into their lives, what a difference. The home became neat and clean, cheerful and a very pleasant and enjoyable place to visit. I heard the mother of that home bear her testimony many times and state that after the gospel reached her she realized her home was unattractive and not a place where she would like to invite the Master to dwell so she set about to make it a place in which He would want to come. No earthly person had ever been able to open her eyes to those conditions before. She wasn't rich so that she could buy a lot of new things, but

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she said soap and water were cheap and a little more effort on her part with God's help the task was done.

Wouldn't it be wonderful if we could all clean up our spiritual lives or home so successfully. I for one have that heritage handed down to me from God fearing parents. Now that they both have been called home, I feel my responsibility to fulfill that heritage better than I have in the past. There is only one way I can do that and that is to live each day as if it were my last, loving God more dearly everyday, and seeing to the needs of those round about me daily.

Let us pray for one another for the day is fading fast, and the time is so short to fulfill our mission here on God's footstool.

GENERAL CHURCH NOTICE

It has been determined that the April 1974 Ministers' Conference failed to take action in the filling of a vacancy in the Youth Camp Committee. The term of Elder Donald E. McIndoo had expired. Therefore, the Council of Apostles has made an interim appointment of Elder Donald E. McIndoo to this committee for the present conference year (1974-75).

William A. Sheldon,
Secretary Council of Apostles.