

# Zion's Advocate

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

Vol. 52

Independence, Missouri, April, 1975

No. 4

## Impossibilities



Impossible!

But - - once there was a sound  
A continent away,  
And, wond'ring, gathered round,  
We heard music play.  
Impossible?

Impossible!

Again, a picture splashed  
On a dull glass screen.  
Around a world it flashed  
And our eyes have seen.  
Impossible?

Impossible!

From out the void of space  
Men have talked to men,  
Have spoken from the face  
Of moon, returned again.  
Impossible?

Impossible!

Just ask a modern man - -  
A heart for three days still,  
Could it beat again?  
One did! And others will.  
Impossible?

Donna Moser

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# Zion's Advocate

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In compliance with the action taken at the 1960 General Sunday School Association General Assembly, all publications printed by the Association will be sent free of charge. **SEND ALL ORDERS TO: GENERAL SUNDAY SCHOOL ASSOCIATION TREASURER, Church of Christ (Temple Lot), P. O. Box 472, Independence, Missouri 64051.**

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## EDITORIAL

### THE MISSIONARY

Romans 1:16. "For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to everyone that believeth;" (Emph KJS)

The time is long past for the peoples of the Restoration to discard all partisan policies and organization built upon the precepts of men. This has and still does stand in the way of our proper role or activity in the culmination of this great eleventh hour dispensation, under the directing power of our Lord and Master, Jesus Christ. We all need to take a good long look at ourselves, lest we also fall under the same category as those spoken of to the young man from Palmyra, when he went out in the woods alone to pray for knowledge, as to whom he should believe. "They draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof." (Outline History of Church of Christ page 16)

In short, we need to be about our Father's business, promoting the Good News, the Gospel of Jesus Christ as restored in these last days. We need to return to the OLD PATHS, and to the basic's of the structure of the great Restoration Movement. We need to examine closely the great corner stone of truth delivered to the young man. Do we give lip service to our belief, with our hearts far from him? Do we hide behind organizationalism, possibly dictated by the precepts of men? Or do we really believe in our hearts the pure Gospel of Christ and know the power thereof without denial?

We are told to watch and wait for that great event, the literal second coming of Jesus Christ to the earth, and for the ushering in of that great period of time known to students of scripture as, the Millennial Reign. Are we ready as a people or as individuals? It is true we do not know the day or the hour. The scripture indicates that not even the angels of Heaven know. But, neither can we afford to go to sleep saying it is yet in the future.

It is not to be a time of hysteria or discouragement of any kind. For we are told, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Luke 21:28) We have seen the unmistakable evidences appearing that the event is near. We live in the most momentous time of all times since the world began.

We cannot afford to divide or segregate our efforts in missionary endeavor in the promoting the Gospel of Christ in this last hour. I find no place in the scripture that will excuse us from active activity because we can no longer get a large crowd. The charge Jesus gave to his Apostles of the new testament period still stands clear and strong. "And he said unto them, Go ye into all the world, and preach the

gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16)

Nephi, a righteous man and a missionary for Christ, faced serious situations among his people not unlike our own day conditions. Great sin and iniquity began to grow and abound, because the people began to yield themselves to the power of Satan. We are even told on page 620 of the Book of Mormon, verse 37 "And the people were divided one against another; and they did separate one from another, into tribes, every man according to his family, and his kindred and friends; and thus **they did destroy the government** of the land." Going over to page 622:57 Nephi, "... being grieved for the hardness of their hearts, and the blindness of their minds, went forth among them in that same year, and began to testify boldly, repentance and remission of sins through faith on the Lord Jesus Christ.

And, what of our modern day within the greatest country and the strongest nation on the earth? We find iniquity abounding in high places and great monstrous sins being committed both on local and federal government levels. Many times they are bargaining with the very blood of men. How long can we expect to exist, before we come under the great condemnation found in the Book of Mormon page 717:30-35, "And now we can behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it, shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness 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 doth possess it shall serve God, or shall be swept off; for it is the everlasting decree of God. And it is not until the fulness

of iniquity among the children of the land, that they are swept off. And this cometh unto you, O ye Gentiles, that ye may know the decrees of God, that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you, as the inhabitants of the land have hitherto done. Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ who hath been manifested by the things which we have written."

Latter day prophecy places a definite responsibility upon us in direct commandment in the role of missionary activity; Book of Commandments Chapter 5 and 4th verse, "Verily, verily I say unto you, even as you desire of me, so shall it be unto you; and, if you desire, you shall be the means of doing much good in this generation. Say nothing but repentance unto this generation; keep my commandments and assist to bring forth my work according to my commandments, and you shall be blessed."

We cannot afford to sit down and wait for tomorrow, because in a sense tomorrow never comes. And who knows the day or the hour He may appear? Are we ready to meet him? Do we believe with every fibre of our being and our soul in the pure Gospel of Jesus and the **power** thereof? It is my personal hope and prayer that as time progresses, the Zion's Advocate may grow and develop into an instrument of blessing to Christ's church and Kingdom, and that it may bring a message of truth and power of the Gospel that cannot be denied. The Advocate will be a **MISSIONARY** indeed.

KJS

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## MICHIGAN REUNION

The Michigan State Reunion is to be held on the 21st. and 22nd. of June, 1975 at the Bradly Local of the Church of Christ (Temple Lot), Bradly, Michigan.

There is plenty of camping area within two miles of the Church at a KOA Camp Grounds. If any further information is needed please contact:

Benjamin La Seur  
Route 1  
Hopkins, Michigan 49328  
Phone (616) 793-9318

Please accept this as your personal invitation to attend.

Submitted by the  
Mich. Reunion Committee:

Elder Harold Polack  
Elder Conley Addington  
Brother Benjamin La Seur

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If you want your work well done, select a busy man, the other kind has no time.

## WISCONSIN REUNION

To be held August 2nd and 3rd, 1975, in the American Legion Hall at Rio, Wisconsin. East of Portage, Wisconsin on U. S. Highway 16.

We wish to invite as many of you as can to come and fellowship with us for these two days; we would appreciate a card from those who are coming, as it is possible to arrange camp sites or motel rooms for those who want them.

Let us all unite in Prayer that all of our reunions this year will be a spiritual success. Please contact.

Mr. and Mrs. Virgil Addie  
414 Harvey  
Rio, Wisconsin

Isaac Brockman  
Box #466  
Sparta, Wisconsin

Just an additional note to the Wisconsin Saints:

We are giving plenty of notice for our Wisconsin Reunion, in hopes that the folks from Wisconsin will so arrange their vacations and affairs so that we might have 100 per cent attendance at our reunion this year for all meetings both days.

Now more than ever before in the history of the Church, we need to reunite both spiritually and physically with God and each other and pose a solid front in the cause of Christ. So, please I say especially to the Wisconsin Saints, set these two days aside on your calendar and insist to yourself that you are going to spend them at the Wisconsin Reunion. May God bless each of you.

Your Brother in Christ  
Elder Isaac Brockman

## WITH FEW HOURS LEFT, WOULD LOVE PREVAIL?

Paul Dean, Arizona Republic

(Used by permission)

Sprawling in a patio chair, staring up at an Arizona night through willow branches forming cathedral ceilings, a man alone may wonder what the next few hours would be like if, suddenly, there is no tomorrow.

With a warning of Armageddon and no hope for relieve, there would be no hatred between persons, because hate would waste vital time and fog real emotions.

Men would drop their weapons in Northern Ireland, South Vietnam, the Middle East, Laos, Cyprus and Cambodia because no person would want to take a human life as his final act on earth.

If the world's end was certain we would touch and smell flowers and see them for the first time. We would wonder at kittens, become aware of our heartbeats, ponder the spark which starts all life and form some prayers.

Churches would be crammed. There would be tears and fears but also the realization that faith in a God, despite the contradictions of modern skeptics, has provided more strength and answers than any other doctrine since time began.

With no promise of a tomorrow, no man would mourn money unearned or job positions unattained or material things unpurchased. The six figure bank balance, the executive title, the bigger home or larger car would have no significance.

Instead a man would regret not having climbed more mountains, walked more beaches, swum more rivers and enjoyed more simple moments one after another.

If the end was approaching, human beings would not be regarded as black or brown or yellow but as

human beings.

We would hug our children, offer wives and husbands a tenderness without lust, revere our parents, exchange soft words and discover, too late, the rewards of extending compassion and understanding.

If the future becomes a matter of hours, social pressures will vaporize and people will become real. Who would continue to conform in a search for general acceptance? Who would feel jealousy, greed, a need for vengeance or a desire to rage against another?

No one will cheat. No one will rape. No one will lie. No one will blaspheme. And they shall not commit adultery, nor steal nor covet their neighbor's goods.

Faced with the possibility of the end and maybe some ultimate judgment beyond, too many people will look back in sorrow.

They will see they have taken too much and given too little. They will recognize more selfishness than selflessness in themselves. They will confess these imbalances, be honest and grieve that there is not time left to do better.

And if our world disintegrates, it will be impossible to find a free telephone.

For everyone will be calling someone. Just to say: "I love you."

With that thought, a man alone, peering through a willow tree at the stars, asks himself a question.

Why must we wait for the end of the world before realizing and doing any of these things?

(Submitted by  
Apostle Don Housknecht)

## GOD CALLS ONCE AGAIN

By Elder Gary A. Housknecht

"Be not, therefore, ashamed of the testimony of our Lord, nor of me his prisoner: but bear the hardships that go along with the preaching of the gospel through the power of God; Who has saved us, and called us with a holy calling, not according to our works, but according to his own will and his grace, which was given us in Jesus Christ before the world began, and is now made manifest by the appearing of our Saviour Jesus Christ, who has abolished death, and has revealed life and immortality through the gospel;

"To which I am appointed a preacher, and an apostle, and a teacher of the Gentiles. For this cause I suffer these things: Nevertheless I am not ashamed: For I know whom I have trusted, and I am sure he will take care of me until that day." (II Timothy 1:8-12 Aramaic)

These are the words of the Apostle Paul, admonishing Timothy not to be ashamed of the gifts of God that are had by himself and his forefathers; in Timothy's case it is great faith. God calls men to His service whenever and wherever it is necessary in order that His will might be fulfilled. When the calling comes, rarely does man ever doubt the need, for he considers the great tasks we have before us as Christ's Church, then compares that task with the present workforce we now have. Neither does man doubt, when a calling is truly of God, the presence of the Spirit of God. But so many times, man will put his own judgements above those of God, by deeming himself unworthy of a calling of God. Just as Timothy had great faith, so do each of us have gifts from on High, but we are not always made aware of these gifts; that is, until the Lord feels we have matured spiritually, enough so that we would be capable of using the gift we have for the benefit of others of God's children. The only thing that remains is for us to have trust in God to take care of us as Paul testifies in the above scripture.

### GOD'S CHOSEN SERVANTS HAVE FRAILTIES COMMON TO HUMANITY.

"Now there are diversities of gifts, but the same Spirit. But the manifestation of the Spirit is given to every man to profit withal." (I Corinthians 12:4, 7)

The whole purpose in the giving of these spiritual gifts (I Corinthians 12:8-10, "Wisdom . . . knowledge . . . faith . . . healing . . . miracles . . . prophecy . . . discerning of spirits . . . diver tongues . . . interpretation of tongues") is that they will be used for the edification of all mankind. So then, the true steward in the kingdom of God will use what gifts or talents he or she may have for the benefit of others. When it is found that we have one or more of these gifts, if we then do not use that gift, we will lose it. (Please read the parable of the talents, Matthew

15:14-30, where Jesus tells us about the servant who was given a talent, but instead of using the talent for gain, chose to bury it for safekeeping. We find that this servant then lost that talent when his master returned, because he failed to use it.)

God's admonishes us, "I am able to carry forward My work without you." This was given in a message to the Church of Christ, April 5th, 1953, through His servant Apostle James E. Yates. Just as a steward of God will lose a gift he has if he doesn't use it, so will man lose his chance to serve the Lord if he does not respond to His calling. This does not mean that a certain portion of God's plan will not be fulfilled, but only that He will choose another, more willing individual, to take upon him the burden and great responsibility of a servant of God.

We have no right to put our judgements above those of God's, even if that judgement is of ourselves. I further quote our Lord from the message given through Apostle Yates mentioned above, "I called upon My servant, Joseph Smith, and though he was filled with frailties common to humanity, I did use him for the establishment of My work in this great Latter Day Restoration, and he shall not fail in the reward that I shall dispense to him, even though he had his faults and failings. I am yet today, using men who have faults and failings common to humanity. Yet when they are in contrite heart before Me I use them sayeth the Lord, to carry forward My work as I have done, through the ages of the past, and I shall continue to do as suiteth My pleasure, whomsoever I shall use to carry forward the works of righteousness."

"AND HE THAT SEEKETH SIGNS . . . shall see signs, but not unto salvation. Verily I say unto you, there are those among you, who seeketh signs; and there have been such even from the beginning. But behold, **faith cometh not by signs, but signs follow those that believe.** Yea, signs cometh by faith, not by the will of men, nor as they please, but by the will of God.

"Yes, signs cometh by faith, unto mighty works, for without faith no man pleaseth God: and with whom God is angry, he is not well pleased: Wherefore, unto such he sheweth no signs, only in wrath unto their condemnation. Wherefore I the Lord am not pleased with those among you, who have sought after signs and wonders for faith, and not for the good men unto my glory: Nevertheless, I gave commandments and many have turned away from my commandments, and have not kept them." (Book of Commandments 64:8-15)

**THE CALLING MUST BE OF GOD, BUT JUST AS IMPORTANT, YOU MUST KNOW IT.** "A man is called. A man accepts. Instantly there are new duties,

new responsibilities. Someone lies sick and dying: the darkness of death closes around a soul, perhaps not ready to stand before the awful judgement bar of God, and seeks the new Elder (Or the long standing one. g. a. h.) to stand between him and God and to intercede for a new lease on life. There you stand before the awfulness of eternity, the only hope of a despairing soul, perhaps on the brink of Hell, in desperate need, and you alone, yes( ALONE, must face the Judge of all the Earth, just as if you had been chosen by the great God. Is it in false pretense that you stand there . . . ? At that time, if you are not a man devoid of understanding, you will quail, even in your righteousness, as you face the awful truth, or die a spiritual death as did Nadab and Abihu, although called and consecrated to the service of God, thought so little of their new calling and instructions, that they offered strange fire before the Lord and God destroyed them there, dying in their sin by the fires of an offended God.

"There is nothing so sad as a man doomed to spend the rest of his days in doubt, never knowing whether his calling is sure." (M. Harvey Seibel in "Priesthood Through the Ages" pgs 585 and 586)

So, just as important as it is to answer and accept the calling of God, is to know of a surety within ourselves that the calling is true. Not to accept simply on the testimony of others, nor to reject simply because you deem yourself unworthy, but to accept because YOU know the calling to be true and are willing to accept the fact that God has far more knowledge than you, even about yourself.

MY TESTIMONY . . . of God's calling me to labor as His servant in the office of an Elder, and also that of my brother Jim Lacy (Paul James Lacy) being called to the office of a Priest.

I was in charge of Sunday evening prayer service, January 19th, 1975. My brother Hubert E. Yates assisted. I spoke briefly about the need for testimony, and to approach the Lord with humility when we pray. I felt the Spirit of God very much in evidence as we sang the second song of the service, "It Is Well With My Soul."

A season of prayer followed with only four people praying aloud. Although it was abnormally few in number that prayed aloud, there was something in each prayer that told every listener that the Spirit of God had touched their hearts. There followed a long beautiful silence, in which I, along with all those present, was caught up in deep meditation. I could feel something unusually powerful emanating from within the room, but I couldn't put into words what it was.

A Sister asked to be administered to, and then did receive the administration by Elders' Hubert E. Yates and Don McIndoo. We then sang the "Sweet Peace." Three beautiful testimonies followed. Apostle Don Housknecht stood to testify.

The following is quoted from my personal diary, having written the account of this meeting the Monday following, January 20th, 1975: "Dad stood to testify - was not overly lengthy - but after a few minutes, having his hand stretched forth in description of a sister struck with severe arthritis, he abruptly began speaking in Tongues, right in the middle of a sentence. I did not know what he was saying. I was greatly overcome with the powerful Spirit of God. Dad, while still speaking in an unknown Tongue, walked back to Jim Lacy and put his hand on his head. After a short time, while continuing to speak in Tongues, he walked toward the front and to my surprise, he laid his hand on my head for a moment or two. Dad then walked back to his seat and turned around to face generally toward the front, all the while continuing to speak without hesitation or pause, and after what seemed like a minute or two of addressing (apparently) the entire congregation, he began to cry aloud as if in great pain; he sat down still crying. After a moment of silence, Jim Lacy asked for a season of prayer.

Nearly everyone present prayed aloud, including myself in much crying, and each was short and to the point asking for an interpretation of the Tongues. There was a long period of pure, sweet silence. I was greatly overcome with the Spirit of God, and yet while being in charge, I had to keep in mind with what was going on.

"Soon, a number of children, apparently not caught up in the spirit of things (most of them anyway), began calling for songs to sing. I felt strongly the need for quiet prayer, but did not know quite what to do, but to honor their requests. Betty McIndoo then stood and stated she felt strongly there was more to come and asked that we all sit in quiet prayer. I was glad."

At this point it would be well to point out a few circumstances leading up to this meeting, testifying to the workings of the Holy Spirit. Sunday morning Sacrament service, January 5th, 1975. A very Spiritual meeting with Elder John Jones in charge. During this meeting, Apostle Don Housknecht bore testimony to the fact that there were two young men to be called of God. The names and offices were not mentioned. Also in his testimony, he asked forgiveness for not making known the calling then; it was both his personal desire and belief at the time, that the calling should come through someone other than himself. (It was not until after the actual calling, that I realized the true depth of mental anguish and struggle that my Dad was going through since the time that it was "given" him to know of the calling of his own son.) Later in that service, John Jones testified to his knowledge of the same. (Later testifying that it was given to him that he was to be only a witness to the calling, for he only knew one of the offices that the two young men were to be called.)

Thursday evening, January 16th, Pastor Hubert F. Yates called me and asked me to preach Sunday

evening. I was hesitant to say yes for two reasons; one being that I felt a strong urge to have a prayer meeting that night - so we could pray further for the promised calling to come forth. I did not want to let Hubert down though, so I made an agreement that if I could not come up with something, that I would take charge of a prayer meeting. He agreed. So I prayed and meditated about the situation until Saturday afternoon when I usually begin the actual preparation of the sermon. I had prayed that if the feelings I had to have a prayer service were of God, that He would let me know somehow. He did. Try as I might, I could come up with nothing solid on which to preach. I knew then that it was intended that we have a prayer meeting that night. So I called Hubert, then began preparation for a prayer meeting.

On one of our Friday missionary endeavors, I testified to my brother Don McIndoo that I was rejoicing for the two young men that were to be called, because even before the calling there was great witness and Spiritual evidence to the calling. We then discussed the importance that a minister truly know that his calling is of God, with a strong enough conviction that his ministry would never be hampered by doubt. I did not believe at this time, that the calling was intended for me.

One final note before I finish the description of that Sunday evening prayer service. I had been praying for quite some time, that if it was the Lord's will, that I be given greater responsibilities in the Kingdom, being sure all along to let the Lord know that I was indeed honored and humbled in the calling that I had as a Teacher, and that I would remain happy and content with being a Teacher for the rest of my days should it be His will. For in this, I was sincere. I also prayed (though it may have been wrong) that should I be called that there would be much witness, both to myself and to others - ALSO, that the calling NOT come through my Father of the flesh. (After it was all over, considering my desires and my Dad's desires, and in sharp contrast, the beautiful manner in which the calling was administered, it somehow further strengthened my belief in the calling. Something I cannot put into words the reason why.)

Now, to finish quoting from my diary about the meeting Sunday night: "A long period of silence elapsed. Then Dad stood once again, this time crying out loud, and asking to be forgiven (presumably repentance directed at our Lord), he began to interpret the Unknown Tongue. I was awestruck with what was now taking place, and I cannot reflect accurately enough the account of the interpretation except the words that were directed at Jim and myself. He called "Paul" to the office of a Priest with no other deliveration or admonition, and called "Gary" to the office of an Elder of Israel, also with no other admonition. Then there was admonition to the Local Church that the Lord was pleased with the paths with which we have chosen to follow, and to remain stead-

fast in our works." I will relate no further for I do not want to relate something that was not said.

Throughout the remainder of the meeting, which in all, lasted from 6:30 to 10:30 p. m., there were many inspired testimonies concerning the calling, all professing their belief in the truthfulness of the calling and of the everpresent Spirit of God. Young Joel Yates was very touched by the Spirit present and bore a very beautiful testimony about a blessing he received at the hands of the Elders. Also Jay Moser gave a beautiful testimony, but neither Jay nor Joel mentioned the calling. These were the ones that testified that night: Evalena Sills, Don McIndoo, Louise McIndoo and her husband Elder Ed McIndoo from Missouri, Harold Gill, Dad and myself. None of these except Dad had it given to them what the calling was to be, nor the interpretation of the Tongues, but only to the positive presence of the Spirit of God. Elder John Jones was home sick this night.

It was given to me that very night, that the calling was true, and I believed it with all my heart. It was not given to me by words coming from Heaven, or even by a vision, but in a way that cannot be described with words; a way that so often the Spirit of our Heavenly Father touches the hearts of men. I was indeed grateful for all the added witness that was to follow that night, and the coming days, but I already knew I was going to accept the calling of the Master of Men. I only had to prepare myself for the responsibilities of the office - both temporal and Spiritual. I also had to overcome the fear that was within me, that only God could remove . . . for it is our full realization of our dependence upon God for all things, that will make or break one's ministry. I was ordained under the hands of Elder John Jones assisting my Father, Apostle Don Housknecht, Sunday morning, February 9th, 1975.

**FURTHER WITNESS.** Wednesday evening prayer service heard more testimony concerning the calling of Jim Lacy and myself. Those testifying were Ed and Louise McIndoo, Don and Betty McIndoo, Evalena Sills and Hubert E. Yates. Evalena also related the circumstances of this meeting to that of when Don McIndoo was first called to the ministry. Don McIndoo testified that he had been in several meetings where Tongues were spoken, or manifestations given, and some were Spiritually evident to be true, while others "meant no more to him than a dog barking," for he knew it was of man and not of God. However, he stated that Sunday evening when tongues were spoken, and throughout the entire meeting, that he was in "ecstasy" and definitely felt the presence of the Spirit of God.

I finally got to talk to brother John Jones about his witness, January 26th, 1975, after Sunday evening preaching. John said that it was given to him at a song service in which I was in charge, about two to three weeks before the January 5th Sacrament service. John was sitting in the back of the Chapel, and

these are John's words as he related the account to me, "I looked up at you and beheld on and about your person, the countenance of the Holy Spirit, and I knew at that time that I was looking upon an Elder in the Church of Christ. I have never in my life been more sure of the calling of a minister of God than I am of yours, including my own calling, of which I am sure."

The last of the witnesses that have been made known to me comes from Iowa where our brother and sister Al and Velma Voorhies are now living. As soon as sister Velma knew about the calling, she called Sister Bonnie Sanders with the good news. It seems that about two months previous, Elder Al Voorhies had told his wife, Velma, that I was to be called to an Elder and that Jim Lacy was to be called to a Priest, "if things went right." This coming to my knowledge, February 4th, 1975.

MY PRAYER. I give thanks unto my Heavenly

Father for the blessing He has bestowed upon me, and I pray that I may never let Him down in whatever tasks He may have for me to do. For the readers of this paper, and to all those whom I may have the privilege of coming in contact throughout my ministry, I relate my purpose as your minister, as expressed by the Apostle Paul in his book to the Colossians (1: 25-29), "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also Labour, striving according to his working, which worketh in me mightily."

## LEHI BLESSES HIS SON JOSEPH

An Analysis of Chapter 2 of the 2nd Book of Nephi

by Leon A. Gould

1. And now I speak unto you, Joseph, my last born.
2. Thou wast born in the wilderness of mine afflictions; yea, in the days of my greatest sorrow did thy mother bare thee.
3. And may the Lord consecrate also unto thee this land, which is a most precious land, for thine inheritance and the inheritance of thy seed with thy brethren, for thy security forever, if it so be that ye shall keep the commandments of the Holy One of Israel.
4. And now, Joseph, my last born, whom I have brought out of the wilderness of mine afflictions, may the Lord bless thee forever, for thy seed shall not utterly be destroyed.
5. For behold, thou art the fruit of my loins; and I am a descendant of Joseph, who was carried captive into Egypt.
6. And great were the covenants of the Lord, which he made unto Joseph; wherefore Joseph truly saw our day.
7. And he obtained a promise of the Lord, that out of the fruit of his loins, the Lord would raise up a righteous branch unto the house of Israel.

This "righteous branch" was not a person, as some would make it appear. Nephi, himself, tells who and what the righteous branch was: "And behold, are we not broken off from the house of Israel; **and are we not a branch of the house of Israel?**" (1 Nephi 4:15) "Now it came to pass that I, Nephi, did teach my brethren these things . . . Wherefore, I spake unto them, saying, Hear ye the words of the prophet, ye who are a remnant of the house of Israel, a **branch**

who have been broken off; hear ye the words of the prophet, which were written unto all the house of Israel, and liken them unto yourselves, that ye may have hope as well as your four brethren, from whom ye **have been broken off.**" (1 Nephi 6:1, 6) "And because of his greatness, and his grace and mercy, he has promised unto us that our seed shall not utterly be destroyed, according to the flesh, but that he would preserve them; and in future generations, they shall become a **righteous branch** unto the house of Israel." (2 Nephi 6:105) "And now, I Jacob, speak unto you again, my beloved brethren, concerning this **righteous branch** of which I have spoken." (2 Nephi 7:1) And the whole of Chapter 7 is speaking of themselves and their descendants, what will befall them, and when they may, or shall, become a "righteous branch," making it plain who and what the branch broken off was, and when, in future generations, it would become a righteous branch.

8. Not the Messiah, but a branch which is to be broken off; nevertheless to be remembered in the covenants of the Lord.
9. That the Messiah should be made manifest unto them in the latter days, in the spirit of power, unto the bringing them out of darkness unto light; yea, out of hidden darkness and out of captivity unto freedom.

It is as plain as language can make it. They were not the Messiah, rightfully called the Branch, nor anything like unto it; but a people, spoken of as "they", "them," "we," and "our," to become engulfed in hidden darkness, and in captivity, from which they must



be liberated before they become the "righteous branch" of which Nephi and Jacob were speaking.

10. For Joseph truly testified, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins.

"The fruit of my loins!" Unfortunately, whenever the fruit of the loins of Joseph (of Egypt) is mentioned, many people never think of anything or anyone but an Indian. True, the Indian is of the fruit of the loins of Joseph, but a rather inconspicuous part of it, though important; and nowhere in all my scripture reading do I find him placed at the head of the fruit of the loins of Joseph.

How many seers? One, and one only! "A Seer," "A choice seer," and he never hinted of any other seer, before or after that, to "the fruit of my loins." And who were the fruit of Joseph's loins? **Ephraim and Manasseh.** And Jacob refused when Joseph wanted him to put his right hand on the head of Manasseh, he being the older, and said, "I know it, my son, I know it; he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he. And he blessed them, that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh; and he set Ephraim before Manasseh." (Deuteronomy 33:17 : I. T.)

11. Yea Joseph truly said, Thus saith the Lord unto me, A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins.

So highly was Joseph Smith esteemed by the fruit of the loins of Joseph (in Egypt), of the descendants of Manasseh, that when Chief Keokuk and his braves rowed across the river to Nauvoo to see him, he would not disembark until Joseph came down to the river and escorted them to the grove where they were taught by the seer, and given a feast before they departed. And Joseph Smith was of the loins of Joseph of Egypt - - not of Manasseh, but of Ephraim. He had to be a gentile because Ephraim had mixed himself with the people (see Hosea 7:8) and had, according to the blessing of Jacob, become a multitude, not of Israelitish tribes, but of Gentile nations. He was not only highly esteemed by the descendants of Manasseh, in his day; but also by upwards of two hundred thousand of the descendants of Ephraim, culled out of the Gentile nations by the preaching of the gospel, through which Ephraim became the first-born in the latter days (see Jeremiah 31:9), even before Joseph's death which was more than ten of Ephraim to one of Manasseh during that period. And notwithstanding the stench of opprobrium heaped upon his name, by the erstwhile followers of Joseph Smith, as they moved more deeply into apostasy, and are continuing therein unto this day, still his name, and his work, are highly esteemed by the descendants of Ephraim and Manasseh, who have come in unto the covenant, and will be esteemed even more highly by those who shall yet come in unto the

covenant, when the mists of apostasy spread by those who have sought to belittle and obscure the work of the choice seer shall have been cleared away.

12. And unto him will I give commandment, that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers.

Because Joseph Smith was a descendant of Ephraim (though of a Gentile nation) he could do a work "for the fruit of thy loins, his brethren." The descendants of Ephraim and Manasseh are his brethren, by virtue of their birth. And the "covenants made with thy fathers" were the covenants made with Abraham, Isaac and Jacob. Through the work of Joseph Smith, the whole Restoration has been brought to a knowledge of these covenants, and to whom they pertain. Without the work of the choice seer in doing this work for his brethren, they could not have come to a knowledge of those covenants. That work is still going on.

13. And I will give unto him a commandment, that he shall do none other work save the work which I shall command him.

And who did he give these commandments to? To the one choice seer, which came from the loins of Joseph. And "how strict were your commandments." And, behold, how oft have you transgressed the commandments and the laws of God, and have gone on in the persuasions of men." (Book of Commandments 2:3, July, 1828) He was given the commandment all right; but because of false brethren, and evil, plotting and designing men, he came near to being "delivered up and become as other men and have no more gift."

14. And I will make him great in mine eyes; for he shall do my work.

And he did God's work. He translated the Book of Mormon which was given him to do. He brought forth the Inspired Translation which was given him to do. He brought forth and established the Church in these last days, by which the angel message has been heralded to the nations. And this work that he was commanded to do, he did in spite of traitors seeking his overthrow.

15. And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people, O house of Israel.

In what way was Joseph Smith great, like unto Moses?

Moses wrote the Book of Genesis by revelation. And he was told that "in a day when the children of men shall esteem my words as naught, and take many of them from the book which thou shalt write, behold I will raise up another **like unto thee**, and they shall be had again among the children of men, among

even as many as shall believe," (Revelation, June, 1830, par. 24) Joseph Smith rewrote the parts taken out of Moses' book; and they are had among those who believe.

"Another like unto thee."

"Great like unto Moses."

In latter-day revelation it is said of Joseph Smith: "No one shall be appointed to receive commandments and revelations in this church, except my servant Joseph for he receiveth them even as Moses." (Book of Commandments 30:2 Doctrine and Covenants 27:2)

"Another like unto thee."

"Great like unto Moses."

They were both law-givers, Moses to former day Israel, Joseph Smith to latter-day Israel.

Moses made mistakes, and Joseph Smith made mistakes, but they both continued to give the law after making mistakes.

Moses gave the law for the establishment and government of the commonwealth of Israel, all and sufficient, if heeded, to preserve them in safety forever. Disobedience to it brought their downfall and scattering. "And there arose not a prophet since in Israel like unto Moses; whom the Lord knew face to face." (Deuteronomy 34:10)

Joseph Smith gave the law for the establishment and government of Zion in these last-days, all and sufficient, if heeded, to preserve them in safety till the Lord comes. Disobedience to it brought about their downfall and scattering. And there has not arisen a prophet in the latter-day Israel, whom the Lord knew face to face, as He did Joseph Smith.

"Another like unto thee."

"Great like unto Moses."

16. And Moses will I raise up, to deliver my people out of the land of Egypt.

He did. Just one, not an assortment. And he did the work God gave him to do.

17. But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins.

He did. Just one, not an assortment. Of the lineage of Ephraim, he brought forth the Book of Mormon to the seed of the loins of Joseph (of Egypt), Ephraim and Manasseh. No other seer can do that work; and none can be greater than the choice seer who did it.

18. And not to the bringing forth of my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them.

Convincing who? The seed of the loins of Joseph (of Egypt), Ephraim and Manasseh.

"Shall have already gone forth among them," in-

dicates clearly that this "word" had gone forth among them before the choice seer brought forth the Book of Mormon. But they were not convinced of it, nor had it brought to them a knowledge of their fathers, nor of the covenants of the Lord; nor could it without the work of the choice seer to bring conviction to them.

That "Word" was the Bible, the stick of Judah, as verse 19 clearly indicates. And what did he convince them of?

He convinced them of the blessing of Jacob upon the heads of Ephraim, Joseph and Manasseh, of the blessing of Moses, also, upon the same tribes, of the coming forth of the sealed book of Isaiah 29, which should speak from the dust, of the gathering of Israel and their restoration to the land of Palestine, of the restoration of the former and latter rains, and the fertility of that land, of the fulfillment of the prophecies of the Old Testament scriptures, of the surety of the principles of the gospel as contained in the New Testament scriptures, of the second coming of Christ, and the millennial reign upon the earth. None of these things were believed in or taught prior to the coming of the angel to Joseph Smith, by the popular churches of the day, even though they had scattered widely the stick of Judah among Ephraim and Manasseh (whom they knew not), the seed of the loins of Joseph (of Egypt).

Upwards of 500,000 of Ephraim have been convinced of the above things since the coming of the choice seer, that is 50 times ten thousand, and many thousands of Manasseh, also, which is according to the blessing of Moses: "And they are the ten thousands of Ephraim, and they are the thousands of Manasseh." (Deut. 33:17)

19. Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write;

These are the Book of Mormon (stick of Joseph in the hands of Ephraim) and the Bible, (stick of Judah), in fulfillment of Epekiel 37:16-20. The book of Mormon was written by Manasseh, a descendant of Joseph, and hence is "the stick of Joseph." It was translated by Ephraim, and has been in the hands of Ephraim for 125 years, and thus becomes "the stick of Ephraim" also.

20. And that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together,

21. Unto the confounding of false doctrines, and laying down of contentions, and establishing of peace among the fruit of thy loins.

These two books have grown together in testimony to the confounding of false doctrine and chasing it from the minds of those who become followers of the choice seer; and to the laying down of the contentions and establishing peace among the descendants of Joseph (of Egypt), and between Ephraim and Manasseh.

Nothing is said there of the confounding of false doctrine among the myriad groups of Mystery Babylon and her harlot daughters, or establishing peace between them. But rather to fulfill the prophet who says, "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." (Isaiah 11:13).

22. And bringing them to a knowledge of their fathers in the latter days.

Not only to a knowledge of their fathers, Abraham, Isaac, and Jacob; but, also, to the people of Manasseh, a knowledge of their fathers who came out from Jerusalem six hundred years before Christ.

23. And also to a knowledge of my covenants, saith the Lord.

This is a knowledge of the gospel covenants contained in both the Bible and the Book of Mormon.

24. And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord.

It had already commenced among all his people at the time of the going forth of the Book of Mormon, for we read: "And then shall the work of the Father commence, at that day even when the gospel shall be preached among the remnant of this people. Verily I say unto you, At that day shall the work of the Father commence among ALL the dispersed of my people; yea even the tribes which have been lost, which the "Father hath lead away out of Jerusalem, yea the work shall commence among all the dispersed of my people, with the Father to prepare the way whereby they may come unto us, that they may call on the Father in my name; yea, and then shall the work commence, with the Father, among all nations, in preparing the way whereby his people may be gathered home to the land of their inheritance." (3rd Nephi 10:4-7)

The work began "with the Father" at the going forth of the Book of Mormon to the Lamanites, and that happened in 1831. And the work with the Father is still going on. The history of events since that time is abundant evidence, that the work did begin "with the Father" and is moving toward its culmination.

And Joseph Smith the choice seer was made strong out of weakness to accomplish the work the Lord gave him to do in this great day of the world's history.

25. And thus prophesied Joseph, saying: that seer will the Lord bless.

26. And they that seek to destroy him, shall be confounded:

27. For this promise, of which I have obtained of the Lord, of the fruit of my loins, shall be fulfilled.

28. Behold, I am sure of the fulfilling of this promise.

Did the Lord bless Joseph Smith, the Seer? Yes, that promise was abundantly fulfilled.

Were those who sought to destroy him confounded? They certainly were, or history means nothing to us. They were confounded until all that had been promised of the Lord, concerning the work of the choice seer toward the fruit of the loins of Joseph (of Egypt) had been fulfilled.

Consider an instance of 1830, while Joseph and others were holding meetings in Colesville, when their enemies had torn away a dam where they were baptizing; but they had repaired the dam unbeknowns to their enemies, and on this occasion Emma Smith was baptized, and a dozen others. Before they had finished the mob began to collect, and followed them from the place of baptism to their home. A meeting had been appointed for the evening, to confirm the new members. Just before the meeting opened a constable appeared, put Joseph under arrest, and took him to South Bainbridge for trial. The mob planned to ambush them, but the constable outwitted and confounded them. On the next day the trial was held amidst great excitement, and a multitude of spectators. Many witnesses were called including Mr. Stool, Joseph's father-in-law, and two of Emma's sisters. They could find nothing against him, and he was discharged, but not before a writ had been obtained in Broome County on other trumped-up charges.

Joseph's friends had procured two farmers to defend him, and although they were not regular lawyers, we are told: "They spoke like men inspired of God, whilst those who were arrayed against me trembled under the sound of their voices, and quailed before them like criminals before a bar of justice."

One of the men, a John Reed, at a state convention held in Nauvoo, Illinois, in 1844, said, "The case came on about 10 o'clock a. m. I was called upon to defend the prisoner. The prosecutors employed the best counsel they could get, and ramsacked the town of Bainbridge and county of Chenango for witnesses that would swear hard enough to convict the prisoner; but they entirely failed. Yes sir, let me say to you that not one blemish nor spot was found against his character."

Of the second trial, Mr. Reed said, "The next morning about ten o'clock the court was organized. The prisoner was to be tried by three justices of the peace, that his departure out of the county might be made sure. Neither talents nor money were wanting to insure them success. They employed the ablest lawyer in that county, and introduced twenty or thirty witnesses before dark, but proved nothing. They sent out runners and ramsacked hills and vales, grog shops and ditches, and gathered together a company that looked as if they had come from hell and had been whipped by the soot boy thereof, which they brought forward to testify, one after another, but with no better success than before, although they wrung and twisted into every shape, in trying to tell something that would incriminate the prisoner. Nothing was proven against him whatsoever. Having got through

with the examination of the witnesses about two o'clock in the morning, the case was argued for about two hours. There was not one particle of testimony against the prisoner. No sir, he came out like the three children from the fiery furnace, without the smell of fire upon his garments. The court deliberated on the case for half an hour with closed doors, and then we were called in. The court arraigned the prisoner and then said, 'Mr. Smith, we have had your case under consideration, examined the testimony and find nothing to condemn you, and therefore you are discharged.' (Reorganized Church History, Vol. 1, pp 94-103)

This is but one of the many, many occasions upon which his enemies sought to destroy him but were confounded. They administered poison; they condemned him to be shot at sunrise. They cast him into prison and tried to feed him "mormon" beef. They adopted every diabolical trick that the agents of hell could think of, and yet they were confounded.

Even at his death they were confounded: For as soon as Joseph's body had been riddled by bullets, at Carthage, a burly hellion with a black-painted face, and a large knife, was about to sever Joseph's head from his body, when a sharp flash, as of lightning flew between him and his intended victim, hurling the knife from his hand and momentarily paralyzing the man. At this sight, the men who had wielded the guns in the murder, dropped their guns, and stood for a time transfixed like statues. They then fled from the scene in mortal terror. (See Outline History of the Church of Christ. p. 84.)

Confounded? Yes, indeed! They were confounded during his life. They were confounded after his death; and are still being confounded by him in the work which he did, and which they cannot overthrow.

There is not a hint in any of the prophecy that he would be destroyed by his enemies.

Joseph (of Egypt) has been fully vindicated, when he said, "I am sure of the fulfilling of this promise."

29. And his name shall be called after me; and it shall be after the name of his father.

This has been fulfilled in Joseph Smith, the choice seer, as every one knows who has been, or is acquainted with history.

To take the position as some do that there is to be another choice seer, or a choicer seer, whose name will be Joseph, and whose father's name will be Joseph, is to build upon supposition without a shred of evidence in support of it. Such a position destroys entirely the value of the statement in verse 29, as a mark of identification of the choice seer in any way - - and it would be better not have been said at all.

30. And he shall be like unto me; for the thing which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation.

The Book of Mormon was brought forth by his hand, by the power of the Lord. And it has brought "my people" Ephraim and Manasseh unto salvation by the hundreds of thousands, and the end is not yet.

31. Yea, thus prophesied Joseph, I am sure of this thing even as I am sure of the promise of Moses: For the Lord hath said unto me, I will preserve thy seed forever.

"Thy seed?" Ephraim and Manasseh. No reference was made to the seed of Lehi's Joseph, except as included with the rest of Manasseh. The same promise is repeated in 2 Nephi 11:40, "That the promise may be fulfilled unto Joseph, that his seed should never perish as long as the earth should stand." This has reference to Joseph's (of Egypt) seed, and by no manner of twisting and turning can it be applied to Lehi's Joseph and his seed, as separated from the tribe of Manasseh.

He did tell little Joseph that his seed should not utterly be destroyed. He said the same thing concerning the seed of Laman and Lemuel, and promised them a blessing in the end. (see 2 Nephi 3:7-16)

32. And the Lord said, I will raise up a Moses: and I will give power to him in a rod:

33. And I will give judgement unto him in writing;

34. Yet I will not loose his tongue, that he shall speak much; for I will not make him mighty in speaking.

35. But I will write unto him my law, by the finger of mine own hand; and I will make a spokesman for him.

"And the Lord said unto Moses, See, I have made thee a prophet to Pharaoh; and Aaron, thy brother, shall be thy spokesman." (Exodus 7:1, I. T.)

36. And the Lord said unto me also, I will raise up unto the fruit of thy loins; and I will make for him a spokesman.

37. And I, behold, I will give unto him that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins, and the spokesman of thy loins shall declare it.

He raised up a descendant of Ephraim, of the fruit of the loins of Joseph (of Egypt), to translate the Book of Mormon. And he made for him a spokesman, for we read: "And it is expedient in me that you, my servant Sidney, should be a spokesman unto this people; yea, verily, I will ordain you unto this calling, even to be a spokesman unto my servant Joseph; and I will give unto him power to be mighty in testimony; and I will give unto thee power to be mighty in expounding all scriptures, that thou mayest be a spokesman unto him, and he shall be a revelator unto thee, that thou mayest know the certainty of all things pertaining to my kingdom on earth." (Doctrine and Covenants 97:3, October, 1833.)

Joseph and Sidney were both descendants of Ephraim, of the loins of Joseph (of Egypt).

38. And the words which he shall write, shall be the words which are expedient in my wisdom should go forth to the fruit of thy loins.

That is exactly what the Book of Mormon says of itself; the words that Joseph Smith wrote were the words that it was wisdom in the mind of God should go forth to Ephraim and Manasseh; for we read: "And when they have received this, which is EXPEDIENT that they should have first, to try their faith, etc." (3 Nephi 12:3)

And this was foretold to be, and was, the work of Joseph Smith the choice seer. And there is no hint of any other choice seer anywhere in Lehi's blessing upon his son, Joseph.

39. And it shall be as if the fruit of thy loins had cried unto them from the dust; for I know their faith.

The Book of Mormon, written by Manasseh, of the fruit of the loins of Joseph (of Egypt) was the cry from the dust.

40. And they shall cry from the dust; yea, even repentance unto their brethren, even after many generations have gone by them.

Over fourteen hundred years had "gone by them" from the time the plates were buried in the earth, until their cry went forth, even the cry of repentance unto their brethren of the seed of Joseph, Ephraim and Manasseh.

41. And it shall come to pass that their cry shall go forth, shall go, even according to the simpleness of their words.

42. Because of their faith, their words shall proceed forth out of my mouth unto their brethren (Ephraim and Manasseh, L. A. G.) who are the fruit of thy loins.

43. And the weakness of their words will I make strong in their faith, unto the remembering of my covenants which I made unto their fathers.

That the "simpleness" of their words and the "weakness" of their words has direct reference to the Book of Mormon is plain from the statements made by various writers in the Book of Mormon:

"And the words which I have written in weakness, will be made strong unto them." (2 Nephi 15:5)

"And I said unto him, Lord, the Gentiles will mock at these things, because of our weakness in writing." (Ether 5:23)

"And thou hast made us that we could write but little, because of the awkwardness of our hands." (Ether 5:24)

"Behold thou hast not made us mighty in writing." (Ether 5:25)

"Thou hast made our words powerful and great, even that we can not write them; wherefore when we write, we behold our weakness, and stumble because of the placing of our words." (Ether 5:26)

"And only a few have I written, because of my weakness in writing." (Ether 5:40)

44. And now, behold, my son Joseph, after this manner did my father of old prophesy.

45. Wherefore, because of this covenant thou are blessed, for thy seed shall not be destroyed, for they shall hearken unto the words of the book.

The whole of the prophesy of Joseph (of Egypt) from paragraph 5 to paragraph 43, inclusive, has no direct reference to Lehi's son, Joseph; but only indirectly, in common with the blessings occurring to all of the posterity of Joseph (of Egypt) all of Ephraim and Manasseh. And there is not a shred of evidence in all that prophesy, that he had reference to or spoke of a choice seer of any kind, other than Joseph Smith, the choice seer, who brought forth the Book of Mormon. And every statement relative to the work of the choice seer was amply fulfilled in the work of Joseph Smith, the Prophet.

46. And there shall raise up one mighty among them, who shall do much good, both in word and deed, being an instrument in the hands of God, with exceeding faith.

We can assume that this one mighty among them, may be a descendant of Lehi's Joseph. But the assumption is not conclusive by any means. Lehi says, "one mighty among them," not "one of them." Any one who should rise up among them, whether Lamanite, Nephite, Josephite (of Lehi), Ephraimite, or Jew, could fulfill that utterance. So it is best not to assume too much until we know. There are men of the priesthood among the Lamanites, and of them, now, who are becoming able ministers, and could fulfill that paragraph, and the following one:

47. To work mighty wonders, and do that thing which is great in the sight of God, unto the bringing to pass much restoration unto the house of Israel, and unto the seed of thy brethren.

It could even be Joseph Smith the Prophet, seeing the work he was to do, was to include much restoration unto the house of Israel (which is already an accomplished fact), and "unto the seed of thy brethren," Ephraim and Manasseh (which is also already a fact).

48. And now, blessed art thou, Joseph.

49. Behold thou art little; wherefore hearken unto the words of thy brother Nephi, and it shall be done unto thee, even according to the words which I have spoken.

50. Remember the words of thy dying Father. Amen.

Only verses 1 to 5, and 44 to 50, inclusive (with the possible exception of verses 46 and 47) have any direct reference to Lehi's Joseph:

"Blindness in part has happened to Israel," said Paul — so blind were they that John the Baptist came and fulfilled the scripture relative to the Elias who was the voice crying in the wilderness, and passed on to his reward and they knew it not. So blind were they that the Messiah came to his own, and fulfilled all the scripture relative to his birth, mission, death, and resurrection, and they knew it not, even to this day.

History repeats itself. Blindness in part has hap-

pened to latter day Israel. The choice seer, the Elias, the Restorer, who is one and the same man has come, and done his work, passed on to his reward, and they know it not.

That there are sacred records yet to come forth, all Book of Mormon students are aware. But nowhere has the Lord revealed the name or names, or description of the man or men who will do it.

(Copied from an article written by Leon A. Gould in February, 1955).

Submitted for the Advocate  
by  
Stella Winegar

## TRIUMPH THROUGH CHRIST

by Harold Hawley

The purpose of scripture is to bring man to an understanding of Christ and His Gospel. This is true of the Old Testament and the first ten books of the Book of Mormon, as well as the New Testament teachings of these two sticks of scripture. The person of Christ is given much prominence in the Book of Mormon, even in the era preceding His appearance to the Nephite people. This is true of the Old Testament scriptures also. Although Jesus Christ is not identified by name in the Old Testament, He is typified throughout the scriptures and the prophets foretell of His coming.

Christ stated, "... I am the way, the truth, and the life: no man cometh unto the father, but by me" (John 14:6). Paul tells us in First Timothy 2:5 that Christ is the one mediator between God and men. We pray to God in the name of Christ. God is revealed to us through Christ. It is interesting and, I think, significant that Christ was (is) the God of Israel - - the God of the Old Testament. The Bible bears this out and the Book of Mormon makes it very clear. Christ is identified as as creator of all things, including the world (John 1:1-5, 10 and Colossians 1:16 & 17). He led the Israelites out of Egypt and was their God (1 Corinthians 10:1-4, 9). Christ identifies Himself as the God of Israel and the God of the whole earth (3 Nephi 5:14). He also identifies Himself as the one who gave the law to Moses (3 Nephi 7:5 & 6). In Moses's encounter with God at the burning bush the Lord said, "... say unto the children of Israel, I AM hath sent me unto you" (Exodus 3:14). We also find that Jesus stated, "... Verily, verily, I say unto you, Before Abraham was, I am (John 8:58).

Christ, then, was engaged in the business of salvation from the beginning. This was the work appointed to Him by the Father. In His role as mediator in the Old Testament, He was preparing a people to receive His gospel because He desired a people who would accept Him and be an example to the world. Some who read the Old Testament find it difficult to reconcile what they believe to be a God of vengeance

and cruelty with the New Testament Christ of love and compassion. What is displayed in the Old Testament is a struggle between good and evil. The physical suffering brought upon the Israelites for their disobedience was administered in love for the purpose of teaching them obedience. Physical suffering is of minor importance compared to the spiritual suffering that results when the lesson of obedience is not learned. One might think that the lesson was not learned; and while it is true that the Israelites as a people rejected Christ, the Lord performed a mighty work through the few who believed on Him.

This concept of Christ as the God of Israel is not held by many of my acquaintances. I would think that it would be commonly accepted among Restorationists.

Before Christ came to earth, Satan had no power to tempt Him but these two opposing forces each made their influence felt among God's creation on earth. Christ required strict obedience to God. This is the way it was from the time of Adam and this is the way it always will be. There are none who are righteous on a part-time basis. There are only part-time sinners. We can be good or we can do good much of the time, but until we are completely submissive to the Lord, we are not righteous. This appears to give Satan an advantage because those who simply follow the course of least resistance find themselves in Satan's camp.

From the beginning it was Christ's desire to do the will of His Father. Satan, on the other hand, desired to exalt his throne "... above the stars of God ..." and "... be like the most High" (Isaiah 14:13, 14). When Christ took upon Him the weakness of the flesh, Satan saw this as his opportunity to thwart the work of God. All he would need to do was to deceive Christ into following him in some small way. To follow a simple suggestion such as turning stones to bread would be sufficient to alienate Christ from His Father and accomplish the designs of Satan; but Christ, on the occasion of His temptations, quoted scriptures which were a strength to Him in meeting the temptations that were put before Him.

Satan's first temptation was very subtle. There would be nothing wrong in performing the act of turning stones to bread any more than there would be in turning water to wine, except that the former would have meant falling under the influence of Satan. Also it would have been a misuse of the power of God for Christ's own selfish ends. Satan became bolder with the succeeding temptations, as the first and then the second attempts failed.

Because Christ overcame all temptation and accomplished all of His work in obedience to His Father, Satan was defeated in his desire to exalt himself. He knows now that he is doomed but, even though he realizes this, he is working hard to deceive as many as possible to keep them from gaining the gift of

salvation through Christ. His efforts are increasing as the time shortens and many are falling under his influence.

Christ died that all who follow Him might have eternal life, and today He again desires to raise up a people to be an example to the world and to be an instrument through which He can accomplish a great work. We, of the CHURCH OF CHRIST, desire to be such a people but many of us fall short of what is required of us. We should examine our lives and our commitment to Christ to make sure it is the Father's will that we desire to do. The triumph of Christ over sin and death can be our triumph only if we are fully committed to Him.

## GOD'S PROMISES TO THE ARAB NATIONS

by

William E. Frishkorn

We see in the news nearly every day something concerning the Arab nations. People are stirred up because Arab business men are buying companies here in the United States. For instance a wealthy Arab recently bought the controlling interest of a large Detroit bank, Bank of the Commonwealth. Another Arab tried buying the Alamo in Texas, which also created clamor. The high prices of oil have made the Arabs so rich they don't even know how to spend their money.

We of the Church of Christ should all be familiar with the many promises God has made, the promise to Abraham, Isaac, Jacob, the twelve sons, Ephraim, Manasseh and others. Many of these promises stem from the time just after the flood, when new roots were beginning to take hold. Naturally all the promises were not good. There was the promise of destruction to the seedbed of evil cities such as Babylon, and we now see that Babylon is a complete desolation.

The troubles between the Arab nations and Israel are certainly nothing new and begin with the birth of Ishmael. Ishmael was actually the first-born of Abraham by Sarah's handmaid Hagar. Although the seed of Isaac would be blessed far above Ishmael, it is interesting to read the promises the Lord made to Ishmael. For instance the angel of the Lord told Hagar concerning Ishmael: "And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren" (Genesis 16:12). This has been true throughout the ages and when the Arab countries put the embargo on oil in 1974 surely many nations had an inward hatred for the Arabs. Many Arab organizations have been responsible for

acts of terror throughout the world, including the 1972 Olympic games where many Israelite athletes were slain. Many planes have been blown up in the past few years and of course most of these acts of violence are directed toward the nation of Israel. But, the angel of the Lord said that the seed of Ishmael would be thus, and who can say different?

The angel also told Hagar that the seed of Ishmael would be numerous: "And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude" (Gen. 10:10). If one considers all the Arab nations that there are and Arabs living in other countries, the truthfulness of this promise can be seen. The Lord told Abraham concerning Ishmael; "And as for Ishmael, I have heard thee: behold I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall be begat, and I will make him a great nation" (Genesis 17:20).

In chapter 25 verses 12-15 we are given the names of the twelve sons of Ishmael; it goes on to state: "These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations" (verse 16). We find that even today there are about 12 nations that are Arab; Syria, Lebanon, Jordan, Iraq; Saudi Arabia, Yemen, Libya, Morocco, Sudan, Tunisia, Kuwait and Algeria all these including Egypt comprise the UAR (United Arab Republic). Why don't I include Egypt? Ishmael was half Egyptian and of course half of the blood of Abraham. The wife he took was Egyptian (Gen. 21:21), therefore the sons of Ishmael would be about three-fourth Egyptian. So although the sons of Ishmael did have a lot of Egyptian blood, there is

still a difference between their origin and that of the Egyptians.

Where would the Arab nations be today if it were not for their great oil fields? Most of their nations are quite arid. Their cities and industry have been built as the result of their great wealth of oil. The Lord knew that many nations in the last days would be rich and powerful, therefore it was the Lord's intention to have huge reserves of oil, that those whom he has called princes (sons of Ishmael) might indeed be princes.

Yes, a lot of people may get quite angry with the Arabs and their control but God did make promises to them also. And who can say differently? As for the hostility that the Arabs have for Israel, that dates back to the hostility Hagar and Sarah had for one another and nothing will change that until Christ comes to personally take away the enmity.

## TEMPLE LOT LOCAL NEWS

On Sunday afternoon, February 16th, there was a loving group gathered at the little white church. Outside was the silent precipitation of an almost freezing mixture of snow and rain. Inside, though, was warmth and comfort and bright lights. We were gathered for a celebration of an occasion that doesn't come often in any life. Apostle Clarence Wheaton and his wife Angela had been married for sixty years! Their daughter, Kay Matthews and daughter-in-law, Mildred Wheaton, helped by granddaughters Karma Augustine, Konie Caviness, and Peggy Wheaton were hostesses. There were flowers from many affectionate relatives and a big bouquet of roses with a card which read simply, "To my sweetheart of sixty years." There was punch, coffee and a beautiful cake (made by Bonnie Case, Mrs. Jim, that is).

A poem by one of their good friends was read by their son Dick Wheaton. It should be included as a sample of how we all feel about their lives together and in the church.

There are threescore years and ten  
Allotted to each child of God,  
We have been told. But look at them!  
Hand in hand, they've held the rod  
Of Iron and walked, in step, toward Him  
For lo, these sixty years!

There was a time the path was full,  
Crowded with the feet of young.  
Again they were alone. The pull  
Of service needed gave them tongue  
to speak His words. Days were not dull  
For lo, these sixty years!

They walked in tangled jungle space  
And into land where Jesus stood.  
Then back to much-loved center place.  
Life's been a rugged task, but good,  
And never were these lives a waste.  
For lo, these sixty years!

And now we offer them our love.  
They need know we appreciate  
Their time with us. And God above  
Says gently to them, "Only wait.  
There's time enough, a treasure trove!  
Not just these sixty years!"

### ZION'S ADVOCATE

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## LETTER OF APPRECIATION

March 1, 1975

Dear Brothers and Sisters in the Gospel:

It has always been hard for me to express myself, one doesn't express feelings that come from within, and is felt only by the individual.

I thank the Lord for my family, my brothers and sisters in the Gospel. For their prayers, love and concern on my behalf, and for the many beautiful letters, cards and flowers.

I'm doing fine and even doing some light packing for our move to Missouri. I know to whom I owe these blessings. My prayer is, may nothing separate us from this love and concern we have one for another, may it continue to grow.

God bless each of you always,

Your sister,  
Verna Jones