

# 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, June, 1975

No. 6

## I Will Follow Him

by Stella Winegar

Where He leads me I will follow,  
Where He leads me I will go,  
Whether through the rain or sunshine  
On the pathway here below.

He's my life, my hope, my being,  
He is all the world to me  
And I'll follow at His bidding,  
For the way I cannot see.

Jesus! Thou art all I've wanted,  
My Redeemer and my Guide!  
There's no other one beside Thee!  
Let me walk close by Thy side.

When the days grow dark and troubled  
And all happiness would flee,  
Then a voice, so soft and tender,  
Whispers, "Child, remember Me."

I will follow none but Jesus!  
Jesus is the Light, the Way!  
Jesus is the Resurrection!  
I will follow Him today!

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# Zion's Advocate

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## EDITORIAL

### Crumbs?

An analogy has been used from time to time among the church peoples proposing that we are being satisfied with crumbs from the table when we could be enjoying much greater spiritual foods. The requirement would be that we would have to come up to a higher level of righteousness.

Although I don't entirely disagree with this analogy, I feel that another comparison would be more appropriate. We often boast that we have the fullness of the gospel. A fullness does not indicate crumbs to me, but sounds more like a full, well-balanced meal.

In our minds eye then, we might see ourselves bidden to come to the table where each one has a plate of spiritual food placed before him. As finicky, spoiled children, we pick at our food and make complaints about what is served.

Just as our appetites for physical foods vary, so does our appetites for spiritual foods. We should realize by this comparison that the things that seem the most appealing aren't always best for us. If we limit our diet to just certain foods that we particularly like, we are apt to find ourselves undernourished both spiritually and physically.

It is a notable fact that in spite of all the variety of physical foods available to the American people today, many are suffering from ill health because of their poor choice of foods. Unwittingly they try to please their undisciplined appetites rather than to conscientiously consider the needs of their physical bodies.

An example of the change that has occurred within the past ten or fifteen years can be noticed by examining the menus of the more popular chain restaurants and drive-ins that have spread over the country. The meat, potato and bread type meals and sandwiches are almost predominant foods in most eating places while the old family style restaurant with the variety of well-planned balanced meals available is fast becoming a thing of the past. Undoubtedly this is a result of the peoples choice, their choice being that of a quick, tasty meal or sandwich.

Not unlike the modern trend in appetites for physical foods are the appetites for spiritual foods. The limited, unbalanced diet of what a person may want for just the moment is not sufficient. They should consider at all times their spiritual needs on a long time basis.

A good diet of physical food does much in controlling disease and sickness. It gives strength to perform strenuous tasks both physically and mentally. Similarly the diet of spiritual food that the Lord has prescribed contains nutrients that will fortify us with strength to meet the spiritual deterrents of the world.

As we consider this analogy, I would that you might look at the plate of food that has been set before you. Have you partaken of all that the Lord has given you,

or have you only eaten the things that taste good to you and left the rest untouched?

Now look to the head of the table. Is that the Lord sitting there? His plate is clean and He has eaten the same foods that were set before you. Will

you insult the Host by refusing the gracious meal that he has prepared so thoughtfully?

You might also consider the cup of which He drank. It was bitter.

RLS

## GENTILES

By Apostle Archie F. Bell

(continued from last issue)

We want to begin our interpretation of Ezekiel by using Hosea 11:3, 4. "I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them. I drew them with cords of a man, with bands of love: And I was to them as they that take off the yoke on their jaws, and I laid meat on them."

Now, let us see if we can take something from history. We quote. (547-600 A. D.)

"A third tribe from the German shore, the Engles or Angles, now came to take their part in the conquest of the island, and these laid their hands upon the kingdom in the east and north of England, so much larger than the Jute and Saxon realms in the south that their name fixed itself, at last, upon the whole country, when the older name of Britain was lost. Northumberland, which stretched from the Humber to the Firth, Mercia, which covered at one time the whole middle region of England, and East Anglia, which became divided into the two English counties of Norfolk (North-folk) and Suffolk (South-folk), were the three great kingdoms of the Engles.

"Before the end of the sixth century, almost the whole of modern England, and part of Scotland, on its eastern side, as far north as Edinburgh, was in possession of the German invaders. They had not merely subdued the former possessors, Britons and Roman provincials (if Romans remained in the island after their domination ceased), - but, in the judgment of the best investigators of the subject, they had practically swept them from all parts of the island in which their own settlements were made. That is to say, the prior population was either exterminated by the merciless swords of these Saxons and English pagans, or was driven into the mountains of Wales, into the peninsula of Cornwall and Devon, or into the Strathclyde corner of Scottish territory, - in all which regions the ancient British race has maintained itself to this day. Few signs of its existance remain elsewhere in England, in language, or in local names, or in institutions, or in survivals of any other kind; which seems to show that the inhabitants were effaced by the conquest, as the inhabitants of Gaul, of Spain, and of Italy, for example, were not." Larned's History of the World. Vol. II, p. 376.

We notice in this reading that the Saxons and

the Engles were pagan. Pagans have altars to be used in their worship. The use of these altars would not be in harmony with the will of God. The way the Engles and Saxons treated the Christians was a fulfillment of Scriptures, wherein it reads: "Because Ephraim hath made many altars to sin, altars shall be unto him to sin" (Hosea 8:11). Now, let us read the fulfillment of this prophecy.

"But the Saxons, Engles and Jutes had been remote from every influence or experience of the kind. (Roman civilization) They knew the Romans only as rich strangers to be plundered and foes to be fought. Christianity represented nothing to them but an insult to their gods, and was to be destroyed. There seems to be little doubt, therefore, that the civilizing work which Rome had done in western Europe was obliterated nowhere else so ruthlessly and so wantonly as in Britain." (Ibid p. 378)

The tribe of Engle brought a new language to Britain. It is known as the English language. While it is true that there was a period during which their language was termed "Old English," it did not last very long. The English have a habit of picking up words and expressions from other languages and dialects and incorporating them into their language.

The English eventually assumed the name of Britain. But the language remained English. They developed an empire. This was not known as the "English Empire" but the "British Empire." This is perhaps, the only time in history that an empire was not named after the language of the people who controlled that empire: Babylonian Empire, Media-Persian Empire, Grecian Empire, and Roman Empire were named after the language of the nation which controlled their respective empires.

The original British were Gentile people. The Engles, if they were of Ephraim, were not Gentile but Semitic. They adopted a Gentile name and through that became recognized as one of the Gentile nations.

The Roman Empire fell during the fifth and sixth centuries A. D. The British Empire had its beginning during the sixth and seventh centuries A. D.

When the tribe of Engle came to the British Isles, they were a large sized tribe. They had "increased

as they had increased." They formed the nation of England which remains to this day, over thirteen hundred years. They surely could qualify as being set (made immovable). We have noticed that they were pagan. We will next take up our account of them some one thousand years later. During this period of time Ephraim has become Christian; he is just as zealous in this religion as in his pagan faith, except that he is not using the sword in his own defense. But, he is found to be standing bravely for what he believes to be the right.

The next step in our study of Ephraim as a Gentile will be to study the fulfillment of "I will crop off from the top of his young twigs a tender one."

We have been studying how they took "of" the highest branch of the high cedar. The word "of" would indicate that this was not the main tribe but rather a group that had been taken from it. Now we notice another choice being made, "crop off from the top of his young twigs." Let us see if we can find out when this took place.

The origin of the hostility to all dissent from the established church was in the king. "His threat to the Puritans, when he came first to England, that he would make them conform themselves to the church or "harry them out of the land" drove many to entire departure from the established church which the Separatists or Independents made. The Puritans, so called, were not seceders from the church, but faithful members who desired to simplify or "purify" its rites. The Independents went farther, into rebellion against any church establishment, denying the right of civil governments to deal with matters of religion, and claiming that each christian congregation should rule itself. Both Puritans and Independents arose in the reign of Elizabeth; but the latter was persecuted with extreme severity, even to death, and the growth of their sect was checked. King James's proceedings revived it. Among the Puritans who then became Independents were some at Scrooby, in Nottinghamshire, who organized a congregation in 1606, and were so harrassed, at once, by officers of the law, that most of them emigrated to Holland the next year. Settling finally at Heyden, in 1609, they remained there eleven years, at the end of which time they had made arrangements for a home in America, where they hoped to be as undisturbed in worship as Holland had allowed them to be." (Ibid p. 339)

The portion of Ephraim which was to be in Europe was to be "among the Gentiles," and was not to "mix himself among the people." Had they remained in Holland, they would have mixed with the people of Holland, and eventually would have lost their identity. Their language would have become the language of the country in which they resided, and their citizenship would have been of Holland.

The Scriptures will show us that this was not God's will and, because of that, He influenced them in their next move. We will follow this through and see that

the Lord caused this to be written in a hidden form by Ezekiel. He wrote, following the words "crop off from his young twigs," "a tender one, and will plant it upon an high mountain and eminent."

We commented that when a vine was to go over the wall, it would be the young and tender part of that vine. Ezekiel refers to this as being a young and tender twig. Each man gives us the same meaning: young and tender. This young, tender twig is to be planted. It is to be planted on a high mountain. This mountain is to be eminent. Let us examine some of the words used in this statement.

"Mountain." The name is at times applied because the object occupies the highest place in the picture.

"Plant." To establish in a specified place.

"Eminent." Standing high by comparison with others.

"Choice." That which is approved and selected in preference to others.

We first notice that this young, tender twig is to be planted. We find that "to plant" is to establish in a specific place. To establish a thing is to give it an influence and position that would be lasting. We will find later that this young twig was landed on the northeast coast of what today is America or the United States.

"Near the end of the year of 1620 the Pilgrim Independents, driven from Scrooby and thereabouts in England twelve years before, came from their first refuge, in Holland, and were landed by the ship Mayflower at Plymouth (so named already on Captain Smith's map), in Cape Cod Bay. They were brought to that bay by mistaken reckoning and stress of winds. They had intended to make their settlement in some part of the Virginia territory of the London Company, from which they held a grant; but the voyage had been too perilous and too trying to be prolonged, and they stayed where chance had brought them, suffering such hardships in the first winter that forty-four out of one hundred and two died. In the course of the next year they secured a lease on the ground on which circumstances had **planted** (Emphasis mine. AFB) their little colony, paying rent for some years, but securing it by purchase at last. A few more came to join them; but their numbers grew so slowly that they counted no more than three hundred at the end of ten years." (Ibid p. 779)

This territory that the Pilgrims landed on was given the name of "New England" by early survey and that name remains with it to this day. More colonies were established by people from England. These colonies banded together and in 1643 gave themselves the name of "The United Colonies of New England." These colonies were Massachusetts, Plymouth, Connecticut and New Haven. "The circumstances of the time of their birth, inciting them to independent acts, were training them in habits of self-reliance and independent feeling which they never lost." (Ibid p. 887).

There were several things which took place that displayed this independent spirit of the colonies. In 1652 they quietly established a mint for the coining of silver money to meet a pressing need of colonial trade. Before this coining of their own money, the early colony of Massachusetts ventured out into new fields. "The colony went forward in a prosperous career. The high aims of its founders were indicated by the prompt establishment of excellent schools: Boston Latin School in 1635. Harvard College in 1636, and a general common school system for every town, by mandatory law in 1647." (Ibid p. 881) "The first written constitution known to history was brought into being in Windsor, Wethersfield, and Hartford in the year 1639." (Ibid p. 883)

It can be seen that many of the principles of the United States had their beginning in New England. The name given this territory would indicate that it had been "cropped off" from England.

Now, we will notice the high, eminent mountain. The word "mountain" is at times used because the object occupies the highest place in the picture portrayed. The word "eminent" shows that it has been compared with others and found superior. Now let us take some Scripture for our answer.

"And that after the waters had receded from off the face of this land, it became a choice land above all other lands, a chosen land of the Lord" (B. of M. Ether 6:2). This shows that the Lord decided that this was an eminent land. Another part of our reading states, "In the mountain of the height of Israel will I plant it."

The land promised to Abraham, Isaac and Jacob has, for centuries, been referred to as the land of Israel, and rightly so. But, we must remember that the name "Israel" was pronounced upon Ephraim and Manasseh. They were to compose the tribe of Joseph in the last days. They also would be found on the land of Joseph. That land was referred to by the Lord when He told Nephi, "And inasmuch as ye shall keep my commandments, ye shall prosper, and shall be lead to a land of promise; yea even a land which I have prepared for you; yea, a land which is choice above all other lands" (B. of M. 1 Nephi 1:54).

The Lord refers to this as "His land." (Joel 2:18) The Lord again refers to this land as "My land" and "the land of Israel" (Ezek. 38:16, 18). Jacob, in the blessing of Joseph, said, "The blessings of thy father have prevailed above the blessings of my progenitors" (Gen. 49:26).

The word "prevail" means "to gain ascendancy." "Ascendancy" means "governing or controlling influence." This land has been chosen of the Lord for the place of His Zion in the last days. This is the reason He refers to it as being His land. The controlling influence over all Israel will be with the Lord. The word "height" means the highest part; the "height" of the mountain would be the highest part of that mountain. The Lord has chosen this land for

the highest part of His work. It is the highest part of Israel.

We have brought the small portion of Ephraim to this land but, so far, he is subject to his mother country. There will need to be a separation in order for Ephraim to stand as a separate nation. Nephi wrote of this.

"And it came to pass that I, Nephi, beheld that the Gentiles who had gone forth out of captivity did humble themselves before the Lord, and the power of the Lord was with them;

"And I beheld that their mother Gentiles were gathered together upon the waters, and upon the land also, to battle against them (Revolutionary War, A. F. B.); And I beheld that the power of God was with them; and also that the wrath of God was upon all those that were gathered together against them to battle. And I, Nephi, beheld that the Gentiles that had gone out of captivity were delivered by the power of God out of the hands of all other nations. And it came to pass that I, Nephi, beheld that they did prosper in the land; and I beheld a book, and it was carried forth among them" (B. of M. Nephi 3:152-157).

We have noted that this was the Revolutionary War. We will note important dates concerning it and the setting up of the nation.

April 19, 1775. The first conflict of the war was held at Concord. 93 Americans and 273 British fell that day, and the war of American Independence was begun.

It was on July 4, 1776 that the general wish for a united Declaration of Independence was obeyed by the Continental Congress, and the Republic of the United States of America proclaimed itself to the world.

October 19, 1781. The British surrendered, ending the war.

The spring of 1789. The Constitution for the federal government went into effect.

April 30, 1789. George Washington was inaugurated the first president of the United States of America.

There were thirteen states, to begin with.

Let us return to our quotation from Ezekiel. "And it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

The "boughs" it was to bring forth are the state territories and governments. In 1776 there were thirteen states. By the admission of New Mexico and Arizona in 1912 the number of states had increased to 48. During this time territory had been acquired from France and Mexico; the boundaries had been established. Ephraim has become a multitude of nations. A nation is an independent government. The 48 states are 48 independent governments. There is only one boundary line between any two of them. No other territory can be found between any of them.

"Bear fruit." This nation was established on the principle of liberty. It also has freedom of schools, freedom of religion, freedom of speech, freedom of assembly, and freedom of the press. It was in this land that the Lord saw fit to bring about the Restoration of His Gospel in its fullness. Since the time of the Restoration, 1830, knowledge has increased beyond any of their strongest dreams at that time.

"Goodly cedar." We recall that in Ezekiel 17:3, the prophet referred to Israel as "the cedar." We have studied Scripture where this land is referred to as the "land of Israel." This land has been a place that has been pleasant to the thoughts and the wishes of people over most of the world.

Under the shadow of the "branches" will dwell all fowl of every wing. This is, perhaps the only nation where the people are protected by state government with its police, rather than by federal government and its police. The "branches" are the state governments and it is under their protecting care that the people dwell.

"All fowl of every wing." People of every nation have emigrated to the United States. They are the "fowl of every wing."

Let us see what we have found in Ezekiel 17. Israel is the "cedar" (v. 3); Judah is the "low tree" (v. 6); England is the "green tree" (v. 22); the United States is the "high tree" (v. 23).

England, as we have stated, became a Gentile nation. It assumed the name of "Britain," which was Gentile through Gomer. This is considered a Gentile nation and the Gentiles we are going to read of are citizens of this nation.

"Yea, woe be unto the Gentiles, except they repent, for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots, and will cut off the cities of thy land, and throw down thy strongholds" (B. of M. 3 Nephi 9:101).

We notice that this is speaking to the Gentiles of this land, telling them of the things which will happen if they go deeply into transgression. Even though they may repent and the warning be lifted, if they return to their wicked ways, the warning will be renewed against them.

"But if they repent, and hearken unto my words, and harden not their hearts. I will establish my church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob" (B. of M. 3 Nephi 10:1).

The Gentiles did repent, the anger of the Lord was turned away, and His church was established among the Gentiles. This is one thing we should not forget.

"And now, the thing which our father meaneth concerning the grafting in of the natural branches

through the fullness of the Gentiles, is, that in the latter days, when our seed shall have dwindled in unbelief, year, for the space of many years and many generations, after the Messiah shall be manifested in body unto the children of men, then shall the fullness of the gospel of the Messiah come unto the Gentiles, and from the Gentiles unto the remnant of our seed" (B. of M. 1 Nephi 4:16).

We can see that the fullness of the Gospel was to come to the Gentiles in the latter days and, at the close of the latter days, it was to go to the remnant of Jacob or the American Indian. When this Gospel goes to the American Indian, it does not necessarily follow that the Gentiles will have no part in it from then on. If it must be taken from the Gentiles at that time, it is just as reasonable to assume that when the lost tribes receive the Gospel, it must be taken from the American Indian. The Lord's plan is to spread His Gospel all over the face of the earth, not just to move it from one people to another.

There is one passage of the Scripture we want to examine. It deals with the Gentiles. We want to see if it deals with the Gentile nations alone, or with the Gentiles as a people.

"And they shall fall by the edge of the sword, and shall be led away captive into all nations: And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Luke 21:24).

To begin with, this is speaking of the Jews. They were led captive into the different nations. They were unmercifully killed by those in the soldiers' uniforms of many nations. There was a great example of this during the reign of Hitler. But that seemed to be the last, as far as its being administered by those in the uniform of the soldier. And instead of their being led captive into all nations, the reverse has taken place in most of the nations.

The Jews moved into part of Jerusalem in December 1949. If Jerusalem is trodden down, it will have to be partly the fault of the Jews. The Arabs are not Gentiles. The mandate held by England was terminated before Israel was recognized as a nation. Let us look at some of the dates pertaining to the nation of Israel.

November 2, 1917. Balfour Declaration: Establishment in Palestine of a national home for the Jewish people.

October 31, 1918. England took Palestine from Turkey.

July, 1922. England given mandate over Palestine.

May 15, 1948. Republic of Israel proclaimed.

August 1, 1948. British troops officially withdrawn from Palestine.

October 1, 1948. Palestine partitioned into two states: Jewish and Arab.

February 14, 1949. First constituent assembly formed in Israel.

May 11, 1949. Israel admitted as a member of the United Nations.

December, 1949. Jerusalem declared an international city.

Jerusalem was divided, by agreement between Israel and Jordan, into two parts: the old Arab-held city and the new Israel-held city, capital of that country. This was in the last month of 1949. That would mean that the "times of the Gentiles" were fulfilled, beginning with 1950. It will be necessary to find out what will be in prominence following the ending of the Gentile times. Will it be Israel, the heathen or "the day of the Lord"?

"The word of the Lord came again unto me, saying, Son of man, prophesy and say, Thus saith the Lord God; Howl ye, Woe worth the day! For the day is near, even the day of the Lord is near, a cloudy day; it shall be the time of the heathen" (Ezek. 30:1-3).

We noticed that when it spoke of the Gentiles, the word "times" was used. Now it is speaking of the heathen; the word "time" is used. It means one time only. But, is it speaking of the heathen people or is it speaking of the heathen nations? A heathen is one who does not believe in the God of the Bible.

There is a passage of the Scripture that, for some reason, hasn't been heard very much from the pulpit. We believe it is very important because it pertains to our time, the time that is at hand.

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong.

"Assemble yourselves, and come all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get ye down; for the press is full, the fats overflow; for their wickedness is great" (Joel 3:9-13).

There is to be a proclamation of preparation for war, especially among the Gentiles. We ask ourselves the question, "Does this mean the Gentile people or the Gentile nations?" Would war or great trouble among a people call for such preparation? The answers should be in the Scriptures.

"And it shall come to pass, saith the Father, that the sword of my justice shall hang over them at that day; and except they repent, it shall fall upon them, saith the Father, yea, even upon all the nations of the Gentiles" (B. of M. 3 Nephi 7:56).

History is written for our benefit and learning. Let us take a brief glance at history pertaining to the Lord's people. The kingdom of Israel was taken captive by the Assyrian nation and scattered among the nations of the world. These were all heathen

nations and the Lord permitted each one to punish His people.

Assyria was an empire. Where is the Assyrian empire, or even the Assyrian nation, today? Babylon was an empire. Where is the Babylonian empire, or even the Babylonian nation, today? Rome was an empire. Where is the Roman empire or even the Roman nation today? They have all disappeared. The territories they at one time owned, other nations possess today. The only place each has today is in the writings of history.

We will not make much comment on the reading from Joel. It definitely shows that there will be another great war. It will involve the Gentile nations and the heathen nations. The Lord will be permitting the heathen nations to punish the Gentile nations. There will also be another punishment inflicted on part of the descendants of Israel, for we read this.

"For, behold in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations and bring them down into the valley of Jehoshaphat" (Joel 3:1, 2).

According to the words of Christ, as recorded by Matthew, they will not leave Palestine at the time of this captivity. We read, "Then let them which be in Judea flee into the mountains; Let him which is on the housetop not come down to take anything out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened" (Matt. 24:16-22).

We went to make one comment on this reading. There is some concern about the words "neither on the sabbath day." The nation of Israel today are not Christian, so they observe the law of Moses. Under this law, they have what is known as "a sabbath day's journey" (Acts 1:12). This is the distance between Jerusalem and the Mount of Olives. If they were fleeing from their enemy this would not give them much distance, unless they broke their sabbath.

We will return to the reading from Joel. When the Lord speaks of judging He does not mention the Gentile, but He does say, "For there will I sit to judge all the heathen round about." There is a reason for this statement to which we should perhaps give serious consideration.

We find that the Lord is against Gog. (Ezek. 38:3) "And that Gog will come from his place out of the north parts, thou, and many people with thee, all of them riding upon horses (tanks, A. F. B.), a great company, and a mighty army" (Ezek. 38:15). We may ask ourselves the question, "What shall be his influence

and what power is with him?" Let us turn to Isaiah 14:12-14. "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High."

We notice that Lucifer will be in the "sides of the north." Is it any wonder that the Lord will sit to judge Gog and the people that are with him? We notice also that when this gathering of the nations takes place, it will be at the time when the harvest is ripe and the earth is full of wickedness. This reading from Joel is a story all by itself, so we will not make very much comment on it at this time.

We have noticed how the warning is given to the people at old Jerusalem who will have to flee for their lives. There will be a different circumstance at New Jerusalem. There will be a sanctuary there for the Lord's covenant people. We have read from some of the writings concerning the people in the time of Ether. We will go back to the Book of Mormon, where we will learn more about this land of the United States.

Wherefore the Lord would have that all men should serve him, who dwell upon the face thereof; and that it was the place of the New Jerusalem, which should come down out of heaven, and the holy sanctuary of the Lord" (Ether 6:3).

This gives us the information that New Jerusalem will be built up in this United States of America; in other words, New Jerusalem will be built on territory that is now part of the United States. There will be a sanctuary for the Lord's people as well. A sanctuary is a place of safety where the Lord's covenant people will be dwelling safely. This will be known throughout this nation. It will also be known by Gog, for we read, "Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; In that day when my people of Israel dwelleth safely, shalt thou not know it" (Ezek. 38:14)?

This shall be in the latter days (v. 16). We notice that the Lord refers to His people in this land as Israel; He also refers to the land as being the land of Israel. The name "Israel" was placed on the two sons of Joseph. But something must take place before that name can be correctly applied. We find the definition for the name "Israel" found in the account of the time that Jacob wrestled with the angel of the Lord. (Gen. 32:24-28) We want to notice the qualifications a person must have to be called "Israel." "And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed."

A prince is the son of a king. We find that through the Gospel of Christ there is a promise, "But as many as received him, to them gave he power to become

sons of God, even to them that believed on his name: which were born, not of blood, nor of the will of the flesh, nor the will of man, but of God" (John 1:12-13).

We can see that, to become a son of God, or a prince, takes a special kind of birth, being born of God. Christ referred to it as the keys of the Kingdom. "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:19).

A key is what is used to unlock a door. These "keys" were to unlock (or to lock) entrance into Heaven or something that pertained to Heaven. They would be the keys to the Kingdom of God here on earth, a place that requires more than the wisdom of man. For example, Peter, when he was judging Ananias, said, "Why hath satan filled thine heart to lie to the Holy Ghost . . . Thou hast not lied unto men, but unto God" (Acts 5:3-4). This, then, would be the power of Heaven, or a part of the duties of that power. Christ instructed the apostles to "tarry in the city of Jerusalem, until ye be endued with power from on high."

When they had received this they had power with God and with men. Great miracles were performed by the apostles and, on the day of Pentecost, they spoke different languages of the nations of the world. (Acts 2:1-8) When this was given to them, they were definitely the people of Israel of that day. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). This would hold good, as far as the term "Israel" is concerned.

We find in the Book of Mormon that the Gentiles will receive this power of Heaven. We read, "And then shall the power of heaven come down among them; and I (Christ, A. F. B.) will also be in the midst, and then shall the work of the Father commence, at that day even when this Gospel shall be preached among the remnant of this people" (3 Nephi 9:4).

We notice here that, not only will it be necessary for the Gentiles to receive this power of Heaven, but they must receive it before the Gospel of the Kingdom is preached to the American Indian. What we have just read were the words of Christ to the Nephites, and he specified the same Gospel that He was preaching.

After the American Indian receives the Gospel he will receive the power of Heaven, the same as the Gentiles are promised. (B. of M. 3 Nephi 9:58-59) This will be the uniting of Ephraim and Manasseh into the tribe of Joseph. We remember that Moses said, "With them shall he 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." When these two begin working together, it will be the close of the latter days and the opening of the last days.

It will be very difficult for the Gentile, or the white man (as the Indian calls him), to take the Gospel to the Indian, due to the way the Gentile has treated



the American Indian. The Gentile will take the Gospel among the Indians but it will be difficult to convince them. The Lord, looking down through the years of time, foresaw this and made preparation for it.

"But a seer will I raise up of the fruit of my loins; and unto him will I give power to bring forth my word unto the seed of thy loins; And not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them" (B. of M. 2 Nephi 2:17-18).

We see that the Lord has plans for one from among the American Indian to have great power of convincing, to the extent that the American Indian will be converted to the Gospel of Christ. Let us follow this a little farther. We will read from the Book of Mormon.

"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. 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. And the words which he shall write, shall be the words which are expedient in my wisdom should go forth unto the fruit of thy loins" (2 Nephi 2:36-38).

We will notice that the one who does this writing is either making a copy or an abridgement of the writings of the different men who wrote in the record of the Nephites, for it said, "He shall write the writings of the fruit of thy loins." Mormon made an abridgement of the writings of the men previous to him. Let us see if we can find something to substantiate this position, in the Book of Mormon.

"And these things have I written, which are a

lesser part of the things which he taught the people; and I have written them to the intent that they may be brought again unto this people, from the Gentiles, according to the words which Jesus hath spoken. And when they shall have received this, which is **expedient** (emphasis mine, A. F. B.) that they should have first, to try their faith, and if it shall so be that they shall believe these things, then shall the greater things be made manifest unto them. And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation" (3 Nephi 12:2-4).

Notice how the word "expedient" fits in to clarify the text. Now, let us see if we can find why these things have been written. We will go to the Book of Mormon again.

"Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; 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, unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins" (2 Nephi 2:19-20).

If the Gentile in this land be of Ephraim, then he, as well as the American Indian, would be of the fruit of the loins of Joseph. We have mentioned that the white man, having mistreated the Indian, will find it difficult to persuade the latter to accept the Gospel from him. What we have now read gives us the understanding of what will be needed to clear this up: the conversion of the people to the Bible and the Book of Mormon. It is God's intention that these two books shall put down contentions, not only between white man and Indian, but among the Indian people themselves.

(to be concluded)

## 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.

## FUTURE DIVINE RULERSHIP

Lucinda Scott

(continued)

(Part 6)

Some questions should be in our minds by this time. Is the stick of Joseph in existence today? Where is the seed of the people who wrote it, from whence will come the righteous branch, among whom there will be a holy priesthood? How about the remnant of Ephraim, among whom there will be a royal priesthood and king?

We start with this western hemisphere. When Columbus landed here its only occupants were a dark-skinned people, whom he thought were Indians. We quote what three historians said concerning these so-called "Indians," from "Parson's Text Book" pp. 9, 10.

"William G. Bryiant says: 'Behind these Indians, who were in possession of the country when it was discovered by Europeans, is dimly seen the shadowy form of another people who have left many remarkable evidences of their habits and customs, and singular degree of civilization, but, who, many centuries ago, disappeared . . . The evidences of the presence of this people are found almost everywhere upon the North American Continent.' (History of the United States, vol. 1, p. 20)."

"Right Rev. Charles McIlvaine, D. D., says: 'Supposing in searching the tumli (graves of ancient time, L. S.) that are scattered so widely over this country, the silent, aged, mysterious remembrances of some populous race, once carrying on all the business of life where now are only the forests of many centuries, a race of whom we ask so often, who they were, whence they came, whither they went.' (Preface to Dalefield's Work, 2d par., American Antiquities, edit, 1839)"

"William Pidgeon says: 'From these facts, in connection with the traditions of De-Coo-Dah respecting the ancient inhabitants of these regions, as of various languages, customs, and color, we are led to the conclusion that at least two different races of men have occupied this territory at different eras, and that both became extinct anterior (prior, L. S.) to the occupation of the present Indian race.' (Traditions of Dee-Coo-Dah, p. 175)"

Genesis 11 tells us who the first occupants of the western hemisphere were. The occupants of the second era were descendants of Joseph, through his son Manasseh, who were led from Jerusalem.

The seed of Joseph did keep a record of their civil and religious activities, so it is natural to believe they kept a record of what happened to them down through each generation, for the Lord does not leave Himself without witnesses. He says, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3:7). "Behold, the former things are come to pass, and new things do I declare; before they spring forth I tell you of them"

(Isa. 42:9). He has also used explorers and historians to reveal His secrets, and we have pointed out some of them.

We quote further from Parsons' Text Book, p. 52. "Diego de Marcado says he conversed with an aged Otomi Indian who said, 'They in ancient times had been in possession of a book which had been handed down successively from father to son, who was dedicated to the safe custody of it, and to instruct others in its doctrine.' (Mexican Antiquities, vol. 6, p. 409)"

Explorers and historians who know that a highly civilized people occupied this western hemisphere wonder who they were and what happened to them. They also wonder who the so-called "Indians" were. We have presented Scriptural evidence as to who the second occupants were, how the Lord led them here, and that they kept a civil and religious record of their activities (the stick of Joseph, or Book of Mormon). The Indians had a knowledge of this book that had been in possession of people in ancient times, which was handed down from father to son, "who were dedicated to the safe custody of it; and used it to instruct their people from its doctrines. At least two of these books were handed down from each generation among some of the so-called "Indians" for many years. They once had the knowledge to read this book of Joseph. However, as their civilization became lower and their language became corrupted, they eventually lost that knowledge. This we have pointed out from the writings of historians. This means that their forefathers once spoke the same language that was spoken by the seed of Joseph who were led to this western hemisphere. It was the stick of Joseph that they had in their possession.

The Indians are not without background history, nor are those who occupied this land before them. Those who have been called "Indians" since Columbus found them here are the seed of those who were led to this land; they are the seed, or branch, of Joseph through his son Manasseh. The stick of Joseph gives the historical background of the ancient inhabitants of this land, and what happened to those who seem to be utterly extinct. It tells how and why some of them became a dark-skinned people and why they were the only people left here when Columbus found them.

Now, we will use the Bible (the stick of Judah) and the stick of Joseph together, to show how they harmonize.

We have proved from the Bible that a righteous branch is to be raised up unto the house of Israel, from among the seed of Joseph who were led to this western hemisphere. Among them there shall be a

righteous high priest (over a holy priesthood) whom the Lord will use as His messenger, to prepare the way before Him. The Bible tells us where the righteous branch shall come from, but not how they got there and why.

(Jer. 23:1-3) We have explained how the righteous branch shall be raised up first, to prepare the way for a royal priesthood of Ephraim's seed, and how they will be used to cleanse the house of Israel. The righteous branch, as the seed of Israel, shall be brought up and led out of the north country. All those who will be brought from all parts of the earth shall be the seed of Israel, but this Scripture speaks of a choice seed, which shall come from the seed of Joseph through his son Manasseh. They shall be as a holy lump, or a little leaven, that will be used to bring back life to the Israelites; this choice seed shall come from the seed of Joseph who were led to this land. This means that only part of his seed was led to the north country. (See Jer. 3:14-18; 16:14-16; 31:1-12)

Then, Isaiah (43:1-7) says that the Lord is going to lead the seed of Israel from the east. We believe this means the seed of Ephraim, from which will come the royal priesthood and king. This Scripture and that cited above speak specifically of the seed of Israel. One part is to be brought up out of the north country; the other part from the east.

We quote from the stick of Joseph.

"For it appears that the house of Israel, sooner or later, will be scattered upon all the face of the earth, and also among all nations (this referred to the time they rejected Christ, L.S.), And behold there are many who are already lost from the knowledge of those who are at Jerusalem. Yea, the more part of all the tribes have been led away; And they are scattered to and fro upon the isles of the sea; And whither they are, none of us knoweth, save that we know that they have been led away" (B. of Mo. 1 Nephi 7:6-10).

"We have been driven out of the land of our inheritance (meaning Jerusalem, L.S.), but we have been led to a better land. For the Lord has made the sea our path, and we are upon an isle of the sea. But great are the promises of the Lord unto those who are upon the isles of the sea; Wherefore, as it says isles, there must needs be more than this, and they are also inhabited by our brethren. For behold, the Lord God has led away from time to time from the house of Israel, according to his will and pleasure. And now, behold, the Lord remembereth all those who have been broken off; wherefore he remembereth us also" (B. of M. 2 Nephi 7:34-39).

The Lord led away the more part of the tribes of Israel, to the north, south, east, and west. Remember, these Israelites were led away from Jerusalem before it was destroyed; those who remained were taken into Babylonian captivity. Among the tribes that the Lord led away from Jerusalem there were those

of the tribe of Joseph through his son Ephraim. We believe that they were led to an eastern isle, from whence they will be led as a part of the seed of Israel; among them there will be a royal priesthood and king. (Isa. 43)

"Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph" (B. of M. Jacob 2:34).

Remember, part of their seed was preserved by the Lord; the rest was to be utterly destroyed.

"Behold, we are a remnant of the seed of Jacob; yea, we are a remnant of the seed of Joseph, whose coat was rent by his brethren, into many pieces . . . Yea, let us remember the words of Jacob, before his death; for behold he saw that a part of the remnant of the coat of Joseph was preserved, and had not decayed. And he said, Even as this remnant of garment of my son's hath been preserved, so shall the remnant of the seed of my son's be preserved by the hand of God, and be taken unto himself, while the remainder of his seed shall perish, even as the remnant of his garment. Now behold, this giveth my soul sorrow; nevertheless, my soul hath joy in my son, because that part of his seed which shall be taken unto God" (B. of M. Alma 21:54, 56-58).

B. of M. Alma 30:5-14. We find here that a large number of people of the seed of Joseph left and went into the land northward. A man built a very large boat; many of the people entered it, and they sailed forth with much provisions; they took their course northward into the sea. Those who went on the first boat returned for more provisions and set out again to the land northward. These were never heard of again. Another boat sailed forth and no one knew where it went. We believe this was when the Lord took unto Himself and preserved part of the seed of Joseph, from which the righteous branch shall come. Only the Lord knows where this seed is. They will be of the flock of Joseph, a part of the remnant according to the election of grace, the holy lump or a little leaven, that will be used to bring life back to the seed of the Israelites who were blinded. (Rom. 11) They will be the part of Joseph's seed from which will come a holy priesthood, with a righteous high priest as their leader. He shall make the believing Israelites as lively stones. This high priest shall build the temple of the Lord, a spiritual house; in it the Israelites will offer up spiritual sacrifices, acceptable to God, by Jesus Christ. This part of Joseph's seed shall prepare the way for a royal priesthood (of the seed of Joseph through Ephraim) (1 Pet. 2) that shall be led from the east. Remember, the seed of Joseph became two separate seeds through his two sons, first Manasseh, then Ephraim. His seed through Manasseh was led away from Jerusalem to this western hemisphere; his seed through his son Ephraim was led to an eastern isle.

We have pointed out from Genesis 49 and Deuteronomy 33 that Joseph's blessings were to come upon the head of another whose name shall be Joseph. We find in the Book of Mormon (pp. 87-90) that the man who was warned to flee from Jerusalem before it was destroyed pronounced this part of Joseph's blessings upon the head of one of his sons, whose name was also Joseph. This was after they had come to this western hemisphere, part of which is now the United States, the location of Joseph's (of Egypt) land, spoken of in his blessing. The Lord promised this second Joseph that He would consecrate unto him and his seed this land for their inheritance, if they would keep "the commandments of the holy one of Israel." He was promised that his seed would "not utterly be destroyed," for he was of the seed of Joseph of Egypt, with whom the Lord made great covenants. Joseph of Egypt saw the day of this second Joseph and his father Lehi. "And he obtained a promise of the Lord, that out of the fruit of his loins, the Lord God would raise up a righteous branch unto the house of Israel." The Lord also promised Joseph of Egypt that through Lehi's son Joseph He would raise up a choice seer out of the fruit of his loins. The Lord is going to make this choice seer great in His eyes, for he is going to do a great work for the Lord; "And he shall be great like unto Moses."

"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, and thus prophesied Joseph (of Egypt, L. S.), saying: "Behold, that seer will the Lord bless; And they that seek to destroy him shall be confounded; For this promise of which I have obtained of the Lord, of the fruit of thy loins (meaning Lehi's son Joseph), shall be fulfilled. Behold, I am sure of the fulfilling of this promise. And his name shall be called after me; and it shall be after the name of his father. 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; Yea, thus prophesied Joseph (of Egypt, L. S.) 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" (B. of M. 2 Nephi 2:24-31).

Now, let us compare this with Biblical Scripture. Joseph of Egypt, through the seed of this second Joseph, was promised that his seed would not utterly be destroyed. We pointed out from the stick of Joseph how the Lord preserved part of His seed by leading them to the north country, from whence the Bible says that He will lead them back to their folds.

A righteous branch and choice seer shall be raised up out of the seed of Joseph of Egypt, down through this second Joseph. (B. of M. 2 Nephi 2:4-12) This choice seer shall be a part of the righteous branch; he shall be the man whom Scripture calls "the branch"; he shall be the righteous high priest as a part of the holy priesthood of Joseph's generation; he shall be

leader of the flock of Joseph; he shall be Christ's messenger (whom He will send to prepare the way before Him), who shall build the temple of the Lord; he will be the first divine ruler, to prepare the way for the royal priesthood and king of Ephraim's seed. Between this choice seer, as a righteous high priest, and this king, there shall be divine rulership. The Lord is going to make this seer great in His eyes. (B. of M. 2 Nephi 2:13-16) (The Lord's hand shall be upon the branch whom He will make strong for Himself. He will be the means of bringing them unto salvation. He shall be to them as Joseph of Egypt was to his father and household; He shall be as a father to them. We will continue with the choice seer later on.

We want to consider further the promise made to Joseph of Egypt, through the seed of the second Joseph. We have learned how the Lord preserved part of his seed, but not how and why part of this seed was utterly destroyed. To find the answer to this, we start with Revelations 12. The events in this Scripture are not given in their natural sequence, so we will sort out the parts pertaining to our subject. First, the woman of the vision represented the Israelite mother church who brought forth "a man child, who was to rule all nations with a rod of iron"; this was the Baby Jesus. King Herod sought to destroy this Baby as soon as He was born. (see Matt. 2) This woman also represented the New Testament church, the saints as the body of Christ, who shall in time be His wife. (see Rev. 19:1-16; Eph. 5:22, etc.) Through His ministry, Jesus established His New Testament church. (see Matt. 16:13-19) When He had finished the work God gave Him to do, He was taken up into Heaven, where He is sitting "at the right hand of the throne of God" (See John 17; Acts 1:9-11; Heb. 12:1, 2) In Revelations 12:13, the Old Testament church and the New Testament church are referred to as the same for, spiritually, Christ was with the church in the wilderness. (See Acts 7:37, 38; Cor. 10:1-4) The church in both eras taught the same Gospel, the plan of redemption that was laid from the foundation of the world. (see 1 Pet. 1:18-20; Heb. 4:1-3) The Old Testament church was a forerunner of the New Testament church, as brought out in Revelations 12:13. Satan persecuted the saints of the Old Testament church, so that the law of Moses was added because of transgressions. It was a schoolmaster to bring the Israelite saints unto Christ. (see Gal. 3:13, etc.) Then, in Matthew 11:12; Acts 20:28-30; 2 Thess. 2, we find that the spiritual power of the New Testament church was prevailed against. This made it necessary for the church to be protected, for when Christ built His church, He said, "The gates of hell shall not prevail against it" (Matt. 16:13-19). Many years before the New Testament church was established the Lord prepared a place for her, through the seed of Joseph, who were led to this western hemisphere (symbolized by the "two wings of a great eagle"). To this land a branch of Joseph was led: those who wrote the stick of

Joseph, those who were of the seed of Joseph through his son Manasseh. When the Lord warned them to flee from Jerusalem He commanded them to "depart into the wilderness"; they "travelled in the wilderness in the borders which were nearer the Red Sea." Through much travail they obtained the record of the Jews which was at Jerusalem. In this record they found that they were descendants of Joseph of Egypt. They sojourned in the wilderness for eight years; this is the reason why Revelations 12 says, "The woman fled into the wilderness, where she hath a place prepared of God." The Bible gives 600 B. C. as the time when the seed of Joseph was warned to flee from Jerusalem. (see Jer. 49:30, 31) The stick of Joseph agrees with this date.

"In the commencement of the first year of the reign of Zedekiah, king of Judah . . . there came many prophets, prophecying unto the people that they must repent, or the great city Jerusalem must be destroyed" (B. of M. 1 Nephi 1:3).

From the first year of King Zedekiah's reign, he and his people transgressed against the Lord. "The Lord God of their fathers sent to them by his messengers . . . because he had compassion on his people, and on his dwelling place; but they mocked the messengers of God, and despised his words, and misused the prophets, until the wrath of the Lord arose against his people till there was no remedy . . ." (2 Chron. 36: 15, 16). One of those prophets was a man named Lehi, who was a descendant of Joseph of Egypt; the people sought to take his life, so the Lord told him, "that he should take his family and depart into the wilderness." "And it came to pass that he departed into the wilderness." "And he came down by the borders near the shore of the Red Sea; And he traveled in the wilderness in the borders which were nearer the Red Sea" (B. of M. 1 Nephi 1:28, 30).

He traveled in the wilderness with his family, which consisted of his wife, Sariah and his sons, Laman,

Lemuel, Sam, and Nephi. His two youngest sons, Jacob and Joseph, were born in the wilderness. This was the Joseph on whom Lehi pronounced the blessings of Joseph of Egypt (through Manasseh). (see Gen. 49: 22-26; Deut. 33:13-17) The record of the Jews, which Lehi's sons obtained at Jerusalem was kept on "plates of brass;" they were a record of the "Jews" from the beginning, even down to the commencement of the reign of Zedekiah king of Judah; And also the prophecies of the holy prophets, from the beginning, even down to the commencement of the reign of Zedekiah; And also many prophecies which have been spoken by the mouth of Jeremiah" (B. of M. 1 Nep. 1:161-163). This much Scripture and history they took with them, at the command of the Lord. This is the way the Lord prepared a place for the protection of the church in both eras. The remaining Israelites were taken into Babylonian captivity. (see 2 Chron. 36:11, etc.; 2 Kings 25).

But, before this happened, the Lord had led away remnants of the more parts of the tribes; this we have pointed out from the Bible and stick of Joseph. As the prophets warned the people, Jerusalem was destroyed, but the Gospel, the plan of redemption laid from the foundation of the world, was not prevailed against. Lehi and his family, who were of the seed of Joseph, were led to this western hemisphere. They brought the fullness of the Gospel with them, also many prophecies of the holy prophets from the beginning, and the complete history of the Jews. This was the way and the place that the Lord prepared for the woman (the church, spoken of in Rev. 12). The spiritual power of the church was prevailed against, during the dark ages.

Before we finish this part of our study we will go back to the time when Lehi and his family were still in the wilderness, relating certain pertinent events that took place among them.

(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

## 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

## 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

## TENNESSEE STATE REUNION

The Tennessee State Reunion will be held Saturday and Sunday of Labor Day weekend, August 30 and 31, 1975, at the Church of Christ, Foundry Hill, Puryear, Tennessee. We urge you to plan to spend your long weekend in worship with us.

For further information contact,

Elder T. W. Paschall

Rt. 2  
Paris, Tennessee 38242

or

Elder Glenn W. Gill  
Roxanne Tr. Ct.  
Rt. 6 Box 107  
Carbondale, Illinois 62901

## 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

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## FROM THE GENERAL CHURCH RECORDER

It has been my custom for the past several years to write up notices for the "Zion's Advocate" of the blessings of children, baptisms and ordinations to priesthood that have been sent in for the records. Although I was not authorized to do this, I thought it to be a good service inasmuch as many of these ordinations would not have been reported for the church paper otherwise.

More recently it has come to my attention that this custom is not satisfactory to some as they would prefer not to have their names or certain acts of the

church mentioned in news items. For this reason, I will no longer voluntarily write notices of any ordinances that are reported to me for the church records. If a request is made by the individual sending in the data that I write a notice for the paper, I will consider that authorization to do so. It is my suggestion and my preference that the reporter or secretary of the local church or the officiating minister write the notice for the paper if it is desired.

Roland L. Sarratt

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"God's grace is sufficient for us, and it is ever ready, if only we are willing to seek and use it. But this we must do, not waiting carelessly upon God's giving it to us without our so much as asking for it.

And yet how many thus depend on God and turn his own promise into mockery!"

From Autumn Leaves, May 1895

## NEWS FROM MOUNTAIN VIEW, CALIFORNIA

Because we have only three members of the Church here, we often think of our little group as "half a local." This year our special Christmas program had to be spread out over two Sundays because of Elder and Sister Hawley being out of town the Sunday before Christmas.

On Sunday morning, December 15, all five of our children were with us and were delighted with the gifts prepared and presented by Joan Sprague. She painted plates for each child which are dish-washer proof and very beautiful. The plates for the three oldest children depicted Mary and the baby Jesus with the inscription "Jesus is the Son of God." The plates for the two youngest children showed Jesus in the manger with the inscription "Away in a Manger."

We had four adults present for our Christmas worship service which was centered on Christ's teachings and His life as an example for us. God's purpose in sending His Son to earth was presented, using John 3:16-17. Other scriptures used were Matthew 23:34-40 in discussing the commandment to love God and our neighbors and John 13:34 in explaining the new commandment regarding the manner in which we should love our brothers and sisters in the faith. The necessity for following the principles of faith, repentance and baptism was mentioned as being basic. Then we explored the qualities of life that Christ presented in His Sermon on the Mount as recorded in Matthew 5:1-12. It was pointed out that the best possible birthday present we can offer Christ is to manifest our devotion to Him by following His teachings as closely as possible.

On Sunday evening, December 22, a potluck dinner was held at the home of Bob and Joan Sprague. There were six children and six adults present.

For the benefit of the children, but also enjoyed by the adults, Joan told the story of the nativity. She was assisted by her son, Glen, who placed the figures on the flannel board.

Joan also used "And It Came To Pass," a story interspersed with songs. Each child was given a copy to take home.

There were gifts for all — praying-hands book-marks for the fathers; pincushions made by Joan for the mothers; and Christmas carol records for each child.

This was our third year to have a birthday cake for Jesus. It was baked and beautifully decorated by Sandy Huff. Each child lit a candle on the cake, sang "Happy Birthday, dear Jesus," and then blew out the candles.

Frances (Sammy) Graham Hawley

"As you walk with him over the hills of Judea or along the shore of the blue Galilee, and listen to the words that fall from his lips, and see his wonderful works, may you really find in him your friend, one who walks with you always. Perhaps you think it would have been easier to know and love Jesus if his hands could have been laid on your head and his voice have fallen on your ears; but he can be nearer to you today than he was to those children whom he blessed by the Jordan. For, 'If a man love me,' he said, 'he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him.'"

From Autumn Leaves, May 1895

### ZION'S ADVOCATE

Post Office Box 472      Second Class Postage Paid  
Independence, Missouri 64051      at Independence, Mo. 64050

Speak to him thou, for he hears,  
Spirit with spirit can meet;  
Closer is he than breathing,  
Nearer than hands or feet.  
Emerson.

"Love is better than beauty or wit;  
Love is better than gold,  
For love is not found in the market place;  
Love is not bought and sold."

### 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