

Zion's Advocate

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

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A Fragment

By Elbert A. Smith

As the great hawk that sails on high,
Then like a thunder-bolt descends,
As arrow to the target bends,
Or strikes the quarry ere it fly;
So help our spirits, Lord, to rise
Above ignoble things of earth,
But, bending to acknowledged worth,
Exultant bear it to the skies.

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EDITORIAL

Draw Nigh To God

"Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded.

Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness.

Humble yourselves in the sight of the Lord, and he shall lift you up." (James 4:8-10)

One of the most important requirements of the Church of Christ today is the necessity of drawing closer together and closer to God both individually and collectively. The time is drawing near when God's people will have to become united in one purpose seeking His direction and protection to overcome the forces of evil and oppression. We need to forget the differences that separate us and submit to the will of the Lord.

In order for God to draw near unto us we first must draw near unto him. We draw near to God by preparing and perfecting our individual lives. What does the Lord require of us? We find in Deuteronomy 10:12-13: "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 to serve the Lord thy God with all thy heart and with all thy soul, To keep the commandments of the Lord, and his statutes?" We also find in Micah 6:8: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" We must each one come to know God through personal experience, constant fellowship and communion, and faithful love. We must be willing to let God lead us, and to walk in all his ways. We must be a people that will be obedient to all His commandments, obey His will, and do His work His way. If we come to know the requirements of the Lord and perfect our lives according to them we will draw nearer to God and He will draw nearer to us.

We also need to draw closer to one another in unity, purpose, and desire. The scriptures give us instructions on how to become a people that is united in purpose, course, and desire. In the Bible we are told "Now I beseech you, brethren, in the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgement." (1 Corinthians 1:10). So we find that it is God's divine plan that we become a united people, believing in the same thing and being of one mind. The Apostle Paul wrote to the Romans: "For as we have many members in one body, and all members have not the same office; So we being many, are one body in Christ, and every one members one of another . . . Be of the same mind one toward another, Mind not high things, but condescend to men of low estate. Be not wise in your conceits." (Romans 12:4-

5, 16). So as the Apostle Paul stated, we are one body, we should have one belief, practicing one doctrine, and being led by God.

The Church of Christ has been requested at conference to bow down before Almighty God, in fasting and mighty prayer, uniting in one accord to have his

Spirit lead the ministry of this church, and the church according to His will.

Brothers and Sisters will we not come to a unity of the faith and heed this request becoming closer together and nearer to God?

L. D. B.

GENTILES

By

Apostle Archie F. Bell

The Gentiles are a people of whom there has been quite an amount of discussion and interpretation. The name Gentile is first mentioned in these words, "By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations." (Gen. 10:5) We notice that there were to be different nations, different languages, and different families classified as Gentiles.

Among the people of Israel, and also among the people of Judah, any one who was not of their religion, was a Gentile. This person might have another religion, or he might be a heathen, nevertheless, he was classified as a Gentile.

Among the Romans, every one who was a non-Roman was called a Gentile. But Rome did something about it. When the Roman law was written, the Gentile was defined. Then Rome saw to it that the law was enforced. Rome defined a Gentile as follows:

1. Who bore the same name.
2. Who were born of freemen.
3. Who had no slave among their ancestors.
4. Who had suffered no reduction from a superior to an inferior condition. (F. and W. New Standard Encyclopedia, Vol. 13, p. 421)

An advantage can be seen in No. 1. If they bore no family name, it would be very difficult to trace their ancestry.

Many people of the Restoration of today are slowly taking a position similar to the position taken by the Jews and Romans: Non-Jew, or non-Roman. The thought seems to be that the Gentiles have done their part in the Lord's work. Now that work will have to be completed by the descendants of Jacob only. We would like to examine that position in relation to the Gentile. We will begin by refreshing our minds on some of the duties of the descendants of Jacob.

Many of us will remember the story of Joseph, a son of Jacob, of how he was sold into Egypt that he might be an instrument in the hand of the Lord in preserving Jacob and his family. Joseph interpreted a dream of the King of Egypt which foretold that a great famine was coming on the land. There were to be seven years of plenty and seven years of famine.

Joseph was placed in charge of the preparation ahead of the famine. Joseph was married while in Egypt, and two sons were born to him, Manasseh and Ephraim.

The famine was also in Canaan where Jacob and his family were. They ran out of food, and upon hearing there was food in Egypt, they went down there to buy. First Jacobs's sons went, but eventually, Joseph had them bring Jacob, their father into Egypt to dwell until the famine would come to an end.

Joseph brought his two sons into the room where Jacob was. Jacob asked Joseph who these two were. Joseph answered that they were his sons who had been born to him while he was in Egypt. Jacob asked Joseph to bring the two sons to him and he would bless them.

Jacob declared in the blessing that Ephraim and Manasseh would become equal in inheritance with Reuben and Simeon. (Gen. 48:5) Jacob also stated that his name was to be named on Joseph's two sons, which would be the same as adopting them. He went on to say that the name of his fathers, Abraham and Isaac would be named on the two. (Gen. 48:163) We will examine this more later.

Jacob was blind at this time. When Joseph brought his two sons to Jacob for a blessing, his father placed his right hand on Ephraim and his left hand on Manasseh. Joseph tried to get his father to change the position of his hands and place the right one on Manasseh because he was the firstborn. The reply of Jacob was prophetic for he said: as he refused:

"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 his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and Manasseh: And he set Ephraim before Manasseh." (Gen. 48:19-20)

We want to notice some things that this reading brings forth: Manasseh was destined to become a people. Ephraim was destined to become a multitude of nations. The meaning of a people is: A body of persons united by a common character, culture, or sentiment; as issued from a common stock, as a race. The meaning of the word nation is: The body of in-

habitants of a country united under a single independent government.

There is the white race of Europe. They could be considered as being a people. But they are thought of as being nations rather than being a people. There is the black race of Africa. They were considered as being a people until a few decades ago, they started to organize, and today they are looked upon as nations of Africa. There is the American Indian, sometimes referred to as of the red race. They are a people and have been for some time. They are not organized into a nation or nations. Many Bible students recognize the American Indian as being descendants of Manasseh. They fulfill the statement of Jacob, He also shall become a people, and he also shall be great. Neither the nations of Europe, nor the nations of Africa can qualify as being the nations of Ephraim. They qualify as being a multitude of nations or independent governments, but they are not "His Seed" (Ephraim).

The European or Gentile nations are descendants of Japheth through Javan, and Gomer, and for a while Magog. Genesis mentions the sons of Javan as dividing the isles of the Gentiles in their lands. (Gen 10:5) Javan was a son of Japheth. Gomer is the ancestor of the Celtic people. Magog is the ancestor of the European or White Russian. This fell to Gog in 1918. It is referred to by Ezekiel as Gog, the land of Magog. (Ezek. 38:2) The nations of Africa referred to are descendants of Ham. It will be necessary to search for those nations or independent governments which are of the seed of Ephraim. This we will try to do later on.

When Jacob was placing a blessing on Joseph, he made the statement that Joseph's seed or descendants would run over the wall. The word 'wall' as used here indicates an insurmountable object. The Ocean at that time, was considered to be impossible to cross. It was as a wall to them. But Jacob makes the statement that Joseph's branches would run over the wall.

When a vine climbs over a wall, the main root of it remains where it began. The part that runs over the wall is young and tender. For this reason, it must have tender care for it to survive. The most tender care is administered by the Lord. For these branches to run over the wall, they must have the special care of the Lord. Joseph had only two sons. It must be from these two sons that the tender part of the branches would have to originate. We, perhaps, should see if we can find the place or land they were to make their journey to.

When Jacob was closing the blessing he pronounced on Joseph, he made this statement: "The blessings of thy father have prevailed above the blessings of my progenitors" (Gen. 49:26) This indicates that the inheritance Joseph was to receive was higher or greater than the land given to Abraham, Isaac, and Jacob. The land given to these three and their posterity is the land we call Palestine today. Even as Joseph was separate from his brethren, so is his land separate from that of his brethren.

Moses blessed the children of Israel and when he came to Joseph, he made the following statement: "And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and the fulness thereof, and for the good will of him that dwelt in the bush: Let the blessings come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

"His glory is like the firstling of his bullock, and his horn are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." (Deut. 33:13-17)

We will look at some of the things shown in this reading. First, it definitely calls the land, Joseph's land. It is not the land of Ephraim, nor is it the land of Manasseh. The precious things of heaven, are the blessings of God received on this land. The dew is abundance of water, whether it be of rain, snow or taken from the lakes or streams. This is used for watering of the crops or trees. (Gen. 2:5-6 Mist)

The deep that coucheth beneath is Petroleum. We need not suppose that because there is a shortage of petroleum at the present time, we have taken all that is under the ground. It is deep and coucheth. To couch is to deposit in a bed or layer. If the petroleum is a blessing of this land, it will be withheld because of transgression.

Chief of the ancient mountains are the coal and iron ore found in the eastern mountains of the United States. The precious things of the lasting hills is gold, silver, copper, and other precious metals, found in the Rocky Mountains. Jacob refers to these mountains as the Everlasting Hills. We call them the Rocky Mountains. Rock is everlasting.

Precious things of the earth are foods for both man and beast. The fulness thereof means a wide variety and a great abundance. The good will of Him that dwelt in the bush refers to the time when Moses walked by the bush that appeared to be burning. He found that it was the Lord who was there. (Dwelling in the bush) One of the blessings of this land is to be the good will of the Lord. The Top of the head of Joseph refers to the son who received the greatest blessing by Jacob.

Firstling of his bullock is high choice, or grand champion. The horns of unicorns taper to a sharp point and there is only one to the animal. The horn represents the Gospel that these two will take to the world. It is only one and it carries a very sharp point. It will be used for the confounding of false doctrines, and laying down of contentions, and establishing peace. (B. of M. 88:21)

Pushing the people together to the ends of the earth is the fulfilling of the promise made to Jacob as recorded by Isaiah: "I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: Bring my sons from far, and my daughters from the ends of the earth; Even every one that is called by my name: . . ." (Isa. 43:5-7)

We find that there are ten times as many of Ephraim used in this work as there are Manasseh.

It will be necessary to examine some things which took place in the Kingdom during the latter days of Solomon's reign. We will not go into much if any detail, but will take a general notice. We find written that "Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father." (1 Kgs. 11:6) We find that the Lord was angry with Solomon, and made the following statement after explaining the reason for His anger:

"And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice. And he had commanded him this thing, that he should not go after other gods: but he kept not that which the Lord commanded. Wherefore the Lord said unto Solomon. Foreasmuch as this is done of these, and thou hast not kept my covenants and my statutes, which I have commanded thee, I will surely rend the Kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the Kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen." (1 Kgs. 11:9-13)

This servant of Solomon's was "Jeroboam, the son of Nebat, an Ephrathite of Zereda, Solomon's servant . . ." (1 Kgs. 11:26) "So Israel rebelled against the house of David unto this day. And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over Israel: There was none that followed the house of David, but the tribe of Judah only." (1 Kgs. 12:19-29)

Behoboam made up his mind to go to battle against Jeroboam but the Lord forbid it saying, "Thus saith the Lord, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me." And they obeyed the words of the Lord, and returned from going against Jeroboam." (II Chron. 11:4)

Jeroboam dismissed the Priests and ordained other Priests for the high places. He also had these new Priests put into practice the worshipping devils and calves which he had made. 'And after them out of all Israel as set their hearts to seek the Lord God of Israel came to Jerusalem, to sacrifice unto the Lord God of their fathers." (II Chron. 11:14-16) This took place in the year B. C. 974.

During the year B. C. 941, the word of the Lord was spoken to Asa, the King of Judah by Oded the prophet. We will see the results of obeying the word of the Lord:

"Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded. And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from Ephraim, and renewed the altar of the Lord, that was before the porch of the Lord.

"And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: For they fell to him out of Israel in abundance, when they saw that the Lord his God was with him." (II Chron. 15:7-9)

We have brought this to your attention to show that those of the Kingdom of Israel who really wanted to serve the Lord, fled into Judah to find sanctuary. We noticed that Ephraim and Manasseh were included among them. We find that Lehi was a descendant of those of Manasseh who fled there for we find in the writings of Nephi this statement:

"For it came to pass, in the commencement of the first year of the reign of Zedekiah, King of Judah (my father Lehi having dwelt in Jerusalem in all his days) . . ." (B. of M. 2:3) We find that Lehi was of Manasseh: "And Abinadi was a descendant of Nephi, who was the son of Lehi, who came out of the land of Jerusalem, who was a descendant of Manasseh, who was the son of Joseph, who was sold into Egypt by the hands of his brethren." (B. of M. 334:3)

Isaiah refers to this people as being of Heshbon (Isa. 16:8) of the morite Kingdom on the east side of the Jordan River. This territory was given to Gad, Reuben, and half of the tribe of Manasseh. (Num. 32:33)

Now to return to the thought of those who fled to Judah. We can see how the Kingdom of Judah gained through this problem. We can as well, see how the Kingdom of Israel lost at the same time. We can see why the Kingdom of Israel reduced spiritually until they were rejected of the Lord. For we read how the Lord brought a heathen nation against them:

"And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hands of the spoilers, until he had cast them out of his sight. For He rent Israel from the house of David; and they made Jeroboam the son of Nabat King: and Jeroboam drave Israel from following the Lord, and made them sin a great sin.

"For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; Until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day." (II Kgs. 17:20-23)

This is the reason we read in the Scriptures about the Ten Lost Tribes of Israel. We must remember that the Tribes of Ephraim and Manasseh were two of the Tribes of Israel. They were dispersed along with the other eight. We may think that we know where the Tribe of Manasseh is. But do we? Were the Lehitese the Tribe of Manasseh, or were they of the Tribe? They are today in the land that was given to Joseph. Those who possess this land must be of the Tribe of Joseph. Let us notice those listed in the one hundred and forty four thousand: Judah, Reuben, Gad, Asher, Naphtali, Manasseh, Simeon, Levi, Issachar, Zabulon, Joseph, and Benjamin. The Tribes of Dan and Ephraim are not mentioned.

Those of Lehi must be listed in the Last Days with the Tribe of Joseph. Great promises were made to the descendants of Ephraim by Jacob. As we said, he is not mentioned as a tribe among the 144,000. Then he must be a part of the Tribe of Joseph along with the descendants of Lehi. We will follow this through more and see if we can find some information on Ephraim. Where he may be found.

Some of the things which we have noticed concerning these two sons are: They are to carry the name of Israel; they are to carry the blessing to Israel; they must also have the name of Abraham and Isaac; they are to push the people together from pole to pole. (Ends of the earth)

Let us examine a part of the statement made in the Smith's Bible Dictionary concerning Ephraim: "Under Josuha the tribe must have taken a high position, to judge from the tone which the Ephraimites assumed on occasions shortly subsequent to the conquest. After the revolt of Jeroboam the history of Ephraim is the history of the kingdom of Israel, since not only did the tribe become a kingdom, but the kingdom embraced little besides the tribe." (P. 178)

This will give us some reason why some writers use the word 'Israel' when they are referring to Ephraim. We will not be able to definitely state whether the descendants of Ephraim that we will be writing about are of the main Tribe or of the ones who fled to Judah. It would be reasonable to think they are descendants of those who fled to Judah. One reference in favor of this thought is: "Now for a long season Israel hath been without the true God, and without a teaching priest, and without law. But when they in their trouble did turn unto the Lord God of Israel, and sought him, he was found of them." (II Chron. 15:3-4) There will be another place where the word 'Of' is used.

One thing we are sure of is that the Kingdom of Israel was carried away to Assyria some time before the Lehitese came to America. The date listed in our Bible is year B. C. 721. The Lehitese started from Jerusalem B. C. 600.

We find that it is written, "Ephraim hath mixed himself among the people;" (Hosea 7:8). To mix

would be to inter-marry with those people or nations they were scattered among. In this way, they would lose their identity. There is another reference which states, "Now shall they be among the Gentiles as a vessel wherein is no pleasure." (Hosea, 8:8) To be among would mean they would not lose their identity. We will follow this latter thought and see if there is something we can tie to.

Ephraim was among the Tribes of Israel who were slaves in Egypt. We find that they shall return to Egypt. (Hosea 8:13) There would of a necessity be a reason that they would return to Egypt, because this gives the impression that not only would they return to that nation but they would be in the same condition. (slavery) Let us look first at a reason.

"I have written to him the great things of my law, but they were counted as a strange thing." (Hosea 8:12) We find the law written of the Lord on tables of stone: "At that time the Lord said unto me, Hew these two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words which were in the first tables which thou breakest, and thou shalt put them in the ark." (Deut. 10:1-2) This we see, was the law written by the Lord Himself. This was the law written by the Lord that Ephraim counted as a strange thing.

We will see now what Jehoram, King of Judah did and caused those of Judah and Jerusalem to do: "Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto. And there came a writing to him from Elijah the prophet, saying, Thus saith the Lord God of David thy father, Because thou hast not walked in the ways of Jehosaphat thy father, nor in the ways of Asia King of Judah, But hast walked in the ways of the Kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like the whoredoms of the house of Ahab, and hast slain thy brethren of thy father's house which were better than thyself." (II Chron. 21:11-13) We will connect this with an account of Ahab's ways, "And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the Kings of Israel that were before him." (I Kgs. 16:33)

Jehoram King of Judah was the son-in-law of Ahab King of Israel is the reason given for his causing Judah to follow in the ways of Ahab, (II Chron. 21:6) This happened about 80 years after those from Israel fled to Judah because of the ways of Jeroboam. Now the same manner of transgressions are taking place in Judah and Jerusalem.

Just a few years later, we find something taking place that brought Ephraim back into Egypt in the bonds of slavery: "Moreover the Lord stirred up against Jerhorem the spirit of the Philistines, and of the Arabians, that were near the Ethiopians: And

they came up into Judah, and brake into it, and carried away all the substance that was found in the Kings house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz, the youngest of his sons." (II Chron. 21:16-17) This was B. C. 887.

In the year B. C. 800, Joel wrote the following concerning captivity of the people of Jerusalem, "Yea, and what have ye to do with me, O Tyre, and Zidon and all the coasts of Palestine? Will ye render me a recompense? And if recompence me, swiftly and speedily will I return your recompence upon your own head; Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things: The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border." (Joel 3:4-6)

The people of Israel had been warned of the very things we have read. This warning came, back in the days of Moses. Let us notice how well it was foretold, what was happening to Ephraim at this time:

"And the Lord shall bring thee into Egypt again with ships, by the way whereof I spoke unto thee, Thou shalt see it no more again: and there shall ye be sold unto your enemies for bondmen and bond women, and no man shall buy you." (Deut. 28:68)

There may seem to be some conflict here concerning the Grecians and Egypt. The great slave market of the Mediterranean was centered in Greece. It had branch markets in different countries: Under the heading, Greece, "Besides the sale of slaves which took place as a result of the capture of cities or other military operations, there was a systematic slave trade. Syria, Pontus, Lydia, Galatia, and above all Thrace were sources of supply. Egypt and Ethiopia also furnished a certain number, and Italy a few." (Ency. Br. v. 20 p. 774)

Ephraim fled to Judah in the days of Jeroboam. (II Chron. 15:9) He was taken captive by the cities of Tyre and Zidon. (Joel 3:4) He was taken into Egypt with ships. (Deut. 28:68) He was to be sold to the Grecians. (Joel 3:6) But no man would buy him. (Deut. 28:68)

The Slave Market in Egypt belonged to the Grecians. There was no buyer in Egypt, so it would be necessary to ship him to Greece. There would be no buyer there for we read: "Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head." (Joel 3:7)

If the Lord lifted them out of the possession of those who bought them, this would mean that the people of Ephraim would be free. This places them in Greece among the Gentile people. It would only be natural for them to leave Greece as quickly as they could to escape the danger of being taken captive again. We find something that will give us information: "Ephraim is smitten, their root is dried up, they shall bear no fruit: Yea, though they bring forth,

yet will I slay even the beloved fruit of their womb. My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations. (Hosea 9:16-17)

Ephraim is now a wanderer among the nations of Europe. According to the statement of Hosea, (Yet will I slay even the beloved fruit of their womb) they would be considered by the people they would be among, as a cursed people; no descendants. But there is some consolation for them, "Yea, though they have hired among the nations, now will I gather them, and they shall sorrow a little for the burden of the king of princes." (Hosea 8:10)

We find here that their livelihood would be provided for. They would work for hired labor rather than as slaves. Also another thing was granted unto them; they would sorrow a little for what they had done. We understand this expression, 'a little' to mean a short time, then the punishment would be lifted for we read:

"How shall I give thee up, Ephraim? How shall I deliver thee Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: For I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city." (Hosea 11:8-9)

If the punishment of the Lord remained on Ephraim, the people would eventually be no more. But if the punishment were lifted, they could begin to increase and take their place as a tribe in Europe. Part of this is found in the Scriptures: "And they of Ephraim shall be like a mighty man and their heart shall rejoice as through wine: Yea their children shall see it and be glad; their heart shall rejoice in the Lord. I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased." (Zech. 10:7-8)

The people of Europe especially in the central through the south central, were Germanic. If Ephraim was to hire among them, it would be necessary for that tribe to have an understanding and be able to speak the basic of Germanic languages. He need not become a part of them; he is to wander among them. It was the year 887 when Tyre and Zidon took the inhabitants of Jerusalem captive. The transportation of them to Greece and their subsequent release should not take too many years. They are among the Gentiles or in other words, the Gentile people is the vehicle that is preserving them at that point in history.

We want to examine another Scripture which will have a bearing on the subject we have been considering. It is Ezek. 17:3-4.

"And say, Thus saith the Lord God; A great Eagle with great wings, longwinged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar: He cropped off the top

of his young twigs, and carried it into a land of traffick; he set it in a city of merchants."

This great eagle with long full feathered wings was Nebuchadnezzar king of Babyon. The cedar mentioned here was Israel. The highest branch of the cedar was Judah. This is speaking as a parable of the captivity of Judah in the days of Zedekiah. A cedar is an evergreen tree, or a green tree as it will be used further on. This reading spoke of the young twigs. They were the sons of Zedekiah. They also were taken captive into Babylon. We will cite a scripture to show that Judah is the highest branch of Israel:

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." (Gen. 49:10)

A sceptre is a baton or staff borne by a sovereign as an emblem of authority. This writing indicates that Judah will have a position of authority among the Tribes of Israel until Christ comes. Christ is the one who will gather His people. So Judah as stated by Ezekiel was the highest branch of the cedar (Israel).

Now we will look at another of Ezekiel's writings:

"Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and

eminent: In the mountain of the height of Israel will I plant it; and it shall bring forth boughs and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell." (Ezek. 17:22-23)

Joseph the son of Jacob was the high cedar as stated by Jacob in the blessing of Joseph: "The blessing of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the lasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." (Gen. 49:26)

This blessing came from the Lord; it places Joseph in a higher position before God than that of his brethren. So Joseph is the high cedar in our reading.

The highest branch of the high cedar was Ephraim for we read, "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. Gen. (48:20)

Now we read that the Lord will take the highest branch of the high cedar (Ephraim) and will set it. To set means to firmly place; to make it movable.

We have been studying about Ephraim and have left him in Europe among the Germanic tribes. We will try to pick up in harmony with the passage from Ezekiel we have just read.

(to be continued)

FUTURE DIVINE RULERSHIP

Part 5

by Lucinda Scott

Ezek. 37:15-20. There were two sticks (or books) to be written upon: The first was for Judah and "the children of Israel his companions," the second one for Joseph. The stick of Judah is a record of the Jews on the eastern hemisphere. The stick of Joseph was written by the seed of Joseph who were led away from Jerusalem, to this western hemisphere, for his seed are the only people we have record of in the Bible, that came here from Jerusalem. They gradually spread out both south and north, from their landing place, and finally, the Lord narrowed it down to the land that is now called the United States, to be Joseph's land. The Lord established his kingdom among them, thus creating two nations and kingdoms of Israel vs. 21, 22. The time is coming when the stick of Joseph shall be called the stick of Ephraim; notice, at that time, it shall be "for all the house of Israel his companions." These two sticks shall be joined together in the Lord's hand through Ephraim, and He will use them before the eyes of all Israel as one stick or book. Before this can be done, the Israelites will have to be brought together to the two mountains of Israel; they will no longer be divided; they will be one nation - vs.

21, 22. But first, in this scripture, there are events and time elements to consider. They correspond with other scriptures presented, concerning the work that Christ shall do through his messenger. This messenger shall be a divine ruler, as a righteous high priest in the temple of the Lord which he shall have the honor of building. Later on, when all the Israelites are gathered in, and after their lands are joined together, and they are one nation in the two mountains of Israel, a king of Ephraim's seed shall start ruling along with the righteous high priest and "the counsel of peace shall be between them both" - Zech. 6. But before this king starts ruling, the way must be prepared for him. The children of Israel must be brought back to life, as from their graves, and then the Lord will put his Spirit in them, and they will, at first, be placed in their own land at Jerusalem - see Ezek. 37:1-14; Rom. 11. Then they shall be cleansed and purified through Christ's messenger - see Mal. 3. For as we have pointed out from Zech. 6 and 3, Joshua's filthy garments represented the iniquity of the house of Israel, and he, as a high priest, was a type of another high priest who shall be used to cleanse them. The man

whose name is the branch, shall be Christ's messenger, as a righteous high priest, whom He will use to cleanse and purify the house of Israel - Mal. 3.

1 Peter 2. When those who will accept Christ as their chief corner stone are cleansed, they shall be made as lively stone through the holy priesthood of Joseph's generation, down through his son Manasseh, whose seed was led from Jerusalem to this western hemisphere. This holy priesthood shall build up a spiritual house (or temple - Zech. 6) among them, in which they shall "offer up spiritual sacrifices acceptable to God by Jesus Christ." We have pointed out that these priesthoods shall be of the seed of Joseph as a chosen generation, down through his sons Manasseh and Ephraim. Through these two priesthoods, the Israelites, who will have accepted Christ, shall become a holy nation.

We have pointed out that the seed of Manasseh shall prepare the way for a remnant of Ephraim. Scripture bears this out, for in Zech. 6, the silver crown representing the lesser ruling power of a high priest was symbolized first. In 1 Peter 2, the holy priesthood of Joseph's seed down through his son Manasseh, is spoken of first. They will be the means of bringing life back to the Israelites, and cleansing them, and making them as lively stones, so that they will be prepared to become a holy nation through the royal priesthood of Ephraim's seed, who shall rule along with the holy priesthood. They shall bring about peace, and a holy nation among them through their joint counsel. Then in Zech. 3, we find that the high priest is to be used first to cleanse the house of Israel. Then the Lord promises this high priest, as his servant the branch, and his fellows that sit before him, meaning the righteous branch as a whole, who are men that will be wondered at, if they will walk in his ways and keep the charge he has given them, shall also judge His house and keep His courts. They shall be given places to walk among those who stand by. There will be a remnant of Ephraim among whom there will be a king and a royal priesthood, waiting for the righteous branch among whom there will be a righteous high priest and a holy priesthood of the seed of Manasseh, to prepare the way before them.

Jer. 33:14-16. The Lord promised that the days would come, "that I will perform that good thing which I have promised unto the house of Israel and the house of Judah." The promise was that he would "cause the branch of righteousness to grow up unto David." The man who is called the branch, as a high priest over the righteous branch, "shall execute judgment and righteousness in the land." Notice, this high priest shall have dominion over a land, not the earth.

Jer. 23:1-6. The Lord is going to gather the remnant of his flock out of all countries whither He has driven them, "and will bring them again to their folds; And they shall be fruitful and increase. And I will set up shepherds over them which shall feed them, etc."

Then he promised that the days would come, "that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth." This king shall have dominion over the whole earth, not just a land. Notice in v. 3 it says that the Lord's flock shall be gathered back to their folds; the fold at Jerusalem, and the fold here in Joseph's land, the United States.

John 10. Jesus told the people at Jerusalem, "And other sheep I have, which are not of this fold." Then He says, of His sheep of another fold, "them also I must bring." That is, He must also bring them together to their fold the same as He will bring His sheep to their fold at Jerusalem, and they shall hear his voice. Finally, after the way has been prepared through the righteous branch and royal priesthood of the seed of Joseph, through his sons Manasseh and Ephraim, "there shall be one fold and one Shepherd," for Christ is the great and chief Shepherd over his flock - see Heb. 13:20; 1 Peter 5:4. But before Christ becomes the only Shepherd of His flock, the way must be prepared before Him. This shall start through His messenger, as a righteous high priest over a holy priesthood and the righteous branch who shall be of the seed of Joseph, down through his son Manasseh. The sheep of Joseph's fold shall be brought together first. This high priest, as the branch, with the help of the righteous branch, shall build the temple of the Lord, in which He will sit and rule. Christ says, of the sheep of Joseph's fold here in the United States, that they shall hear His voice. We must understand the meaning of the word "voice" as used here: it means "A speaker, especially one who speaks for another." This high priest of a holy priesthood, as Christ's messenger, shall be His voice, and Joseph's part of the house of Israel shall be cleansed, after they have been brought to their fold here in Joseph's land. Remember, this is speaking specifically of Joseph's seed down through his son Manasseh: those who were led here from Jerusalem. After this much is accomplished, then all the seed of Israel who were blinded and scattered among all nations, shall be brought back to their fold at Jerusalem. Then they shall be cleansed through Christ's messenger, as a righteous high priest, so their spiritual sacrifices will be acceptable to God through Christ, as in former years - see Rom. 11; Zech. 7:7 etc; 1 Peter 2; Mal. 3.

They will still be two folds until their lands are united. Then the sticks of Judah and Joseph shall become one in the hand of the Lord through Ephraim see Ezek. 37:15-22. Then the believing Israelites shall be made a holy nation, through the rule of a holy priesthood of Manasseh's seed and a royal priesthood of Ephraim's seed - see Gen. 48:3-6, 8 etc; 1 Peter 2. Manasseh, as Joseph's firstborn son shall, through his seed, be used as a forerunner of the remnant of Ephraim.

(to be continued)

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

COLORADO REUNION

The Colorado Reunion will be held at the Church of Christ, Orchard Mesa Local, 3233 B½ Road, Grand Junction, Colorado, on June 13-15, 1975.

Please let us know by card or phone call if you plan to attend. Campers can be parked at our homes, or we will arrange housing for you if you will contact:

Robert L. Ely
3201 B½ Road, Rt. 4
Grand Junction, Colorado 81501
Phone: 303-242-1676

John E. Bell
Rt. 1, Box 341
Palisade, Colorado 81526
Phone: 303-434-7100

Allen D. Downs
3047 F. Road, Space 11
Grand Junction, Colorado 81501
Phone: 303-243-5777

All are welcome to come and worship with us.

MISSOURI REUNION

The Missouri Reunion will be held on the Temple Lot, July 25, 26, and 27. It will be sponsored by the Temple Lot Congregation. All are invited to attend. There were over 300 who attended our Reunion held last year. We believe that a large attendance encourages all those who visit a Reunion. Will you help us to keep this encouragement up this year?

There are those of you who have stayed in homes during your visits to Independence. It would be well if you would contact those of these homes soon if you wish to again stay with them. If you have no place to stay please contact the following:

Elder Richard A. Wheaton
704 South Elizabeth Road
Independence, Missouri 64056

Elder Marvin M. Case
16613 Woods Chapel Road
Route 5, Box 178
Lee's Summit, Missouri 64063

Elder Frank Fann
4117 South River
Independence, Missouri 64055

May we have the opportunity of greeting you at our Reunion?

Missouri Reunion Committee
Archie F. Bell, Chairman

BLESSING

Christy Erin Beem

Christy Erin Beem the daughter of Larry and Jewell Beem was blessed by Apostle Archie F. Bell and Elder Frank Fann at the East Independence, Missouri Local Church February 2, 1975.

IN APPRECIATION

The Editorial Staff wishes to express its appreciation of the fine response we have received in our appeal to the ministry for their support with missionary material. We pray this will continue throughout the next year, making the Advocate the beacon of hope it deserves to be.

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

WEDDINGS

Toone - Briggs

The Orchard Mesa Church of Christ (Temple Lot) was the scene of a pretty wedding on February 1, 1975, when Sr. Mary Briggs and Mr. Robin Toone were united in a single ring ceremony by Apostle Marvin Ely.

The bride was given in marriage by her father. Her attendants were her sisters, Maurine and Beth Briggs. She was lovely in the white floor length gown which she had fashioned. It featured lace trim and a lace headband with a short veil. Her sisters wore similarly styled gowns of dainty floral print on yellow sheer. Mary carried a bouquet in shades of yellow.

The groom was attended by his cousin, Gary Boussart, and a friend.

Wedding music was played by Sr. Becky Downs. Sr. Janie Bell sang "A Time For Us."

A reception was held in the R. L. D. S. Church with Sr. Enid Bell and Sr. Becky Downs as hostesses. Orange and white candles in crystal holders flanked the three-

tier cake, which was baked and decorated in white and orange by the hostesses. After the first slice was cut by the bride and groom, guests were served by the aunt of the groom, Mrs. Ed Boussart and a sister of the bride, Mrs. La Rae Harrison. Later the bridal couple opened and displayed their gifts.

Out of-town guests included the parents of the couple, Mr. and Mrs. Darland Toone of Green River, Wyoming and Mr. and Sr. Howard Briggs of Malad City, Idaho. Other out-of-town guests were Miss Beth Briggs and Mrs. La Rae Harrison of Malad City, Idaho, Miss Maurine Briggs of Phoenix, Arizona, Mrs. Ed Boussart, Gary Boussart, and three friends of Green River, Wyoming.

Mr. and Mrs. Robin Toone are at home in Green River, Wyoming where both are employed. We wish them a long and happy life together.

Thomas - Bastock

A wedding was solemnized at the Orchard Mesa Church of Christ (Temple Lot) on January 18, 1975, when Sr. Goldie Bostock became the wife of Mr. Cassie Thomas. Close relatives and friends of the couple attended the simple ceremony performed by Brother John Bell.

After the ceremony the couple received the con-

gratulations and good wishes of those present. Cake and dessert were served at their home to close relatives and Bro. and Sr. Bell and family.

The Thomases are at home at 3268 E Rd. Space 77, Clifton, Colorado. We are happy to welcome Mr. Thomas to our services with Sr. Goldie.

GOD LOVES THE WORLD

by Harold Hawley

"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). This is a beautiful and often quoted scripture. It speaks of God's divine love for mankind, His astounding gift and what that gift can do for those who accept it.

We are limited in our ability to comprehend the love of God, but this scripture helps us to understand in terms of our own human experiences. Those of us who are parents can understand how difficult it would be to send a child of ours from the refuge of our home into a situation where we know he or she would encounter much suffering of body and anguish of soul. Of course, we should not forget the Son's love for His Father and for us, in willingly accepting the responsibility the Father placed upon Him. To ask one who had always been a faithful, close and devoted son would be even more difficult than sending one who might recognize that he had not been all he should have been, and who might be willing to make the sacrifice as a last noble act. And to this the condition that the son is an only child and that his mission is to a people who are not really deserving of such an act of love, and we can begin to understand that this expression of love far exceeds the human expressions of love that we are able to experience.

God's motive is expressed in the words, ". . . that whosoever believeth in him should not perish, but have everlasting life." Again, we are limited in our comprehension of the significance of what is being proposed here. Without this gift of the Son, all mankind is doomed to perish. This pronouncement does not refer to a physical life, but to spiritual salvation. How well do we comprehend what is meant by eternal life? If we define eternal life as life in the presence of God, we again find that we are severely limited in our understanding of what this means. The encounters we have with the Holy Spirit give us to understand that this presence in our lives is something remarkably wonderful. We can express it as peace, joy, love, happiness, etc., but we cannot really explain it to someone who has not had the experience of its presence in his life. We know that, in a limited sense, this is eternal life and that life in the Kingdom of God under the reign of Christ will involve this same wonderful Spirit. It will be good to live in a society where every individual is righteous, but until we experience this, we cannot really understand how wonderful it will be.

Without trying to explain what it will be like to experience eternal life, we can at least define the words. We know from the scriptures that not all will be granted eternal life. We also know from the scriptures that all will be resurrected from a corruptible body

to an immortal body; one that will never again die and decay. (See Alma 8:99-107). From this, we know that immortality and eternal life are two different things. Immortality has to do with the reuniting of body and soul in a perfect physical state, never again to be separated. This in itself is a marvelous promise and gift to all mankind. It is my personal opinion that those who are cast out and are not included in the family of God will live a paradise compared to what they experienced during their mortal existence. Their eternal damnation (fire and brimstone) will be the mental anguish of realizing they are eternally separated from God and that this separation resulted from the choices they made in this life. This damnation or separation, from the righteousness of God and Christ, is called a second death (Helaman 5:73).

Eternal life is a spiritual condition which results when we become one with God and Christ, to live eternally in their presence. This is possible only for those who have followed after Christ and have been born of water and of the Spirit (John 3:5). From such, the blood of Christ cleanses all sin and they stand pure and blameless before the Father forevermore. This is eternal life, and it will be enjoyed by the righteous in their perfect, immortal bodies.

God told Adam and Eve that, if they were disobedient, they would surely die. On the day that they submitted to the temptation of Satan, two things happened. First, they were denied the opportunity of partaking of the fruit of the tree of life, which meant that they became mortal beings subject to physical death. Second, they were cast out from the presence of God, thus suffering a spiritual death.

Christ came to earth to remedy both of these situations. First, because He overcame physical death through His resurrection, all mankind will be raised up at the last day. Second, because He overcame sin and took upon Himself the sins of all who believe in Him, all who do truly believe will be restored to the good graces and presence of God. Those who do not believe in Christ and who do not evidence this belief in their lives, cannot abide the presence of God and must, therefore, be cast out from His presence forever. This is a punishment brought upon such individuals by their own choices. Being unrighteous, they would not be happy in the presence of those who are righteous. This was illustrated for me one time by a simple story about a coal miner who had been working all day digging coal in a mine. At the end of the day, he emerged from the mine covered with coal dust. When he arrived home and entered the house, he found that they were expecting a distinguished guest and the dinner table was set with a beautiful white linen cloth and the best silver. He made great

haste to wash himself and dress in clean clothes. Just as he would have been out of place at the table had he not cleansed himself, those who are not cleansed of their sins and clothed in righteousness would be out of place and unhappy in the presence of God.

God does not love only those who believe in His Son. He loves all of us and He acts accordingly. God so loved the **world** (not only the righteous) that He gave His only begotten Son, and it is His desire that we all become righteous.

"TO WHOSOEVER LOVETH AND MAKETH A LIE"

by Norman Warfield

I would like to draw the reader's attention to Rev. 22:12-15. It reads as follows: (12) "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be. (13) I am Alpha and Omega, the beginning and the end, the first and the last. (14) Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. (15) For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

The 15th verse is the scripture I would like to talk about. If you will notice, there are six categories listed that are without or unable to enter the gates of the city talked about in verse 14; these are dogs, sorcerers, whoremongers, murderers, idolaters and whosoever loveth and maketh a lie. Out of these six I must admit the average locals have been able to recognize and control to a large degree five of the six conditions of sin. In my short experience and the few areas I have been to, the last sin, loving and making a lie, seems to be a strong undertow in our church.

If we analyze what it means to love and make lies we can not exclude backbiting, gossip or unjust judgment of other's lives and activities.

I would like to quote a rather long scripture and then comment on a few verses. James 3:2-10 and 14-16; (2) "For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. (3) Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. (4) Behold also the ships, which though they be so great, and are driven by fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. (5) Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! (6) And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. (7) For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: (8) But the tongue can no man tame; it is an unruly evil, full of deadly poison. (9) Therewith bless we God, even the Father; and therewith curse we men, which are made after the

similitude of God. (10) Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be . . . (14) But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. (15) This wisdom descendeth not from above, but is earthly, sensual, devilish. (16) For where envying and strife is, there is confusion and every evil work."

I feel the importance of controlling our speech is expressed in verse 2, for if we could control our speech we could control our whole body. Verse 6 points out that our whole body is influenced to evil because of our tongue; also it makes the statement "it is set on fire of hell." I have always wondered about that statement, but I believe it means just what it says. I have seen many people hurt, disgusted and discouraged because of false gossip, or half truth, about them or some one they love. I have seen young people stay away from church because the members stand up and tell everyone they love everybody SO MUCH; yet the service is hardly over before they are talking about some one else. I firmly believe we who practice such turnabout actions will reap the reward, and because of our unruly mouths many will turn away from God's kingdom and suffer many hells.

Verses 14-16 let me know that these practices are earthly and from the devil, and therefore not to be practiced by children of God.

I wish to go back to verse 9 and say a few things. I would like to ask a question and you must be honest with yourselves. After prayer service, or any worship service, would you walk up to your friend or loved one and say, "Did you hear what God did to so and so yesterday? God sure is stingy, or God sure is stuck up, isn't He? I think God is in some kind of trouble, have you heard about it?" I believe any true believer in an Almighty God would not spread gossip or lies about our Maker and Heavenly Father. Why do we make it a part of our everyday lives to talk about man, God's creation? We are loved by God so much that He has sacrificed all He had for us, as He does now. Just remember, the next time you start to talk about someone, that your judgments of them or their actions are not perfect. The most important thing is to remember that the person or persons you are talking about are just as important to God as you are.

I have talked to several people about this (mostly in the ministry) and many feel this is a big weakness in our church. They feel it should be spoken out against. One young man suggested that the apostles should make a stronger stand against backbiting. Many may think I am overly alarmed, but search the scriptures and then look at our lives. You will see that the big dangers are not murder, adultery, etc. but hardness of heart, apathy, and jealousy, which create and activate gossip and half truths.

I have definitely not covered the subject completely, but I don't think I should. Those who are

sincere will pray, study, and find out what is right in God's laws, then do something about it in their lives.

I want to make one more statement. I made it once in Ava, but I wish the church as a body to hear. If you have something to say about my brothers or sisters, make it good. I **do not** want to hear gossip nor do I want to hear about someone else's mistakes. I have trouble enough keeping up with mine. Nevertheless I am a minister; anyone who has problems of his own should feel free to come to me or any other minister with them.

SONGS OF LIFE

I

"Life is a pretty, shiny toy,
A fairy story dream,"
Is Childhood's chanting melody:
Is Childhood's lilting theme.
"We'll touch its baubles one by one;
We'll reach for sunlight's glow;
We'll frolic through fair summer's day,
And play in winter's snow.
O life is all a fairyland
Of elves and nymphs and fays,"
Are Childhood's happy melodies;
Are Childhood's rhythmic lays.

II

"O Youth is such a joyous thing!
Full vigor marks our time.
We'll conquer all that's low or mean."
Is Youth's exultant chime.
"We'll mould the ways of yesterday
To something fine and new;
We'll build a glad Utopia
That others never knew.
We'll know the joy of sweet romance;
We'll find eternal truth."
These the lively canticles
Of ultra vibrant Youth.

III

When staid Maturity sings out,
Its melody to share,
How calm and clear the lyrics
That fill the list'ning air:
"Perfection seems beyond the reach
Of man's potential gain —
Just beyond the worthy height
His efforts would attain.
O, life is not to conquer all,
Nor yet to flit away,
But just to walk with honesty
Each common passing day."

IV

The years mount up to ripened Age,
And add its poignant strain,
Its purchased wisdom and its love,
Its losses and its gain.
"Life is a song, life is a tear;
We may not reach The Goal,
But striving toward its lofty mark
Expands the immortal soul.
In retrospect, a searching glance
Reveals our feet of clay,
But high above, the Evening Star
Reflects Eternal Day!"

—Evalena Sills

IN MEMORY OF DAN AND WAYNE LUSSENDEN

Words are inadequate to express our deep appreciation to everyone who has helped share in the loss of our two sons, Dan and Wayne. Through the help of God and the many prayers, we have been sustained. Before we realized our needs, our prayers were answered and those needs were supplied by our wonderful relatives, friends, neighbors; we send a very special "thank you" to our brothers and sisters in Christ who have done so much both prayerfully and financially. Out of the ashes of this tragedy, may a new and stronger foundation be established, is our prayer.

As we rebuild our home and our lives, please continue to pray for us, that we will let God lead and we will follow.

Our heartfelt thanks to Brother Wheaton and Brother Brantner for coming so far and for taking care of the funeral, also to Brother Pollock for offering the prayer at the grave.

Elder LaVerne and
Sister Joyce Lussenden
Hopkins, Michigan

NOTICE

Regarding Transfers; Conference In August

The question of continuing to receive transfers of membership from the branches of the Restored Church was under consideration at the April 1975 Ministers' Conference, but was not resolved. It was moved to "defer action on the transfer question until conference of 1976," and the reason given:

"(1) In order that the ministry and lay members of the Church of Christ might have ample opportunity to fast and pray over the consideration of this very important issue.

"(2) That from this conference there shall go forth an appeal to the membership of this church, and especially to the ministry, that they earnestly pray over this issue in order that we might arrive at a unified decision under the direction of the Holy Spirit.

"(3) That a time be set apart sometime during the coming conference year at which time the ministry of this Church shall meet together in fasting and prayer concerning this issue."

Another action of the conference was concerning a request from the ministry at Phoenix, Arizona, calling for a conference of the Ministry in the third week of August, annually. This was approved for Thursday, Friday and Saturday of that week (August 21, 22

and 23) for this year. It is to be determined later if this is to be an annual arrangement.

In order to coordinate the provision for this conference with the desire for the ministry to fast and pray over the question of transfers, the Council of Apostles took the following action, subsequently:

"Be it resolved, in regard to the time to be set apart for the ministry to meet in fasting and prayer concerning the question of transfer, that this time be set for Wednesday, August 20, 1975, which is one day preceding the appointed time of the conference of the ministry, and that the first two days be given to fasting and prayer, and two days being given for consideration of the subjects named in the accepted recommendation from the Phoenix ministry."

The purpose of this conference, as stated, is: "to resolve mutual problems of the ministry; to increase the zeal, enthusiasm and experience of the ministry toward a cooperative missionary endeavor; and to seek the will of the Lord concerning the missionary program of His Church."

Respectfully submitted,

William A. Sheldon, Secy.
Council of Apostles

A THANK YOU LETTER

4825 E. Cambridge Ave.
Phoenix, Az. 85008
April 12, 1975

To Our Brothers and Sister Far and Wide:

Word has reached us that many loved ones in many places have been remembering us in prayer, since hearing of the somewhat sudden illnesses which hospitalized both of us in mid-March.

Sometimes mere words are inadequate to express our deepest thoughts. Such is the case as we search for the **right** words to express our gratitude to all of you for your many special prayers in our behalf, as we faced perhaps the most critical health situations of our lives, thus far. We realize that advanced years naturally bring a degree of disabilities of some kind or another, and eventually death itself. It is all in keeping with God's Master Plan, but how could we ever thank Him enough for having heard and answered your prayers to the degree that He has, bringing us strength and comfort until the day when, hopefully,

we may inherit that special endowment, Eternal Life, reserved for those who "trust and obey"?

Thank you, too, for the many cards and letters already received and for those still coming in nearly every day, bringing their special messages of cheer and love.

In our "sunset years" we perhaps could not express the true feelings of our hearts better than Wm. F. Lloyd has expressed them in the first verse of his beautiful hymn:

"My times are in thy hand!
My God, I wish them there!
My life, my friends, my soul, I leave
Entirely to thy care."

God bless every one of you, always.

Sincerely and with love,
Clem and Evalena Sills

OBITUARIES

Daniel Lee Lussenden
and
Wayne Allen Lussenden

Daniel Lee Lussenden, age 19, and his younger brother, Wayne Allen Lussenden, age 13, passed from this life as the result of a tragic fire in their home in Hopkins, Michigan. They were the sons of Elder LaVerne Lussenden and Joyce Lussenden of Hopkins, Michigan.

Services were held at the Gordon Funeral Residence, Hopkins, Michigan, with Apostle Clarence L. Wheaton officiating. Interment was at Maplewood Cemetery, Hopkins township. Our heartfelt prayers are continuing for Brother and Sister Lussenden.

Archie Dean Downs

Archie Dean Downs passed from this life on December 1, 1974 after an illness of one month.

He was born January 18, 1916 near Yoder, Colorado, where he lived until serving with the Army during World War II. He moved to Grand Junction 26 years ago. On March 7, 1948 he and Marjie Evalee Ely were married. He was employed as a retardation technician at the State Home in Grand Junction.

Surviving, in addition to Sr. Marjie Downs, are a daughter, Sr. Edith Arden of Fresno, California and a son, Bro. Allen Downs of Grand Junction, three grandchildren, a sister, two brothers, other relatives and many friends.

Funeral services were conducted in Martin's Chapel, December 4, 1974 with Bro. James Shaw officiating, assisted by Bro. Marvin Ely. Burial was in Orchard Mesa Cemetery.

Archie was a faithful attendant of church services and a firm believer in the Book of Mormon. He is greatly missed by the Orchard Mesa congregation of the Church of Christ.

HOW TO WORK

I am glad to think
I am not bound to make the world go right;
But only to discover and to do,
With cheerful heart, the work which God
appoints.

I will trust in him,
That He can hold his own, and I will take
His will above the work he sendeth me,
To be my chiefest good.

Jean Ingelov

"Clear thoughts patiently worked out and freely interchanged before action is called for, are the only means of making that action wise, permanent, and effective."

BAPTISMS

Connie Joanne Greenfield
and
David Monroe Albright

Connie Joanne Greenfield and David Monroe Albright, both of Independence, Missouri, were baptized December 15, 1974 at the Temple Lot Local Church by Elder Richard A. Wheaton. Elders James M. Case and Richard A. Wheaton officiated in the confirmations, with Elder C. LeRoy Wheaton, Jr. assisting. The new members were received as members of the Temple Lot Local.

ZION'S ADVOCATE

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BAPTISM

Robert Walter Oldham

Robert Walter Oldham of Independence, Missouri was baptized Sunday, March 23, 1975 at the East Independence, Missouri Local Church by Elder Frank Fann and received the laying on of hands by Elder Larry Beem assisted by Elder Frank Fann. Brother Oldham was received as a member of the East Independence, Missouri Local Church.

SUNDAY SCHOOL SUPPLIES
INSTRUCTIONS IN ORDERING

Our quarterlies are not dated, but numbered, because they contain a regular course of study, and if the schools desire to make this study, they should order the quarterlies according to number so as to avail themselves of the entire course, so far as the study has been extended up to the present time. None of the courses are as yet, complete.

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.

	Price Each
Primary, Volume 1, No. 1, Childhood of Jesus	N/C
Primary, Volume 1, No. 2, Jesus' Ministry (Out of Print)	N/C
Primary, Volume 1, No. 3, Jesus' Ministry con't.	N/C
Primary, Volume 1, No. 4, Life of Jesus	N/C