

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, December, 1974

No. 12

The Gifts

I had a dream on Christmas Eve
I must tell or I must grieve.
On Christmas there was not a toy.
There was no sorrow . . . and no joy!
My waking thoughts had been of gifts,
Not, I fear, of that which lifts
The soul of man toward that of God.
I was, you see, content to plod.

Into my dream an angel came.
He brought two gifts, but not the same.
One was wrapped in package dark.
How greedily I snatched! No spark
Was in the eyes of my bright guest,
So stern he was. Could I be blest
By this grim giver? With disdain
I ripped the cover and found - - Pain!

In shock I sank down on my knees,
Remembered pray . . . "Oh, Father, Please!"
The angel reached with gentle hand.
"There's one more gift. You'll Understand."
This was wrapped in silver's shine.
I opened it. His eyes were kind.
"The first prepared you for the last.
Take! Peace and Joy . . . till all pain's past."

Donna Moser

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EDITORIAL

The Greatest Gift Of All Time

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) It becomes increasingly difficult for mankind to grasp the real significance of a love so great and so incomprehensible, as to include His entire creation in the determination encompassing the whole world in the plan of salvation. This plan is so simple and so plain that all upon whose ears it may fall can understand, whether they be great or small. The first requisite of this plan is that of honesty with one's self. One must have an open mind that will be able to learn and to accept truth when it is presented.

There comes upon us again the spirit of the season that man calls Christmas. True Christmas giving is prompted by the spirit of love. In the world, and in some religious circles, much Christmas giving has become mechanical in its nature. In some instances, Christmas giving is so planned that it will beget praise to the donors. Advantage is also being taken of the open-heartedness of the Yuletide season to recoup the depleted coffers of modern business and social groups alike. Every known artifice and suggestion is resorted to, to entice, extract, and to divert every possible penny to said coffers.

We may retain the true Christmas spirit of former years by allowing the real spirit of Christmas giving to be dominated by love, by refusing to allow the spirit of competitive giving to absorb our means beyond our ability. Then, let your Christmas giving be prompted by love. Love prompted the first Christmas giving. "For God so loved the world, that he gave his Only Begotten Son." This was the greatest gift of all time, born of infinite love. At that first Christmas season, we see the shepherds bowing before the babe in the manger, giving of their homage to Him who in the city of David was born "Christ, the King." They bore testimony to his Divinity, as they told the story of the angels chorus while tending their flocks in the field. How Mary's heart must have been comforted as this evidence came to her of the fact that God of Heaven was cognizant of the birthplace of the child, whom she would fain have had surrounded by nobler things. It's little wonder that "Mary kept these things in her heart."

Then a short time later, we read of another Christmas demonstration by the wise men. They had seen His star in the east, quite likely at the time of his birth, and had made a long and tedious journey, that they might in their life time see and worship Him who was born "King of the Jews." When they were come to the end of their journey, "they saw the young child with Mary, his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts: gold, and frankincense, and myrrh."

In perpetuating the spirit of these events, it became customary and perhaps traditional to some extent, to give gifts to loved ones, especially to bring a maximum of joy to the hearts of the children. We do this remembering the words of the Master, "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me."

Let us avoid as much as possible the spirit of commercialism and the spirit of competitive giving that has marred the blessedness of the real Christmas spirit, and this great Yuletide season. By all means, avoid the spirit of exploitation that would make merchandise of man's noblest feelings, and which reaches out greedy hands for the last lingering dime.

Give only where love prompts the giving, to friends, to children, to those near and dear to us, or to the great and noble cause for the furthering of God's work. If the latter, no gift can be too small or none too great, we don't always give in monies, but in worship and service to our God who gave the "GREATEST GIFT OF ALL TIMES." "For God so loved the world, that he gave his Only Begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

KJS

Obituary

Sister Melvina Harrod Ritchison

Melvina Mary Harrod was born in a sod house on October 17, 1868 to Annie Kates and Spencer Harrod at Westcott, Nebraska. Her birth in such a humble dwelling no doubt inbred in her the seed of compassion and love for her fellowman.

She passed from this life on May 20, 1974 at the age of 86 years, 7 months and 3 days at her home at 1231 W. Ruby, Independence, Missouri.

Melvina Harrod was married on January 30, 1916 to Howard Smith Ritchison and to this union was born, two daughters, Jean Chapman of the home at 1231 W. Ruby and her baby sister who passed away in infancy. Brother Ritchison preceded his wife in death on December 10, 1946.

Sister Ritchison was baptized and became a member of the Church of Christ on November 25, 1925 along with her husband by Elder Daniel McGregor. Both Brother and Sister Ritchison were faithful to their covenant made in the waters of baptism to their death.

Sister Ritchison was a registered nurse, graduating in 1908 from the Jennie Edmondson Memorial Hospital of Council Bluffs, Iowa. Her life was one of service and many felt her tender compassion in her nursing ability throughout her busy life. She retired after 50 years of active service in hospitals, but not from service to her fellowman. This she continued constantly to the end of her busy life's journey.

Nursing gave Sister Ritchison great joy, but the Gospel held a prominent place in her life. She was one of the proof readers of the Book of Commandments from the original printed in Jackson County, Missouri, in 1833 by W. W. Phelps & Co. reprinted by the Church of Christ today. She helped to get missionaries interested in various fields of labor, helping wheresoever she could that the gospel might be taken to those who might not otherwise be able to hear it.

Sister Ritchison leaves to mourn her passing her daughter, Jean Chapman, and one grand-daughter, Manon Chapman, both of the home and a host of friends who loved her both within and without the church who had received care from her hand.

Thus the final chapter is written and the book closed on a useful Christian life ended here will long be remembered by many.

UNNUMBERED BLESSINGS

- (Author unknown) -

submitted by R. H. Jensen

Sitting today in the sunshine
that touched me with fingers of love,
I thought of the manifold blessings
God scatters on earth from above;

And they seemed as I numbered them over,
far more than we merit or need,
And all that we lack is the angels
to make earth a Heaven, indeed.

The Winter brings long pleasant evenings,
the Spring brings a promise of flowers
That Summer breathes into fruition,
and Autumn brings glad, golden hours.

But mortals are always complaining;
each one thinks his own a sad lot,
And forgetting the good things about him,
goes mourning for those he has not.

Instead of the star-spangled Heavens,
we look on the dust at our feet;
We drain out the cup that is bitter,
forgetting the one that is sweet.

We mourn o'er the thorn in the flower,
forgetting its odor and bloom;
We pass by a garden of blossoms
to weep o'er the dust of the tomb.

There are blessings unnumbered about us;
like the leaves of the forest they grow,
And the fault is our own, not the Giver's,
that we have not an Eden below.

EAST INDEPENDENCE LOCAL NEWS

October and all of its beauty of the trees in their colored hues is here, and winter is just around the corner. It's been a cool fall for us here in Independence. But we must accept graciously what the Good Lord gives us by way of weather. In spite of the cool weather, some of our young married folks and families have been enjoying the great outdoors by camping out at one of the nearby lakes. It is a beautiful time of the year to do this.

On August 18, Brother William Sheldon was the speaker at the 11 o'clock hour. He spoke on the healing message of the Gospel, of the light and life it gives us, that it cannot be obtained in any other way and that we must return that love. "God so loved the world that he gave His only Begotten Son," was the quotation given. Many other thoughts on love were given also. In closing, he said, "God will keep us through the hour of temptation if we do our part."

On August 25, we had as guest speaker Brother Richard Wheaton from the Temple Lot Local. Brother Wheaton opened his sermon with the thought that we are not engaged in the Gospel for popularity; we are here for hope and healing. He read from the Book of Mosiah 1:93. We must have faith in the Lord. Satan is always present, but God must be present to cast Satan out. We cannot escape temptations, but we can resist them with God's help.

We must be prepared and be concerned about serving the Lord. He closed with the thought that, Zion and the Temple will be built when the people are prepared and God commands it.

Our Pastor, Brother Frank Fann, was our speaker on the 14th of September. He quoted from the song, "Take Time To Be Holy," and talked on the meaning of each sentence, which gave us some very good thoughts. He also used passages from the scripture as was fitting for his thoughts. We must have God's Spirit to do all things the songs suggests to be holy. In closing he quoted from Romans 12:9-12 as a way to live our lives.

September 22, at 11 o'clock Brother Larry Beem was our speaker. Sister June Sarratt gave a beautiful rendition of "His Eye Is On The Sparrow," in a beautiful solo.

Brother Beem explained to us what a backslider is: one who has knowledge of the Gospel and then returns to the ways of Satan. He told the story of Balaam - how the Lord tried to keep him from doing what he was not supposed to do. Being obedient to what God tells us is the important thing to set an example for others.

Brother Curtis Yates spoke to us on the 29th of September. He asked some very important questions, which was food for thought. Do we cherish the Gospel and the will of God?

He has given us our free agency. The Gospel

truths are given to us and the plan of salvation. We must have an understanding of it. He gives to all if we seek Him. The truth will make us free of sin. We have things we must get rid of in our lives. God said not to touch unclean things of the world. Many other good thoughts were given.

Brother and Sister William Sheldon and Brother and Sister Clarence Wheaton spent several days in Washington D. C. They attended the dedication of the new Utah Mormon Temple there. They also visited the Wheatons' son in Connecticut.

Brother and Sister William Nast visited relatives in Marshalltown, Iowa over the weekend of October 5th.

We were all saddened by the passing of our dear Sister Freda Flint; we all miss her. Our sympathy goes out to the family.

Brother and Sister William Sheldon spent a weekend in Houston, Missouri where Brother Sheldon was the speaker on Sunday.

Kyle, the small son of Brother and Sister Ron Temple met with an accident running a stick in his eye. But with prayers and administration the Lord blessed the little fellow, and it didn't turn out as serious as the Doctors anticipated. We are thankful for His watchcare.

Our United Workers womens group have elected officers for the coming year. We meet twice a month, the first Thursday in the evening and the third Thursday in the afternoon, alternating to give everyone a chance to attend at least once a month. We are looking forward to a better attendance in the year ahead.

We have several projects on the agenda: A box social to be held at the Roland Sarratt home in Parkville, Missouri late in October. We are raising money for improvements on our local church building. We will have two quilts that we will offer for sale at the social.

The following are our officers:

Chairman Carolyn Fann
Ass't. Chairman Jewell Beem
Secretary & Treas. Jennifer Oldham
Teacher Ruth Randall

We need your prayers, please.

I am planning to enter the Research Hospital in Kansas City soon for surgery on my hip, which has been giving me trouble and much pain the past few months.

By the time this is in print I will be out again, if all goes well. I hope to have better health to serve my Lord in all the ways I can. He has been so good to me. I will take this opportunity to thank you for your prayers in my behalf.

East Local Reporter
Ruth Randall

FOR THE LOVE OF GOD

by Apostle Robert H. Jensen

The love that God has for all of His creations transcends everything that we shall ever be able to feel or comprehend in our mortality. He has given to us, the highest form of created mortality, a life in this world within which we may grow and learn and have the ability to work and enjoy the things about us. Beyond that, He has instilled within us the instinctive desire to reach higher and higher in search of values and rewards that can only come from a power that is higher than our finite abilities.

We are in very essence as little children reaching upward in an intense desire to be grasped by the hand of our Father and to be drawn up into His arms where we shall be able to more fully feel the warmth and glow of His countenance, and from that height gain a view that extends far beyond that which our own limited stature will allow. It is somewhat like climbing a high mountain in order that our view might be broadened and lengthened because of the higher altitude. But, whatever the analogy that might be drawn, the course must always be upward. Whenever we slip backward, our view and our closeness to the pinnacle must of necessity lessen.

I look forward and yearn for the time that I believe is coming - when all the true and honest-hearted peoples of the Latter-Day Restoration Movement will be united under Christ. Representative of the resultant conditions among the followers of Christ when the perfect love of God fills their hearts are the words of that grand old inspiring hymn: "Glorious things are sung of Zion, Enoch's city seen of old, Where the righteous, being perfect, Walked with God in streets of gold; Love and virtue, faith and wisdom, Grace and gifts were all combined; As himself each loved his neighbor, All were of one heart and mind. . . . When the Lord returns with Zion, And we hear the watchman cry, Then we'll surely be united, And we'll all see eye to eye; Then we'll mingle with the angels, And the Lord will bless his own; Then the earth will be as Eden, And we'll know as we are known." (Saints' Hymnal - Herald Publishing House 1947)

There are no denominations or factions within Christ - only within the hearts and diminished understanding of mankind.

The love of God extended to us through the words of His Holy Scriptures contains the correction necessary for all of the ills of the Church in the world in which we find ourselves so entwined in this day and age. Many hundreds of years ago God put forth His proposition to His people through words spoken by the servant Moses: "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love Him,

and serve the Lord thy God with all thy heart and with all thy soul, To keep the commandments of the Lord, and his statutes, which I command thee this day **for thy good?** Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is." (Deut. 10:12-14) These few great words with the help of the Holy Spirit will bring to our understanding the necessary broadened view and perspective to enable a perfect reverence of our God, a true humility, and an unerring labor of love through which we may eventually arrive at a perfect understanding of all things and people that belong to Him.

A man once trying to discredit the Lord received this unexcelled answer and commandment: "Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is he first and great commandment. And the second is like unto it; thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." (Matt. 22:37-40) Then, in prophetic admonition His followers were given the benefit of this insight and instructional guide: "And he that taketh not his cross, and followeth after me, is no worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." (Matt. 10:28, 39) "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24) It has been said, that for a person to take up their cross in life, means to deny themselves all ungodliness and every worldly lust, and to keep the commandments of the Lord. As is always the case, the requirements are not burdensome if we will fill our hearts with that love for our Heavenly Father that He ask of us and that He has for us; remembering that "The Lord knoweth how to deliver the godly out of temptations, . . ." (II Peter 2:9) In His perfect love for us, "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." (Ps. 103:13-14)

Today the people of the Restoration stand more privileged in the volume of scriptures and divine revelations than any generation that has gone before them. We have received more in prophetic utterances than our predecessors in warnings of difficult things to come in the world, such as wars, pestilences, earthquakes, famines, false christs and prophets, and a gross waning of a true love of God and fellow-beings. Our Lord has spoken to us in many ways and at many times. Therefore, our only real help is to learn of Him. Nephi understood this, and he pled with his people in this manner that they might properly prepare themselves for a more abundant life: "Feast

upon the words of Christ; for behold the words of Christ will tell you all things what ye should do." (II Nephi 14:4) We have been promised that if we will treasure the words of Christ in our hearts, we shall not be deceived in anything. Many nations and so-called civilizations have risen and fallen through the ages because they were based upon the wisdom and strength mainly motivated by the malevolent mentality of mere mortal minds of mankind.

A mountainous record in the scriptures and revelations has been prepared for us that gives the sad details of the disobedience and penalties suffered from the wrath of God in ages past of both worldly peoples and the people of the Lord. In retrospect, the minister of today can only shake his head in sadness over the past and prayerfully recite to his people that marvelous admonitory advisory uttered nearly 550 years before Christ regarding the Savior's words: "If ye cannot understand them, it will be because ye ask not, neither do ye knock; wherefore, ye are not brought into the light, but must perish in the dark. . . . If ye will enter in by the way and receive the Holy Ghost, it will shew unto you all things what ye should do. . . . The unbelief, and the wickedness, and the ignorance, and the stiff-neckedness of men (is) they will not search knowledge, nor understand great knowledge, when it is given unto them in plainness, even as plain as word can be." (II Nephi 14:4, 6, 9)

It is only when the love of God has filled our hearts that we are able to fulfill His commandments. For example: "Ye have heard that it hath been said, thou shalt love thy neighbor, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." And for what purpose? That ye might be the children of your Father which is in heaven; for He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have you? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? **Be ye therefore perfect**, even as your Father which is in heaven is perfect." (Matt. 5:43-48)

Often times many are prone to do and say things that if Jesus were standing visibly in front of them they would not give the least consideration toward, but would tremble with fear at the very thought of them. Yet, our Heavenly Father views our every moment and knows the very thoughts of our mind and intent of our heart. Many would like to try to be Jonah's and hide from God, but all are discovered unto Him whether they be in a great fish or in the avenues of the world. How great can be the difference of our environment if we feast upon the words of the scriptures!

Ps 31:23. "O love the Lord, all ye his saints; for the Lord preserveth the faithful, and plentifully rewardeth the good doer."

24. "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."

Ps 34:7. "The angel of the Lord encampeth round them that fear Him, and delivereth them."

8. "Oh taste and see that the Lord is good blessed is the man that trusteth in Him."

15. "The eyes of the Lord are upon the righteous, and his ears are open unto their cry."

16. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.

17. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.

18. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

19. Many are the afflictions of the righteous; but the Lord delivereth him out of them all."

22. "The Lord redeemeth the soul of his servants; and none of them that trust in him shall be desolate."

Ps 26:7. "When a man's ways please the Lord, He maketh even his enemies to be at peace with him."

The proof of anything in this life is in its witness. The assurance given us by Jesus, is that: "By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:35) His disciples said it also, in other words: ". . . Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." (Gal. 5:16-17) When the witness of our righteousness is manifested to others and the receipt of promised blessings observed, then all shall know that it is good to serve the Lord.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish; but have everlasting life." (John 3:16) For this love of God, let us wash our hands and cleanse our hearts from the sins of the world, that we might present ourselves as vessels that are clean within and without - fit to bear the mark of our high calling to righteousness and life everlasting.

The love of God can shine in our hearts as a many-faceted jewel for all the world to see, the brilliance of which will be of our own making, with each facet reflecting the brightness of the spiritual light that we allow to fall upon it.

PRAISE THE NAME OF GOD WITH A SONG

by Apostle Marvin E. Ely

I will praise the name of God with a song, and will magnify him with thanksgiving." (Psalm 69:30) The part of the above quotation I want to be particularly concerned about is the part that refers to praising the name of God with a song. For in this article I want to stress the importance of songs or hymns in each of our lives and also personal experiences I have had with various hymns. I thank God in his infinite wisdom that he saw fit to inspire individuals to write many beautiful hymns and songs.

In Colossians 3:16 we read the following: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." From the above reading we can gather the importance of hymns and spiritual songs in our lives. We can note especially, here that spiritual songs are stressed and just not any ordinary song. Mankind are told to sing them with grace in their hearts. In Moroni 6:9 we can read that the meetings of the church were conducted after the workings of the Spirit and by the power of the Holy Ghost. One of the things they did was to sing in addition to preaching, exhorting, praying and supplicating. We can never underestimate the value of singing in our lives.

By reading Ephesians (5:19-21) we can get a little different slant on the importance of hymns and spiritual songs for it says to sing and make melody in your heart to the Lord. The quotation follows: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things to God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God."

Perhaps the main reason I have decided to write upon hymns and songs is because of an experience I had at the final prayer service during the 1974 conference. All the business had been completed during the morning business meeting and it was voted to have a prayer service in the afternoon. At the close of this service hymn number 280 (from the hymnal published by The Church of Jesus Christ) was sung. The name of it is, "Jesus Took My Burden." While singing this hymn I felt the power of the Spirit so strongly that at times I could not even sing. Through my mind flashed several experiences I have had with other humans or songs and it moved me very deeply. Some of these experiences will follow in later paragraphs, but for the moment I want to dwell on a portion of this hymn. In fact I will quote the chorus at this time: "Yes, Jesus took my burden I could no longer bear, Yes, Jesus took my burden, and left me

with a song." How true this hymn is for Jesus can take our burden and give us the strength to carry on. I would like for each to read all four verses of this beautiful hymn.

Many times when things seemed dark and dreary my life has been made richer and fuller through the singing of hymns. Often times this has happened while singing alone. It has been my lot through the years to work alone from time to time. And I recall pruning peach trees alone in years past when it was very cold. In fact it was difficult to even stay warm even though working. Quite often I would sing hymns as I worked and the cold would not seem to bad. In fact I was glad to be alive in a portion of God's great creation and able to sing praises unto my heavenly Father. Many times I have sang as I did orchard work with my tractor. I guess because the tractor made a lot of noise I thought I had to sing loudly for one said to me one time I heard you singing above the noise of the tractor.

By singing hymns we can change our whole attitude toward life. I would like to tell you of an experience I had a number of years ago while working on a house construction job. That day when I came to work things were not going well and I was not in the best of moods. On this job there was a painter and he was in a very vile mood much worse than I. Before long I began singing hymns as I worked and soon my whole attitude and outlook on life changed. It was good to be alive and I was very happy. It is like the song said, Jesus took my burden and left me with a song. Anyway before long this painter came to me and said, "if you don't shut up you are going to have me happy too."

During the past few years I have traveled a number of miles alone doing missionary work. Many of these miles have seemingly been made shorter and more enjoyable as the result of the singing of hymns from time to time. As one does missionary work he gets acquainted with new people and as one gets to know them better he can become very attached to them. Parting is never easy but the singing of a hymn as one drives away can certainly help.

A number of times various songs have come to me under the power of the Spirit. Under one circumstance this happened with number 246, "O God, give strength to all thy saints." I believe this was for a special purpose for in this hymn is some advise that is very pertinent of our day. The following points I will stress were especially impressed on me. One of which is: "O God, give strength to all thy saints, and courage give them too!" This indicates that it is God who will give us strength and courage to carry

on, but other parts of this song also places responsibility upon each of us. For instance the last line in verse one says: "And thou hast promised us thine aid, When we united be." This would indicate the importance of unity in our lives. By uniting together we will be able to more fully cope with the powers of evil. Another part that was really impressed on me follows: "We want no cowards in our ranks, We do not think to yield; And for the victory we will fight, Or perish in the field." It is not flesh and blood we fight against "but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places." (Ephesians 6:12). All too often mankind is fighting one another instead of uniting together against the forces of evil, the chief one who is the Devil. It may not be easy to overcome this evil one and I believe that

is why this portion of this song came to me under such power: "And for the victory we will fight or perish in the field."

The last point I wish to stress in hymn number 246 is: "Thou God, who did the sea divide, And led thy people through, Thy mighty hand is still the same." His outstretched hand is ever reaching toward mankind, but mankind too must make an effort. If we are going to fully receive we need to fully apply the commandments of God to our lives. We are living in the day when the Devil knows that his time is short and is using devious ways to deceive each one of us. If we are going to be equal to him we must have the power of God on our side. Within the scripture is the key to this power. Also we can obtain much strength from the many wonderful hymns that have been written.

READING THE BIBLE

by Charles E. Cottrill

Several years ago in a sermon I preached, I told the congregation to stop reading the Bible and start studying the Bible.

It does some people very little good just to read over the scriptures; very little is memorized and little is thoroughly analyzed or understood. Summarized they don't gain much from their reading.

For this reason I want to take a chapter from prophecy and see what we can get out of it in the way of information. Our chapter will be the 27th chapter of Ezekiel which gives a story of Tyre or Tyrus and its prosperity at that time 588 B. C., and a prophecy of its destruction later or 322 B. C. The conqueror happened to be Alexander the Great. It is a vindication of the veracity of the prophet Ezekiel who saw by the spirit of prophecy what would happen to that great and proud city 266 years later. It had endured a 13 year siege by Nebuchadnessar which had ended just four years prior to Ezekiel's prophecy. Ashurbanipal did storm the city 76 years earlier but the city quickly recovered. Shalmaneser 4th besieged it for 5 years after an unsuccessful attempt to storm the city, but he failed to take the city.

Alexander himself failed to take the city until he obtained 324 ships from Sidon, Rhodes, Cyprus et al with which he destroyed the ships of Tyre and thus was able to fulfill the prophecy of Ezekiel Chapter 27, beginning with verse 26 and also referred to in Psalms 48:7. Even so it took him seven months to complete the destruction of Tyre. We will see why Tyre was so strong as we pursue the verses in Ezekiel's prophecy. Incidentally we might mention that David and Solomon were good friends of King Hiram of Tyre during their respective reigns.

Some changes of the wording have been made by

the author to make the message contained in this scripture more clear and understandable. Some repetitions are common to the old Bible.

It is the intent of the author by this foreward and subsequent notes to make this chapter come alive to the average reader, and to show how much more is to be read between the lines than the average person might suspect. In fact this chapter contains enough material for a book length novel based on fact and history. Many chapters in the New Testament contain much that is passed over by the average reader.

We will proceed by starting with the first verse with interpreting notes between various verses.

Ezekiel 27.

1. The word of the Lord came again unto me, saying,
2. Now, thou son of man, take up a lamentation for Tyrus;
3. And say unto Tyrus, O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, Thus saith the Lord God; O Tyrus, thou hast said, I am of perfect beauty.
4. Thy borders are in the midst of the seas, thy builders have perfected thy beauty.
5. They have made all thy ship boards of fir trees of Senir: (Mt. Hermon) They have taken cedars from Lebanon to make masts for thee.
6. Of the oaks of **Bashan** have they made thine oars; the company of the Ashurites have made thy hatches of ivory, brought out from the isles of the Mediterranean sea (Chittim), Malta, Cyprus et al.

Note. The islands of Malta and Cyprus were perhaps the principal source of ivory, some of which was

produced locally from beds of ivory left by pre-historic elephants, both the large and the pigmy type as well as that left by rhinos. There is no ivory produced on Malta at present, but the term Maltese ivory may have come from the fact that some ivory originally came from that island. Bashan was a fruitful land of good pastures, fine cattle and stately oak trees situated on the east bank of the Jordan river.

7. Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of the archipelego was that which covered thee. (Elisha) (Not the prophet Elisha).

8. The inhabitants of Zidon and Arvad were thy mariners: thy wise skilled and learned men, of all them that were in thee, (Tyrus), were among thy pilots, and leaders.

Note: Zidon, or Sidon, one of the oldest cities of the world, was founded by Sidon the great-grandson of Noah, whose descendants were the principal inhabitants at the time Ezekiel made this prophecy or 588 B. C. Sidon was the mother city of Tyre, and this is why that the prophet refers to many of their wise men being from the mother city of Sidon, even though Tyre had outgrown the mother city by this time.

Arvad was also a great-grandson of Noah whose descendants settled on a small island off the coast of Phoenicia near both Tyre and Sidon, and many of the settlers of Tyre were Arvadites, so again a reason for Arvadites being among the wise men of Tyre. Arvad was an ally of Tyre.

9. The ancients of Gebal and the wise men thereof were thy caulkers: who caulked all the ships of the sea, whose mariners were in thee (came to thee) to receive thy merchandise.

Note: Gebal another Phoenician city near Beirut, capital of Lebanon.

10. They of Persia and of Lud and of Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness.

Note: Tyre was small in population, but powerful because of her wealth which enabled her to support a large army of mercenaries from various countries. She became so powerful that many feared her, and even her ships in many instances were manned by foreign crews and captains, which enabled her to have many merchant ships as well as fighting ships.

Phut a country in Africa peopled by the descendants of Phut, a son of Ham, grandson of Noah. Lud, refers to the Lydians of Asia Minor, descendants of Lud a son of Shem, also a grandson of Nah.

11. The men of Arvad were thy mercenaries and were brave men in thy towers; they hanged their shields upon thy walls round about; they have made thy beauty perfect.

12. Traders in ships from Tarshish were they merchants by reason of the multitude of all kind of riches, which they possessed of silver, iron, tin, and lead,

they traded in thy fairs, and did praise thee for the multitude of the wares which were in thy markets.

Note. Tarshish was so doubt located on the coast of Spain, West of the coast of Gibraltar, perhaps near the sight of Tartissus, Spain which may be another form of the word Tarshish. It was opened to trade 630 B. C. by the Greeks and since this is the closest point by sea that tin could be obtained by the city of Tyre, it is likely to have been the place. However the Phoenicians mined tin in Cornwall, England in 1000 B. C. Early traders also obtained tin from Nigeria and the Congo.

13. Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men (slaves) and vessels of brass in thy market.

Note. Javan, Meshech and Tubal were sons of Japeth, son of Noah. Each fathered a tribe called after them. The descendants of Tubal settled on the Black Sea. It is not certain where the descendants of Meshech settled, but probably also on the Black Sea. The descendants of Javan settled in Ionia, and thus became the principal forebears of the people of Greece.

14. The horsemen of the house of Togarmah traded in thy fairs with horses and mules.

Note. Togarmah was the son of Gomer, nephew of Javan, Meshech and Tubal; his descendants settled in the northern part of Armenia.

15. The tradesmen of Dedan were thy merchants and brought precious clothes for thy chairots and the princes. The people of many isles bought merchandise made by thy hands and presented to thee in trade horns of ivory and wood of the ebony tree.

Note. Descendants of Dedan, Son of Raamah who was a son of Cush, who was a son of Ham settled in the Arabian peninsula close to the land of the Edomites. They sold the merchants of Tyre goods, some of very fine quality which was made into robes for the princess and nobles. Also goods which was made into free flowing robes which gave freedom of action for the charioteers. See note after verse 6 as to the ivory mentioned in this verse. A later Dedan was the Son of Jokshan, son of Abraham by his wife Keturah.

16. Syria was thy merchant by reason of the multitude of the wares of thy making: they brought to thy trade fairs, emeralds, coral and agate, and purple dye to dye thy fine silks, also fine brodered work and fine spun linen.

17. Judah, and the land of Israel, they were thy merchants; they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm.

Note. Minnith a district in Ammon where choice wheat was grown. Pannag probably a spice, or a spiced cake similar to a fruit cake.

18. Damascus was thy merchants for the multitude of the wares of thy making, and for the multitude of all thy riches which thou hast; in the wine of Helbon, and white wool.

Helbon a district in Syria near Damascus. They made excellent wines.

19. Dan also and Javan going to and fro occupied in thy fairs; where bright iron, cassia and calamus were on display in thy markets.

Note. Javan here is not to be confused with Javan in verse 13. It was a town in southern Arabia. Cassia similar to cinnamon bark. Evidently imported by the Israelites from India. Calamus a very fragrant sweet cane.

20. Deleted because it is repetitious. See verse 15.

21. Arabia, and all the princes of Kedar, they traded with thee and brought rams, lambs and goats to thy markets.

Note. Kedar was a son of Ishmael whose descendants settled in Arabia.

22. The merchants of Sheba and Raamah, they were thy merchants: they traded in thy fairs and brought the choicets of all spices together with precious stones and gold.

Raamah, a son of Cush, grandson of Ham, whose descendants settled on the south west shore of the Persian Gulf. The land they settled was known by his name. Sheba was a son of Raamah whose descendants settled the land of Sheba which is in Arabia on the Red Sea. There was two other Shebas; one descended from Shem and another a son of Abraham by Keturah. It was probably settled by the time Abraham came on the scene. It is not likely to have been either of the last two mentioned.

23. Haran and Canneh and Eden, Asshur and Chilmad, were thy merchants.

Note. Asshur refers to Syria whose original settlers descended from Asshur the second son of Shem. Canneh was probably a city in the Kingdom of Nimrod, who was a mighty hunter and who founded the city of Babylon. Chilmad a region supposed to have been between Arabia and Syria. Eden a tribe of people dwelling in Mesopotamia, Maran a city also in Mesopotamia which was a fertile plain between the Euphrates and Tigris Rivers.

24. These were thy merchants in all sorts of things in blue clothes, broidered work and rich apparel which they brought in chests made of cedar, bound with cords.

25. This verse was combined with verse 12 which see.

26. Thy leaders have made thee great through trading of merchandise, but the power from east of thee (Alexander) shall break thee in the midst of the seas, (Seas, peoples see Ezekiel 26:16).

27. Thy riches, and thy fairs, thy merchandise, thy mariners and thy pilots, thy caulkers, and the owners and traders of thy merchandise, and all thy men of war, that are in thee, and even all that are in thy cities, shall be overthrown by the waves of the sea.

Note. Tyre was twin cities, one on an island and one on the mainland. Alexander razed the mainland city and used the material as a pont or bridge to the island over which he moved his engines of war, (see Ezekiel 26:12) but the navy of Tyre destroyed them as fast as he could move them in and it was not until he obtained enough ships to destroy their navy that the city fell. The rest of the chapter needs no explanation.

28. The cities round about shall tremble at the sound of thy cry, and the destruction of thy captains and their ships.

29. And all that handle the oar, the mariners, and the pilots of the ships of thine enemies, and their allies, shall disembark from their ships, and shall stand upon thy land.

30. And upon hearing the noise of thy fall the inhabitants of the cities round about shall cry bitterly, and shall cast dust upon their heads, and shall wallow themselves in ashes:

31. And they shall shave their heads and gird themselves in sackcloth, and they shall weep for thee with bitterness of heart and bitter wailing.

32. And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city was like Tyrus, like the city destroyed in the midst of the sea?

33. When thy wares went forth upon the seas, thou didst sate many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

34. In the time when thou shalt be broken by the waves of the sea thy merchandise and all thy company in the midst of thee shall fall, in the depths of the waters.

35. All the inhabitants of the isles shall be astonished at thy fall, and their kings shall be sore afraid, they shall be troubled in their countenance.

36. The merchants of the sea shall hiss at thee, because thou wast a terror unto them, but thou shalt be a terror unto them no more.

Note. Two references to chapter 26 are made in the notes following some verses, namely 26:12 and 26:16 but the whole chapter should be read in connection with this article. As for instance how remarkable it was that Ezekiel foresaw in detail what was going to happen. Verse 12 foretells how Alexander would use the rubble from the landed city to form a bridge to the Island city.

EDITOR'S NOTE: Let it be noticed that the scriptural quotes given in the foregoing article have not all been exact; the writer has taken the prerogative of making "some changes of the wording . . . to make the message . . . more clear and understandable." Although we of the Editorship do not concur with this practice, we have permitted this one instance feeling that it is of no doctrinal consequence.

FUTURE DIVINE RULERSHIP

Part 4

by Lucinda Scott

Ezek. 17:22, etc. Three different persons are represented in v. 22: The high cedar, the highest branch of the high cedar, and a young tender twig of the highest branch of the high cedar. We will prove that Joseph of Egypt was the one who was likened unto a young tender twig of the highest branch of the high cedar.

We must first find out who was likened unto a high cedar tree. Ezek. 31:3-17 likens an Assyrian unto a cedar in Lebanon. To prove that Asshur, the son of Shem (Gen. 10:1, 22), was this Assyrian, we quote from the following sources.

Smith's Bible Dictionary and Concordance. "ASSHUR. Son of Shem. Named Assyria." "ASSYRIA. Country on the Tigris (Gen. 2:14), the capitol of which was Nineveh (10:11); named for ASSHUR, the son of Shem, who was deified and worshiped as their chief god by the Assyrians."

Bible Dictionary, Vest-pocket Library, by James P. Boyd, A. M. "ASSHUR. Second son of Shem, (Gen. 10:22). Also Hebrew form for Assyria." "ASSYRIA (country of Asshur). That ancient empire on the Tigris whose capital was Nineveh (Gen. 2:14; 10:1-22). In its splendor it embraced Susiana, Chaldea, Babylon, Media, Armenia, Assyria proper, Mesopotamia, Syria, Phoenicia, Palestine, and Idumea." copyright 1943. "ASSHUR. Myth. The highest god

Funk and Wagnalls College Standard Dictionary copyright, 1943. "ASSUR. Myth. The highest god and national deity of the Assyrians. See illus. in next colum. (It pictures a) 'symbol of the Assyrian god Asshur, frequently found in seal-cylinders and on Assyrian monuments'."

Abraham was the highest branch of the high cedar (Ezek. 17:22), for Abram means "High father." Abraham means "Father of a multitude." Abraham as heir of the world is father of all who believe in Christ, which was made possible when Christ took on him the seed of Abraham (see Gen. 17:1-22; 21:12; 22:1-18; 35:9-15; 48:1-6, 15-20; 49:22-26; 1 Chron. 5:1, 2).

Notice how the definition for Tender and Twig fit Joseph's personality. TENDER: "To cherish"; "sympathetic." "Exhibiting sensitiveness of feeling." "Youthful"; "as the tender period of youth." "Having solicitude for the feelings of others; considerate." Cherish is a synm. for nourish. Twig, in this case, has a two-fold meaning. 1 - "A small shoot or branch." SHOOT: "A sending out of new growth." SLIP: "To cut off for planting." CUTTING: "A young shoot cut off for rooting." 2 - "To observe closely, notice or watch"; "To understand."

At a young tender age, the Lord started showing Joseph what his calling was (see Gen. 37:1-11). He

was sympathetic with, and considerate of his brothers, and understood why they were the means of his being sold into Egypt (Gen. 42:1-24; 43:26-31; 45:1-8). He watched closely, and was careful in observing the laws of God, in doing the work he was called to do (Gen. 39). He did cherish and nourish his father and household in Egypt (Gen. 45:9-11; 47:11-12). Joseph was as a small shoot or branch when he was cut off from the highest branch of the high cedar. The Lord chose him from among the young tender twigs as a shoot or slip and cropped or cut it off as a cutting, and placed it in Jerusalem, where it flourished as a low tree; and it sent out new growths or branches. One of his branches was cut off and was planted in another land far away from Jerusalem where it took root and sent out new growths and became a goodly cedar. We have proved that this was the seed of Joseph; that the Lord took some of his seed and planted it far away from Jerusalem. Ezek. 17, first part of v. 24: "And all the trees of the field shall know that I the Lord have brought down the high tree, (and) have exalted the low tree." The Lord brought down Asshur as the high cedar, or high tree, and exalted the seed of Joseph as a low tree. This means that the Lord cut off Asshur as the seed of Shem, for there is no record of this generation. Instead, the Lord chose his brother Arphaxed to carry on the generations of Shem, and one son of each generation is given, up to and including Abraham (see Gen. 10:21-29; 11:10-27).

Ezek. 31:3-17 tells of the greatness, also the fate of Asshur and his kingdom, as the Assyrian who was likened unto a cedar in Lebanon. He exalted himself to the extent, he went down in history as being "The highest god and national deity of the Assyrians." "Under his shadow dwelt all great nations." (We believe this refers to the nations which had their beginning with Noah's three sons (Gen. 10). Because of Asshur's wickedness, the Lord drove him out of his kingdom. The people of his kingdom became strangers to him and left him (Gen. 10:8-12). First, Nimrod started building a kingdom, of which Babel was its beginning, in the land of Shinar. Then Asshur went out from Shinar and started building his own kingdom, of which Nineveh became the capitol. In time, all kingdoms were absorbed by Asshur as "The highest god and national deity of the Assyrians" (see definitions for Asshur). Then in Gen. 11, we find that the people of his kingdom began building the tower of Babel. They all spoke one language; the Lord stopped them by confounding their language. Because of his wickedness his kingdom was broken up; the people of his kingdom became strangers to him because their language was confounded; thus they could not understand each other, so they left him, because "the

Lord scattered them abroad from thence upon the face of all the earth."

Ezek. 17:22, 24. So, Asshur as the high cedar, or high tree was brought down by the Lord, and he exalted Joseph through his seed as a low tree, for Joseph received the blessings of his forefathers, Abraham, Isaac, and Jacob, who were of the generation of Shem. To begin with, the Lord exalted Joseph to the extent, he was as a father to Pharaoh, also his father and household; then in Ps. 77:15 the children of Israel were called his sons along with his father.

To carry out the plan that the Lord started with Joseph, there will again be someone of his seed who will be as a father to the children of Israel, who shall be of the seed of Manasseh; he will be Christ's messenger, as the branch, who will build the temple of the Lord in which he will sit and rule as a righteous high priest; he will be a divine ruler.

We believe enough proof has been given that Joseph was the young tender twig that was cropped off from Abraham as the highest branch of the high cedar, and through his seed, was planted somewhere far away from Jerusalem. The Lord planted him "upon a high mountain and eminent" (Ezek. 17). It is spoken of as being just as great in height as the mountain of Israel. Mountains represent nations and kingdoms (see Ezek. 20:40-44; Isa. 2:1-5; Micah 4:1-3). This means that the Lord planted the seed of Joseph where they brought forth boughs and bore fruit and became a goodly cedar, and the Lord established his kingdom among them, and they became a nation. When the Lord took Joseph, as a young tender twig, and planted his seed far away from Jerusalem, it was the beginning of a divided Israelite nation, or kingdom; they became two mountains (see Ezek. 37:21, etc.). But in time, their land shall be united; it will be married (see Isa. 62:1-5); they shall again be one nation and kingdom. The delight of the Lord shall be among them, for Hephzibah means "My delight is in her." Beulah means "Married." But before their land is united, Joseph, through his seed, who was likened unto a green tree in Ezek. 17:24, was to become a dry tree, then the time was to come when the Lord would make "the dry tree to flourish." All the trees of the field, (meaning all the kindreds of the earth) shall know that the Lord has done this.

Ezek. 17:22 etc. In this other mountain, the same height as the mountain of Israel, where Joseph's seed was planted, and brought forth boughs and bore fruit and became a goodly cedar, which was dried up, and shall become a green tree again, and the Lord causes it to flourish, he says, "And under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell." This is to be fulfilled in the future, for Fowl means "Birds collectively." Where all birds are assembled together, people of all nations shall be together also, just the same as it was in the Assyrian's kingdom; for in Ezek. 31:6 it

says of him as a cedar tree, "All the fowls of heaven made their nests in his boughs." We believe there was a type in this, seeing the Assyrian was brought down, and Joseph, through his boughs, as a low tree, was exalted in his place. In the Assyrian's kingdom, all the fowls of heaven made their nests in, not under, his boughs; this was because he and his kingdom was just one nation which was made up of the descendants of Noah through his three sons (see Gen. 10). It was during his reign as "highest god and national deity" that the people were scattered abroad upon all the face of the earth (see Gen. 11). This was the origin of all nations. When Joseph, through his boughs, shall become a green tree again and shall be made to flourish, all fowl of every wing along with people of all nations, that had their origin in the Assyrian's kingdom, shall dwell under the shadow of his branches, after the Lord establishes his kingdom among them. When God's kingdom or mountain is established among them, there shall be two "mountains of Israel" again, for in Ezek. 37 the Lord says, "Behold, I will take the children of Israel from among the heathen, whither they be gone, and I will make them one nation in the land upon the mountains of Israel; etc; and they shall no more be two nations, neither shall they be divided into kingdoms any more at all" (vs. 21, 22). To be one nation and kingdom, their land shall be united; as we have just pointed out from Isa. 62. There are always just two involved in marriage, so there would be just two lands or nations which shall be joined together as one nation or kingdom of God. Junior Scholastics, February 3, 1954, p. 6. Geologists claim "The continents once were a huge single land mass (see Gen. 10:21-25). A graph is drawn of a map which has been worked out by a South African scientist, showing it is possible that the continents could be fitted together.

In Isa. 2:1-5 the Lord says, "And it shall come to pass in the last days, that the mountains of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; (notice) and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." There will be two mountains or kingdoms that will be united as one mountain or kingdom of the Lord from which his law and his word shall be taught. This shall be done by the holy priesthood and royal priesthood of the seed of Joseph, down through his sons, Manasseh and Ephraim (see I Peter 2). We will continue with this later on; we want to enlarge on Joseph's land.

We study more fully where the Lord planted the seed of Joseph, who was likened unto a young tender twig, whose branches became a goodly cedar, or green tree. We have learned that his branches did run over the sea, "unto the utmost bound of the everlasting hills" (Gen. 49:22-26). The Lord told them to

"Flee, get you far off, dwell deep." "Arise, get you up to the wealthy nation, that dwelleth without care, saith the Lord, which have neither gates nor bars, which dwell alone" (Jer. 49:30, 31). "Dwell deep" could mean one of two things or both, for they did go far off where they were "well concealed." Also, they had to cross the sea, and it could mean that they dwelt on the deep waters for the time it took to reach the land described to them. It is reasonable to believe that the Lord directed them in preparing for this journey, including the building of a ship to cross the deep waters. It was to be a wealthy nation, which dwelt without care; it had neither gates nor bars; it dwelt alone. Meaning that this land was far away from other lands, for one of Joseph's branches reached out "unto the utmost bounds of the everlasting hills" (Gen. 49:22-26).

Ezek. 17:22, 23. The Lord planted the seed of Joseph "upon an high mountain and eminent: In the mountain of the height of Israel will I plant it." Let us compare this with Joseph's blessings, recorded in Deut. 33:13-17. His land is blessed of the Lord in many ways, but we believe the outstanding blessing is "for the chief things of the ancient mountains." In these two statements there are three correlative words. In the first is, High, Mountain, and Eminent. In the second is, Chief, Ancient, and Mountains. The word High as used here means "Chief; as: Exalted in standing, rank." It also means "ancient." As previously pointed out, Mountains represent the kingdom of God, also nations. Chief means "Most eminent"; "leading." Ancient means "Belonging to the historical period beginning with the earliest known civilizations." It also means "The bearer of an ensign."

Joseph's land was to be a most eminent and leading nation; it was to be exalted in standing above other nations; it was to be the chief of nations. Bible history tells us that the earliest civilizations of his land, was some of his seed that was led away from Jerusalem; they are to be bearers of an ensign, when God's kingdom is established among them.

Isa. 11:1, 10 etc., takes us back to the man whose name is the branch. He will be of the seed of Abraham who was the earthly root of Jesse. The branch, as a righteous high priest along with the holy priesthood, "shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious" (compare with 1 Peter 2:5-12; Isa. 2:1-3).

Notice how the following passages of scripture harmonize with that which we are presenting. Jer. 31:7. There shall be singing and shouting of gladness for Jacob, among "the chief of the nations." Jer. 49:30, 31 gives a description of a land to which Joseph's seed was led. It was to be a nation of liberty and freedom, which have neither gates nor bars, to keep other nations out; it was to be a wealthy nation (compare with the description of his land in Deut. 33:13-17). It was to be made up of "hosts of nations,"

for the Lord is going to give Israel "a pleasant land, a goodly heritage" "among the children" of "the hosts of nations" (Jer. 3:18, 19).

The United States is called a land of liberty and freedom. Another reason it is called a wealthy nation is that it has been benefactor to other nations. It has neither gates nor bars to keep people of other nations out, for it is made up of "hosts of nations"; it is a nation of nations; it is "the chief of the nations."

Isa. 18:1 speaks of a land "shadowing with wings, which is beyond the rivers of Ethiopia." The western hemisphere was the farthest land beyond this point of view. We use parts of Rev. 12 with this. After Christ established his church at Jerusalem, Satan persecuted her to the extent, she needed protection. She was given "two wings of a great eagle, that she might fly into the wilderness, into her place," notice, which God had prepared for her, where she was cared for by someone.

The emblem of the United States is an eagle; it is found on some of our coins. The motto of the United States is E PLURIBUS UNUM, which means, "One out of many." The Lord had reason for the emblem of the United States being an eagle; for the shape of this western hemisphere resembling two wings of a great eagle; for the word Liberty being stamped on some of our coins, and for our motto. All through scripture, we find that the Lord used types and symbols. We have pointed out some of them in locating Joseph's land; the land which was eventually called the United States, which is the one nation that the Lord chose "out of many" nations, to become a nation of nations, to establish his kingdom the same as at Jerusalem. There can be no doubt that this was the land to which Joseph's seed was led; the land which became a "host of nations: the United States of America! Could Joseph, as a young tender twig, have been planted in a more eminent place: the place where his boughs bore fruit and became a goodly cedar, or green tree, which, for a reason, the Lord dried up, but will in time cause it to flourish (see Ezek. 17:22 etc.).

When Joseph's seed was led away from Jerusalem, they were not led directly to what is now called the United States, for Isa. 18:1 speaks of "the land shadowing with wings." The land between these two great wings was in direct line with the rivers of Ethiopia. We believe this is where they landed, and from there they spread out both south and north, and of the two Americas, God chose North America to be Joseph's land, the part which is now called the United States.

It is reasonable to believe that the Lord instructed the seed of Joseph from the time they left Jerusalem, for he had a definite plan to carry out among them, to complete the plan he started with Joseph. This meant that they kept a civil and religious record of their activities from the time they left Jerusalem;

also, that they took what scripture was available; this we will prove from history and scripture.

We quote from "THE CONQUEST OF MEXICO," by William H. Prescott. Vol. 3, p. 315. "The extraordinary monuments brought to light in Central America have given a new impulse to inquiry, by suggesting the probability, the possibility, rather, - that surer evidences than any hitherto known might be afforded for establishing the fact of a positive communication with the other hemisphere."

P. 317-320. Some of the traditions among the Aztecs: The flood, the tower of Babel; and Adam and Eve. They had a goddess named "ciocoatl," "our lady and mother;" "the first goddess who brought forth;" "who bequethed the sufferings of childbirth to women, as a tribute of death;" "by whom sin came into the world." "In all this we see much to remind

us of the mother of the human family, the Eve of the Hebrew and Syrians nations." Footnote. "After this we may be prepared for lord Kingsborough's deliberate conviction that the Aztecs had a clear knowledge of the Old Testament, and most probably of the New, though somewhat corrupted by time and hyroglyphics!"

Vol. 1, pp. 120, 121. "Teoamoxtli, 'the divine book' as it was called. According to Ixtlilxochotl (Ish-tlil-cho'chit-l, who was a Mexican historian during the late 1500s and early 1600s), it was composed by a Tezcucan doctor, named Hue'matizin, towards the close of the seventh century. (Notice) It gave an account of the migration of his nation from Asia, of the various stations on their journey, of their social and religious institutions, their science, arts, etc., etc., a great deal too much for one book."

(to be continued)

"AND THERE IS NONE OTHER SALVATION"

by Norman Warfield

I have been confronted recently with several incidents involving what we must do to be saved. As the popular expression is used the term "saved" is well known but the involvement and depth connecting our human ways and beliefs to the Holiness of God and His Son is not understood by all. It is human nature for us to accept the easy way or the popular path. If we are not willing to search for and apply the truth in our lives when we have found it, then we are wasting our time reading the Scriptures in the first place.

Recently, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:14-16) has been used in connection with the requirements of being saved or to inherit eternal life. On every occasion the above verses were misquoted and the word should in verse 15 and 16 were quoted as shall. Now to some this may not mean a great deal but in reality it means instead of insurance of eternal life by believing in Christ as some define believing in to be. We have an opportunity to obtain and by all reasoning we should receive the reward of eternal life but no guarantee to us that we will receive such reward.

With this in our thoughts, let's try to come to some idea what the term "believing in" means to God and to the authors and holy men of old. To some it means believe on His name, to some His works, to some His doctrine, and to some His commandments or any combination of the above. I have a feeling we all fall short in our belief in God and in Christ. Let me put it this way, in some way every one puts restrictions on God's abilities. I shall not dwell to much

on this just to say if we trusted on God as we should we would have much more in our lives as far as spiritual blessings. To give an example: I think our convictions must start with Genesis and continue to the end of the scriptures. (How many times did Christ condone the old testament?) We must take God's word as it is and not try to change it to fit man's ideas of what is right and wrong (evolution as an example).

What do you believe in? Let's turn to the Book of Mosiah; verses 12-17 in chapter 2. "And there is none other salvation, save this which I have told you. (v. 13) Believe in God; believe that he is, and that he created all things both in heaven and in earth; (v. 14) Believe that he has all wisdom, and all power, both in heaven and in earth; (v. 15) Believe that man doth not comprehend all things which the Lord can comprehend. (v. 16) And again: Believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you: (v. 17) And now, if you believe all these things, see that ye do them." There is much to say about these scriptures but I will try to condense my thoughts.

Verse 13 says you must believe in the creation by God.

Verse 14 says He is not limited in any way.

Verse 15-16 says that He is exalted for obvious reasons and we must accept that fact and be humble.

Verse 16 says that we must change our old ways and live like God wants us to.

Verse 16 says we must be sincere (no lies to yourself, others or to God.)

Verse 17 says we must put these principles into our lives.

I have two scriptures I think are good examples on this subject. I leave it to you to read the Book of Mosiah 8:38-50 and Book of Mormon 2:12-17. I pray your life may be beautiful in the eyes of God and

not damned to the torment of the just punishment of God. Remember to search, find and practice God's will in your life.

ANOTHER BOY

The Story of the Birth at Bethlehem

by Bruce Barton (submitted by R. H. Jensen)

Sleepless and bewildered but gloriously proud, the husband of Mary emerged from the stable and made his way to the census taker's booth, for it was the decree of Imperial Rome, ordering a general census, that had brought them to Bethlehem.

The angels' song hummed through his heart and timed his steps with its rhythm; his fine, bronzed face was radiant with the wonder of the night. But enrollment blanks and reckonings kept the census taker busy, and all he saw was another peasant standing in the line.

"Name" he demanded in a routine tone. "Joseph, carpenter, of Nazareth, of the house of David." "Married?" "Yes." "Wife's name?" "Mary." "Children?" The sturdy young carpenter drew himself up . . . "One child," he answered proudly. "A son, JESUS, born last night."

Was there any comment? Did the petty government official who wrote for the first time the name that was to be "above every name" - did he wonder as he wrote? Probably not. It was just one more name on the census roll. Just another boy.

What laughter would have rung through Rome if someone had pointed to that name and said: "There is the beginning of the end of your empire and of all empires everywhere." Yet it would have been true. Democracy began, and thrones began to totter when he said; "You are sons of God"

For if all men are sons of God, then all are brothers, and the poorest are entitled to equal rights and privileges with the king.

Rome would have laughed, and Rome is dead. The influence of the child lives on, uplifting the standards of action and thought inspiring laws, enlisting the strong in service to the needy and the weak.

We celebrate His birthday, and the festival of all children everywhere. They, not we, are the really important people of the earth. In cradles, and at the foot of Christmas trees, are the lives that are to overthrow and rebuild all that we have built.

Nothing is so powerful or so perfect that it cannot be transformed utterly by the miracle of another girl, or another boy.

A TESTIMONY

We attended the Missouri Reunion of 1974 on Sunday only. Unfortunately we were late for the beginning of the prayer service. On entering, the Auditorium appeared to be about full, we walked up the opening hallway and sat at the side with some others who also sat there. I found that during the prayers and testimonies that I could only hear the voices, but that I could not distinguish any words. For a time I looked over the record size congregation, receiving pleasure by noting the many persons in attendance whom I knew.

Because I could not hear I eventually began to feel bored. I realized that was no way to feel during a worship service to our Lord, so I decided to pray. I told God that I could hear nothing, and was not being spoken to unless He were to speak to me in some manner. About this time Brother Clarence Wheaton arose. I could not make out his words until suddenly he began to speak of the building of the Temple. This part I heard perfectly, though later on I could not hear what he was saying. I considered what I had heard, then again asked God, that if this was His way of speaking to me, then what did he want me to do about it? Shortly Brother Case arose for his testi-

mony. One which I have since been told about as very interesting. But again I heard nothing until his last words to the effect that "God is asking you to come closer to Him."

This seemed a very fitting answer to my prayer. Then I slipped into a mood of meditation, thinking of my ancestors who, since the 1800's had looked expectantly forward, through the generations of Cutler's, Whitings, Anderson and Goulds, to the building of the Temple and the Second coming of Christ. Still, most of them have passed away, and like Abraham of old are still looking for the city builded of God. Then I began to think that I myself have attained the age of sixty-six years, and so it was only normal that I should likely pass on, as did my forebearers, and still be waiting for these things to come to pass. While thinking along this line I noticed that Brother Bell was on his feet bearing his testimony. I was most startled to hear him say clearly "Christ's coming is nearer than you think."

As I looked back on those three things which I had heard during that prayer service I surely realize that the Lord caused me to hear words spoken for me.

Lovita G. Seibel

THE OLD JERUSALEM GOSPEL

"Repent ye and believe The Gospel"

by Howard Leighton-Floyd

"Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the Kingdom of God, and saying, the time is fulfilled, and the Kingdom of God is at hand: **repent ye, and believe the gospel.**" (Mark 1:14-15) With this declaration Jesus started His ministry. But why should the children of men have to repent? "For to be carnally minded is death, but to be spiritually minded is life and peace, because **the carnal mind is enmity against God: For it is not subject to the Law of God,** neither indeed can be." (Rom. 8:6-7) You and I, all of us, are a part of the fallen family of Adam. We are in the flesh unless we choose to walk in the Spirit. "That which is born of flesh is flesh; and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, **"Ye must be born again . . ."**" Nicodemus answered and said unto him, how can these things be?" (John 3:6-7). Like Nicodemus the carnal mind asks, how can these things be? The answer is found in the word of God. You see the Most High God has prepared from the foundation of the world a plan of salvation for fallen man, "Behold the Lamb of God, which taketh away the sins of the world." "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life. For God sent not His Son into the world to condemn the world; **but that the world through him might be saved.** He that believeth on him is not condemned but he that believeth not is condemned already (lost)." "For the son of man came to save that which was lost." (John 3:16-18 and Matt. 18:11)

Let's see what the Book of Mormon has to say about this natural man and what he must do to be redeemed from his lost and fallen state. "For the natural man is **an enemy of God,** and has been, from the fall of Adam, and will be for ever and ever: **but if he yields to the enticings of the Holy Spirit and putteth off the natural man,** and becometh a saint, (how)? through the atonement of Christ, the Lord, and becometh a child submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father." (Mos. 1:119-120) "Wherefore, **All mankind were in a lost and fallen state, and ever would be, save they should rely on this Redeemer.**" (1st Nephi 3:6) "And now my son, I have told you this, that ye may learn wisdom, that ye may learn of me that **there is no other way nor means whereby man can be saved, only in and through Christ.**" (Alma 18:11)

It is evident from these scriptures that the natural person, man or woman, is an enemy of God; their mind is not subject to God's law which is righteousness. Jesus Christ taught, "Ye must be born again." Obedience to the fullness of the everlasting gospel is the only way to obtain this spiritual rebirth. We all must be willing to hear the message of the Holy Messiah who came into the world to save sinners. We all

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must be willing to receive into our heart and mind the word of God concerning us, "All have sinned" or in other words, by our natures, we are all sinners. When we repent, opening our ears to the gospel, repenting of our sins, coming to God in faith and demonstrating our faith by being baptized in water, then God has promised to baptize us by His Spirit. "Therefore **nothing** entereth into his rest, **save it be those who have washed their garments in my blood,** because of their faith, and the repentance of all their sins, and their faithfulness unto the end. Now this is the commandment, Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day. Verily, verily, I say unto you, **This is my Gospel:** and ye know the things that ye must do in my church; for the works which ye have seen me do, that shall ye also do; For that which ye have seen me do, even that shall ye do; therefore if ye do these things, blessed are ye, for ye shall be lifted up at the last day." (3rd Nephi 12:32-35)