

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 Morning Prayer

by Ella Sysers Schenck

Lord, in the quiet of this morning hour
I come to Thee, for peace, for wisdom, power
To view the world today through love-filled eyes;
To be understanding, gentle, patient, wise
To look beyond what seems to be, and know
Thy children as Thou knowest them, and so
Nought but the good in anyone behold.
Make deaf my ears to slander that is told.
Silence my tongue to ought that is unkind;
Let only thoughts that bless dwell in my mind:
Let me so kindly be, so full of cheer
That all who meet me feel Thy presence near.
Oh, clothe me in Thy beauty, this I pray,
Let me reveal Thee, Lord, through all the day.

—Submitted by:

Mary Elred Poole

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EDITORIAL

Repentance in the Last Days

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?" III Nephi 11:10

The message of hope of the Restoration of the Gospel of Jesus Christ has been preached to the earth for over 145 years. Not unlike the peoples of Nephi, men today are inclined to forget the great blessings of the master of men. They set adrift the great ideals of those that have gone on before, those who lived and died in defense of the faith.

The founding fathers of this great nation based their startling move, from a society whose political power was determined to control the destinies of its population, to the new world with a hope built on the high christian principles of freedom of thought and the right to worship God as they chose. They grew and developed after winning their great fight for freedom into the mightiest and wealthiest nation upon the earth. They were blessed beyond measure in their growth because they had complied with the instruction found in the book of Ether, "And now we can behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it, shall serve God, * * * * * ?" Ether 1:31 (Emph mine KJS)

But again men have begun to be puffed up in the pride of their heart, in their great wealth, and in the fine things of this world they have forgotten the God of the land. The Satanic forces have been working overtime in their determination to overthrow destinies of a mighty Christian nation. We have become one of the wicked nations of the earth. Evil abounds on every side of our national life. Yes, verily let us REPENT as a nation and as a people, and let us cease to serve Satan. Let us return to the ideals so rightly fought for by our founding fathers and return to serve the God of the land, Jesus Christ. We need to Repent and no longer be a nation of War, dealing in the unholy trade of the blood of men.

The peoples of the Restoration of the Gospel of Jesus Christ should also consider seriously the teachings of Nephi concerning our faith in Jesus Christ. The Church of Christ grew and developed rapidly in these last days until the time disaster befell her in 1844 when in the confusion of those days men divided the spoils of power, and let Satan lead away many captive by forgetting as it were "His ordinances." We need to take a close look at our position in the closing scenes of History which are in the making just ahead. We need to repent and return unto His ordinances (established in the days of your fathers.) For He has promised, "Return unto me, and I will return unto you, saith the Lord of hosts." III Nephi 11:10

No longer do we need to live below His standards of Spiritual life, for he has promised, "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, If I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the fields, saith the Lord of hosts. And all nations shall call you blessed, for ye shall be a delightful land, saith the Lord of

Hosts." III Nephi 11:13, 14, 15. (Emph mine K. J. S.)

Time is short. Let us take heed whom we will serve, Jesus Christ, the God of the land, or Satan, the destroyer of men's souls. Let us repent and return unto Jesus Christ and receive His mighty blessings. And, like Alma's advice to Helaman, "Preach unto them repentance, and faith on the Lord Jesus Christ: teach them to humble themselves, and to be meek and lowly in heart; teach them to withstand every temptation of the devil, with their faith on the Lord Jesus Christ;" Alma 17:66

KJS

GENTILES

By Apostle Archie F. Bell

(conclusion)

We want to examine Ezekeil 37:15-20, as related to the reference we previously examined in the Book of Mormon.

"The word of the Lord came again unto me, saying Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions: then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand.

"And when the children of thy people shall speak unto thee, saying, wilt thou not show us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes."

Both texts agree that Joseph and Judah will write. Their writings will be for the children of Israel, not just for Ephraim and Manasseh (as Joseph) or for Judah. Both are to teach the same gospel. The stick of Joseph is to be found in the hand or possession of Ephraim. In our study we have tried to show that those who came to this country in 1602 were descendants of Ephraim, even though they were Gentiles. Another thing, these two books are to be in the hands of the ministers when they stand before a congregation. These two books are definitely to be in the hands of the missionaries when they are sent to the lost tribes of Israel. The lost tribes are companions of Ephraim and Judah, due to the fact that all were dispersed by the Lord. One thing more, the Lord states that these two books will be one in His hand.

This gives us the information that the Lord will use these two books as books of the law when He

judges the world. We read, "And I saw the dead, small and great, stand before God; and the books (plural, A. F. B.) were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Rev. 20:12).

If these two books be the books of the law of the Lord, then it will be necessary for the missionaries to use them for the basis of their preaching when they are sent to the lost tribes and the nations and peoples of the earth. Moses stated that the Lord would use Ephraim and Manasseh to push the people of the earth together. This would indicate, according to what we have read in Isaiah 43:1-7, that the people would be brought together under one common belief, and that belief would be the Gospel of Christ, "even every one that is called by my name."

There is one thing we haven't examined. That is the statement of Jacob, "And let my name be named on them, and the name of my fathers Abraham and Isaac." We have commented on the name "Israel" for these two sons of Joseph, but we have not examined the names of "Abraham" and "Isaac." We notice that this is "name" and not "names." Then, we must know what name these two and their descendants were known by. Let us turn our attention to Genesis 14:13 and see if there is a name given. Abram?

"And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plains of Mamre the Amorite, the brother of Eshcol, and brother of Aner: and these were confederate with Abram."

Now, let us see if that name continued on down among their descendants.

"And there was with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret" (Gen. 41:12).

Webster's Unabridged Dictionary — Hebrew: "Any member of a group of Semitic people, tracing descent from Abraham, Jacob and Isaac; Israelite; in modern usage interchangeable with Jew."

Smith's Bible Dictionary — Hebrew: "The word first occurs as given to Abram by the Canaanites, Gen. 14:13, because he had crossed the Euphrates. The name is also derived from "Eber — beyond, on the other side."

We find, then, that the name given to Abraham is "Hebrew." It was carried by his descendants; we find that Joseph was referred to as an Hebrew. We find that the name had a Canaanite meaning: "Beyond, on the other side." Ephraim and Manasseh were to have the name "Hebrew" as well as "Israel." This is the Lord's will and would be reasonable. This will be known by them when they go out to proclaim the Gospel of Jesus Christ all over the world.

We have noted that the first work would be to the American Indian, Manasseh. This we have considered in our writing. We must understand that the Lord has all the important things of His Kingdom well planned and the time appointed for them to begin. We will look at the next work to be performed by the Lord's servants when they go out under His orders.

"Verily, I say unto you, at that day shall the work of the Father commence among all the dispersed of my people; yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem. Yea, the work shall commence among all the dispersed of my people, with the Father, to prepare the way whereby they may come unto me, that they may call on the Father in my name; Yea, and then shall the work commence, with the Father, among all nations, in preparing the way whereby his people may be gathered home to the land of their inheritance.

"And they shall go out from all nations; and they shall not go in haste, nor by flight; for I will go before them, saith the Father, and I will be their rearward. And then shall that which is written come to pass" (B. of M. 664:518).

The Lord has, at that time, made all preparations for this missionary effort to take place. He has given the power of Heaven. (B. of M. 664:4) He has purified His Gospel and Kingdom. (Matt. 3:44) He has cleansed His sanctuary. (Dan. 8:14) Then it is time for His servants to go out. But there is one thing we have not considered. It must be very important; it is recorded in both the Bible and the Book of Mormon.

"Depart ye, depart ye, go out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean that bear the vessels of the Lord. For ye shall not go out with haste, nor by flight: for the Lord will go before you; and the God of Israel will be your rearward.

"Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many

were astonished at thee; (his visage was so marred more than any man, and his form more than the sons of men,) so shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider" (Isa. 52:11-15).

"And then shall the cry go forth; Depart ye, depart ye, go out from thence, touch not that which is unclean; go ye out of the midst of her; be ye clean that bear the vessels of the Lord. For ye shall not go out with haste, nor by flight: for the Lord will go before you; and the God of Israel will be your rearward.

"Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many as were astonished at thee (his visage was so marred more than any man, and his form more than the sons of man,) so shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider. Verily, verily, I say unto you, all these things shall surely come, even as the Father hath commanded me" (B. of M. 661:79-84).

Every nation has some kind of laws which govern people coming into that country for the purpose of permanent residence. They also have laws that govern people of permanent residence in that country who want to leave. Even though a person would be converted by the Lord's missionary and take upon him the name of Christ, the laws of that country might not permit him to leave for the land of his inheritance.

What we have been reading of is a servant of the Lord whose visage and form is so marred that he might not, under normal circumstances, be permitted in the presence of the king or president (or whatever his title might be). But in these two readings, this servant of the Lord not only is permitted in the presence of the king, but the king will listen in astonishment. Not only will he listen, but he will consider.

This is the work of the Father that will commence among all nations in preparing the way whereby the Lord's people may be gathered home to the land of their inheritance. We notice the word "may" and we ask ourselves, "Will the kings let them go?" We read in these two references, "For ye shall not go out with haste, nor by flight; for the Lord will go before you; and the God of Israel will be your rearward."

This could not have been fulfilled in the 1930's and '40's. At that time they went in haste. There was no preparation before them. Many had to stay on the ships for a long time. Some went by flight, as captives fleeing from their captors. No! These two references have not been fulfilled so far but, using the words of Christ, "All things shall surely come."

Let us notice the plan of the Lord for returning His people to the land of their inheritance. This is speaking of the Jews.

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"And they who shall not be destroyed, shall be scattered among all nations. But behold, thus saith the Lord God: when the day cometh that they shall believe in me, that I am Christ, then have I covenanted with their fathers, that they shall be restored in the flesh, upon the earth, unto the lands of their inheritance.

"And it shall come to pass that they shall be gathered in from their long dispersion from the isles of the sea, and from the four parts of the earth; And the nations of the Gentiles shall be great in the eyes of me, saith God, in carrying them forth to the lands of their inheritance. Yea, the kings of the Gentiles shall be nursing fathers unto them, and their queens shall be nursing mothers;

"Wherefore the promises of the Lord are great unto the Gentiles, for he hath spoken it, and who can dispute it" (B. of M. 113:11-16)?

We notice that this reading stated that Gentiles would be instrumental in carrying the members of the house of Israel home to the lands (note, this says "lands," A. F. B.) of their inheritance. Many times we look too far out for a fulfillment of Scriptures. Let us notice another place close to home. This is still speaking of the Gentiles.

"And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the new Jerusalem" (B. of M. 664:3).

When Christ was telling of the things which would happen in the last days, He said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). We notice that it must be the Gospel of the Kingdom. It could not be man's idea of the Gospel, but it must be accompanied with the Spirit of God, or the pure Gospel of the Kingdom could not be preached.

When writing the book of Revelation John made a similar statement to that made by Matthew, but with more details. He wrote, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth and to every nation, and kindred and tongue, and people, saying with a loud voice, fear God, and give glory to him; for the hour of his judgement is come: and worship him who made heaven, and earth, and the sea, and fountains of water" (Rev. 14:6-7).

It was God's judgment that came soon after the Church of Christ was brought into being in 1830. That judgment was knowledge. Soon after 1830 knowledge began to increase, to the extent that today it is impossible for one person to have knowledge of all things that have been given to man. The Church of Christ has been restored and is an instrument in the hand of God to give knowledge of heavenly things to man. An instrument is of no good unless it is put to use.

One important thing in this message of the angel was this: worship Him who made Heaven and earth

and fountains of water. There is a day set aside for worshipping God. It is being ignored by many in this land that was chosen by the Lord for the place where His Kingdom is to be established in the last days.

We have noticed that the power of Heaven is to be given to the Gentiles and the American Indians. Let us notice what this power brings to these who possess it.

"In my name shall they cast out devils; they shall speak with new tongues (languages, A. F. B.); they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16:17-18).

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

Clothed with this power, the Lord's servants will go out in the last days to nourish and prune His vineyard for the last time. They will be under the personal direction of the Lord. In order to do this, the Lord must be here on earth. It is the belief of many that the Lord will not be on earth until He comes at the beginning of the thousand year reign. If this be the plan, how is He going to present the Church to Himself, a glorious Church, not having spot, or wrinkle, or any such thing, but holy and without blemish? (Ept. 5:27) If He is to present it to Himself then He, of a necessity, must be here on earth to take charge of its cleansing and to set up His government. The Church is established, but His Kingdom has not been established to date. This is in the plan and will soon take place. We read this.

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:2-3).

There is quite a lot of knowledge couched in these few words. This will take place in the last days, the last dispensation here on earth before the thousand year reign. The Lord's Kingdom will be established during this time. His missionaries and law will go forth from there. The missionaries will be given instructions from Christ as to the place they are to go. They will take a firsthand knowledge of the established Kingdom. After the different ones are converted, they will want to go up to the Lord's Zion to learn the things (previously brought to your attention) that could not be taken out to them. The Lord forbade it, because He wanted to try the faith of the people first. The Bible and the Book of Mormon are the only records that will be taken out by the missionary.

We made a statement that the Lord will be dwelling on earth at that time, and it will not be His millennial reign. It will be before that period of time. Joel has more on this subject.

"The Lord also shall roar out of Zion; and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of His people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy and there shall no strangers pass through her any more" (Joel 3:16-17).

The question arises, where will the Lord have His missionary work begin? Will it be among the heathen, or will it be among the Gentile nations? The answer is concealed in the Scriptures. We find, "It is the glory of God to conceal a thing: but the honor of kings is to search out a matter" (Prov. 25:2). Let us go to Daniel to see if we can search out the matter of our questions.

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth" (Dan. 2:34-35).

We will need to refer to the image King Nebuchadnezzar saw in his dream. The head was of gold (Babylon), the breast and arms of silver (Media-Persia), the belly and thighs of brass (Grecia), the legs of iron (Rome), the feet part of iron and part of clay (European nations).

We notice, in verse 45, that the stone was cut out of the mountain without hands. "Without hands" means that the human has no power to bring it about by himself. "Cut out" means that it will become an established government of its own. After it is free, it will smite the image on its feet. The European nations of the Roman Empire were: Naples, Bavaria, England, France Switzerland, Portugal, Netherlands, Sardina, Spain, and Wurtemberg.

This "stone" (Lord's government) will smite with the Gospel of Jesus Christ the feet of the image first (European nations). They will be broken down from their beliefs and habits that are contrary to the Gospel of Christ. These nations of Europe are Gentile nations. They are the ones that have kept the name of Christ alive through the Middle, or Dark Ages. This could be a strong reason why the Lord determines that the fullness of the Gospel should be given to them first.

The various signs given, gold, silver, brass, iron and clay, are symbols of the different beliefs and habits of the world. These will all be overcome by the Gospel of Jesus Christ. We notice that this power of the Gospel will prevail until the other beliefs and

habits are completely overcome. Then will the Kingdom of God reign over the entire earth ("filled the whole earth").

We have mentioned that the power of Heaven will be with the Gentiles and the American Indians. We will see if it is to go out to the nations of the world by the missionaries of the Lord. We will read in Zephaniah.

"Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then I will turn to the people a pure language, that they may call upon the name of the Lord, to serve him with one consent. From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering" (Zeph. 3:8-10).

To wait upon the Lord is to serve Him. The pure language is the result of the power of Heaven working with the Lord's missionaries. When they go into a country, they will immediately speak the language of that country in its purity. This way there can be no doubts, as there would be at times when using an interpreter. "From beyond the rivers of Ethiopia" is the United States. (Isa. 18:1) This shows that the missionary work of the Lord's servants will originate in Zion.

When we were studying the travels and transgressions of Ephraim, we did not bring to your attention the fact that there was a time when the Lord rejected Ephraim and Judah. We spoke of a curse being placed upon Ephraim to the extent that, had it been left, the tribe of Ephraim (or portion of the tribe) would have been destroyed. Now, we will examine Jeremiah.

"Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates . . . And I will cast you out of my sight, as I have cast out all of your brethren, even the whole seed of Ephraim. Therefore pray not for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee" (Jer. 7:2, 16-16).

We bring this information to you so you will understand the wording of the references we want to bring to your attention; they have to do with the missionary work of the last days. First, we want to refer to a section we took from Hosea.

"I taught Ephraim also to go, taking them by the arms; but they knew not that I healed them . . . How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I make thee as Zeboim? Mine anger is turned within me, my 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

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I will not enter into the city. They will walk after the Lord: he shall roar like a lion: when he shall roar, the children shall tremble from the west" (Hos. 11:3, 8-10). Notice that the influence will be in the western hemisphere.

"And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I will have mercy upon them: and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them, 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. And I will sow them among the people; and they shall remember me in far countries; and they shall live with their children, and return again.

"I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them. And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the Sceptre of Egypt shall depart away. And I will strengthen them in the Lord; and they shall walk up and down in his name, saith the Lord" (Zech. 10:6-12).

We find that when Ephraim is restored it will not be as a tribe of Ephraim, but as Joseph. Ephraim will become mighty in his work for the Lord and rejoice in it. They will carry the Gospel among the people even in far countries. According to what we have read, there will be a people in the poorest spot of the earth, and another in a poorer spot than the first. (B. of M. 780:63-65) This would be a far country.

Let us compare verses 11 and 12 of the above with Isa. 43:2. Zechariah says, "He shall pass through the sea with affliction, and shall smite the waves of the sea." Isaiah says, "When thou passest through the waters, I will be with thee." To smite the sea would be to be given the same power Christ had when He said, "Peace be still." Again, Zechariah says, "And all the deeps of the rivers shall dry up." Isaiah says, "And through the rivers, they shall not overflow thee . . . ;" and brings in one more sign, "When thou walkest

through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

Zechariah is writing of the work that Ephraim will be doing in the last days. Isaiah is speaking of the work that Israel will be doing in the last days. The name "Israel" was pronounced on Ephraim and Manasseh and the Lord will use them as Israel to push the people together, or as His missionaries in the last days.

We believe that Manasseh and Ephraim will do equally great things in the Lord's name. We do not believe that Ephraim's being classified as a Gentile will in any way, deter his working under the power of Heaven. We want to bring one more reference concerning the Gentiles.

"Behold, I have written upon these plates the very things which the Brother of Jared saw; and there never was greater things made manifest, than that which was made manifest unto the Brother of Jared; Wherefore, the Lord hath commanded me to write them; and I have written them.

"And he commanded me that I should seal them up; and he also hath commanded that I should seal up the interpretation thereof; Wherefore I have sealed up the interpreters, according to the commandment of the Lord. For the Lord said unto me, They shall not go forth unto the Gentiles until the day that they shall repent of their iniquity, and become clean before the Lord; And in that day that they shall exercise faith in me, saith the Lord, even as the Brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the Brother of Jared saw even to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and the earth, and all things that in them are" (B. of M. 723:98-101).

We can see that the Gentiles will exercise great faith in the time that is future to now. They will need to go through a great punishment to help qualify them for the work that the Lord has for them to do. The descendants of Jacob will have a great work to do. The Gentiles will also have a great work to do. It will take equal faith on their part to put into effect the work the Lord has in mind for each of them. We should be very careful not to declare that the work of either is ended.

PRESUMPTION

A grain of sand that fain would stay
 Resistless ocean's power;
 A drop of rain that dares to say,
 "I am alone the shower;"

A fire-fly claiming through the world
 The source of light to be;
 A little mind that seeks to hold
 And guage Infinity.

FUTURE DIVINE RULERSHIP

Part 7

Lucinda Scott

When Lehi's sons obtained the record of the Jews, a man named Zoram went with them into the wilderness where their father was camped. Then the Lord commanded Lehi to send his sons back to Jerusalem and bring a man named "Ishmael" (and his family) so that Lehi's sons might take Ishmael's daughters to wife, "that they might raise up seed unto the Lord in the land of promise." Zoram married one of these daughters also.

After they had journeyed in the wilderness for eight years, they came to the sea that they were to cross. They called the sea "Irreantum", which meant "many waters." The land by the sea they called "Bountiful", because of its much fruit and honey; there were wild beasts also and they had meat to eat. All this the Lord prepared that they might not perish.

While they were camped on the seashore, the Lord instructed them in building a ship; it was not built after the manner of men, but according to the Lord's instructions, so it would be safe to cross the sea. The Lord showed them where to get ore to melt to make tools; they used skins of wild beasts to make bellows to blow the fire; they smote two stones together to make fire. When the ship was finished they entered it, taking with them provisions from the land Bountiful. The Lord prepared a compass to guide them across the sea.

After they landed in this western hemisphere they began tilling the earth and planting the seeds they had brought from Jerusalem. The population grew exceedingly and the Lord blessed them abundantly. In the forest they found beasts of every kind "which was for the use of man;" among them were cows and horses. They found all manner of ore, "both of gold and silver, and of copper." There had been animals on this continent since the time of the first occupants: those who were led here from the tower of Babel.

The seed of Joseph multiplied exceedingly, and they gradually spread out in all directions.

From the time Lehi left Jerusalem his two oldest sons, Laman and Lemuel, were rebellious; because Nephi, the youngest of the first four sons, kept God's commandments, he was made leader among his brothers. This angered his two oldest brothers, Laman and Lemuel, to the extent that they persecuted him greatly and desired to take his life. After their father died they did seek to take Nephi's life, so the Lord warned him that he should depart from them and take all those who would go with him. He took his family, his brothers, Sam and Zoram, and their families, his younger brothers, Jacob and Joseph, his sisters, and all others who would go with him. He also

took all the records with him. Those who went with him "believed in the warnings and revelations of God." Ishmael died while they traveled in the wilderness between Jerusalem and the Red Sea. His sons, along with Laman and Lemuel, rebelled against Nephi.

From this time on the seed of Joseph was separated. Those who followed Laman and Lemuel were called "Lamanites"; they consisted of the seed of Laman, Lemuel, and the sons of Ishmael; separately they were called "Lamanites", "Lemuelites", and "Ishmaelites." Those who followed Nephi were called "Nephites"; they consisted of the seed of Nephi, Sam, Jacob, Joseph, and Zoram; separately they were called "Nephites" (among whom were Sam and his seed), "Jacobites", "Josephites", and "Zoramites."

The Lamanites became a much lower type of people, for they rejected the teachings of God; they became a wicked people. Thus, they were cut off from the presence of God and He cursed them with a skin of blackness. From time to time some Nephites dissented over to the Lamanites; they were also cursed with a dark skin. Among the Nephites who dissented over to the Lamanites were Josephites, the seed of Lehi's son Joseph. There were also Josephites who remained with the Nephites. Let us keep in mind that there were Josephites among the Lamanites (so-called "Indians"), and also among the Nephites. We have pointed out how the Lord preserved part of His seed by taking them unto Himself.

After Nephi and his people traveled in the wilderness for many days, they settled down. He taught his people to be industrious. They built a temple after the manner of Solomon's temple, except they did not have as many precious things. Nephi kept a record of their activities. They kept the law of Moses, looking forward to the time when it would be fulfilled in Christ; it became a dead law to them, for they were alive in Christ, rejoiced in Him, talked, preached and prophesied of Him. Before Nephi died he consecrated his brothers, Jacob and Joseph, to be priests and teachers over his people. As long as they served the Lord they were greatly blessed. The Lord warned them that, if they did not keep His commandments, the Lamanites would scourge them, even unto destruction. During the reign of the second king (after Nephi's death) some of the Nephites began to grow hard in their hearts and were lifted up in pride. Their sins were so great that it brought great sorrow to some of the wives and children, for some of the husbands desired to have many wives and concubines, which was abominable in the sight of God. Jacob was given to discern their thoughts and he censured them sev-

erely. The Lord told them that the reason He led their fathers out of Jerusalem by the power of His arm was that He might raise up unto Himself a righteous branch from the fruit of the loins of Joseph of Egypt. To do this, it was necessary for them to keep His commandments. Otherwise, if they remained in iniquity, He would lead the righteous out from among them and the land would be cursed unless they repented. In one way they were more wicked than the Lamanites. These had just one wife apiece and they loved them and their children. Because of this, the Lord said, He would not destroy them but would "be merciful unto them; and one day they shall become a blessed people."

Even before Nephi died there were wars and contentions with the Lamanites. They continued warring off and on, and it gradually got worse, until the Lord led away the righteous into the land northward. Thus He could preserve part of the seed of Joseph of Egypt (through Lehi's sons, Joseph), the Josephites. From these will come the righteous branch and choice seer; these will be the flock of Joseph, whom the Lord will use to cleanse the house of Israel. There shall be a priesthood among them, which shall make the believing Israelites as lively stones. The choice seer, whose name shall be "the branch," shall build the temple of the Lord, to which Christ shall suddenly come; he will be Christ's messenger whom He will send to prepare the way before Him. He shall be a divine ruler among the Israelites, and they will offer up spiritual sacrifices acceptable to God by Jesus Christ, in the temple, as a spiritual house.

During the times of peace among the Nephites and Lamanites, Nephite ministers went among the Lamanites preaching the Gospel. Gradually, some of them were converted. And, as most of the Nephites became wicked, the converted Lamanites became more righteous. Thus, it was a Lamanite prophet that the Lord sent among the Nephites to preach repentance unto them. They chased him out, so he got up on the wall of the city and cried in a loud voice, prophesying, warning them what would happen if they

did not repent. He told them the only reason their great city was saved was because of the righteous among them. He told of the signs that would be given of Christ's birth, and also of His death. Many of the Nephites believed him and repented, but those who would not believe his words were angry with him and sought to kill him. The Lord protected him; this was the means of many more believing in his words. But the more part of them did not believe and they tried to capture him, but he fled from them. This was six years before Christ's birth. Then just before His birth, all the signs that the Lamanite prophet had told them of began to be fulfilled. Satan tried to harden the hearts of the people that they might not believe the signs, but the more part of the people believed.

It was not long after Christ's birth that many Nephites and many of the younger generation of the Lamanites joined a band of robbers that lived in the mountains. From this time on both the Nephites and Lamanites began to lose faith in the signs and wonders that took place at Christ's birth. The Nephites remained in wickedness, regardless of the preaching and prophesying among them. Finally there began to be wars and contentions because of the slaughter that was wrought by the robbers. For their own safety, the converted Lamanites joined the Nephites and were called "Nephites."

From this time until Christ's death they became more and more wicked; the more part of them died during the destruction that was wrought upon the land at Christ's death, as the Lamanite prophet had warned them. It was the more righteous part of the the people who were saved: those who received the prophets and did not stone them, nor shed the blood of the saints.

Those who were spared were a mixture of Nephites and Lamanites, thus their seed was carried on. Among them were Josephites, the seed of Lehi's son Joseph, on whom the blessing of Joseph of Egypt was pronounced (as recorded in Genesis 49:22-26; Deuteronomy 33:13-17) through Joseph's son, Manasseh.

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,

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TEMPLE LOT LOCAL NEWS

A general "thank you" is hereby sent out to the church membership, for flowers sent to the recent funeral of Mrs. Orrin Moon in Independence. Mr. Moon has printed the Advocate for us for many years.

Our United Workers met at Donna Moser's home on the 21st of April and held the annual election of officers. We start our new year with new Chairman, Marie Weaver, out of state but not out of mind. She has gone to Mayo Brothers in Rochester, Minn. for a thorough checkup. Our loving prayers go along, that the doctors may be guided to use their skills to find and cure her physical problems. In her absence our next meeting was scheduled for May 12th at the home of the new Assistant Chairman, Doris Ratteree. Caroline Hedrick is now Secretary-Treasurer. Gerry Adams will serve as Devotion Chairman and also as a member of the Program Committee. Other members of this committee are Konie Caviness and Donna Moser. Margaret Wheaton will continue to use her friendly voice as our Telephone Chairman. Our Assistance Committee is made up of Bonnie (Jim) Case, Grace Rudd and Velma Wheaton (as our pastor's wife). The annual picnic is automatically in the hands of the executive board. A recommendation was made that the board try to enlist Karma Augustine and Konie Caviness to plan this affair. We have had a good year just past and we expect another one to come.

Before the United Workers went home, they planned a personal wedding shower for Margaret Casey (Mann at that time). It was also held at Donna Moser's home, but the hostess didn't have too much work to do! A sumptuous spread developed from the "potluck" plan; Gerry Adams came early and stayed late to help. The guest of honor received quite a few lovely personal items, one not particularly lovely but fun, and a lot of affection. This was on Thursday, April 29.

On Saturday, May 3, then, we were ushered by Scott Adams and Danny Hedrick into our dear little white chapel, graced by white and yellow spring flowers and a pair of large candelabras. Martha Bruner played the organ as we waited. Two very young gentlemen, Karl and Kevin Anderson, came down the aisle and lighted the candles. The groom, Wilburn Casey and

his groomsmen, Wayne Casey (his son) and Ray Swinney took their places. Bobby Hedrick carried in a satin pillow, holding matched rings. He was followed by a very, very young lady, Selena Hedrick, who wore a long (though small) white dress and scattered petals from yellow roses. The bride, Margaret Mann, in an ankle-length blue silk gown, and dainty blue and white cap, was preceded by her attendants, Leah Swinney and Frances Thurman, as Martha played the wedding march. The bride was given to her groom by Frank Thurman. The opening and closing prayers and the vows were given by Elder Nicholas Denham. Martha sang three beautiful songs, "I Love You Truly," "I Take Thee, My Dear," and a reverent "Wedding Prayer," accompanied by Katie Moyer at the organ. Betty and Mary Thurman, Gerry Adams and Bonnie (Jim) Case served punch and Bonnie's cake at the reception downstairs.

The couple will live in Independence at Margaret's former home. They waited for a few days here, in order to visit with a brother of hers who was to be in town for two days, then planned to make a trip to New Mexico. There they will visit her daughter, Marlene Toumey. We are counting on their continuing as members of our loving congregational circle. We feel that God brought them together; may He continue to bless them!

On Thursday, May 8th, there was a nursery shower given downstairs in the church. Pam Wheaton was the guest of honor. Judy Palmer was co-hostess with Karen Wingurt (who has worked with Pam). Cake and punch were tasty and gifts were plentiful. One of the interesting things we did was to look at old baby pictures, of different guests and members of both (East Local) locals. There were a few of us who actually guessed who several of them were; your reporter was not one of these. Whether Pam and Rick have a boy or girl, we are happy at the thought that the child will come into a home where there is much love, toward each other and toward God. No child could have a better start. May God bless their lives together as a family.

DIVINE LOVE

God's love's so great, He came to save
This world from death and sin,
Prepare a place beyond the grave,
Where we may enter in.

We can't begin to comprehend
Those things He has designed
For those, who faithful to the end
Serve Him in heart and mind.

In His New City, bright and fair
We'll walk where Angels trod,
The marvels of His Kingdom share,
Eternally with God.

Vida Filley

YUCATAN

An experience, as recorded in a missionary's diary.
December 5, 1974, Yobain, Yucatan.

"At six P. M. we arrived at the home of Placido, an Indian Elder, one of the Seventy Elders of the Church of Christ. They were expecting us. After warm greetings, they had us sit down while the whole family and group of friends sang songs of welcome. Then, after prayer by Placido they gave us food.

After eating, they asked me to speak. I spoke for forty-five minutes in Spanish while Elder Vincente interpreted in the Maya tongue.

December 6th, 1974

"During the morning before the study class started, I related to them some of my spiritual dreams and experiences. They in turn related some of theirs. Vicente, (who also is one of our Seventy Elders) related a dream but did not know the interpretation of it. As he related the dream, the interpretation was given to me and I gave it to him.

In his dream he was walking on a straight and narrow path. Soon he came to a place where there were two roads leading off of the path, one on either side but the narrow path continued straight on. He was confused and did not know which road to take.

Then he saw himself in what appeared to be a small boat but the boat was not on water, it was in a beautiful bed of flowers. In the boat with him were three men who had lost their way, and Vincente had helped them to find their place in the boat. Beside each one of them, including Vicente, was a small candle. The light of the candles seemed to light their way. The boat traveled in this bed of flowers as though it were on air.

Soon they came to a building which appeared to be a church. As they looked they could see the reflection of Jesus on the Cross, not the Christ Himself, but only His reflection. At this moment, a great black man with monstrous head stood beside Vicente. He was a giant. The giant stooped down and with his great head on the level with Vicente's face, he threatened Vicente and the others with total destruction. Vicente turned to the church that reflected the image of Christ. He opened his arms toward the Christ and said, (O Dios, en el dulce nombre de su Hijo, Jesus Cristo, (asudanos.) Being interpreted in English is,

(Oh God, in the sweet name of your Son, Jesus Christ, help us.) When these words were spoken, Vicente turned again to the giant and with one sweep of Vicente's arm, which was indeed small in comparison to the giant, he swept the giant aside and the giant was unable to harm them.

The interpretation of the dream as it was given to me is as follows. The narrow path represents the gospel of Christ. The roads leading off represent the many roads men take when they become confused and follow after the temptations of the world. In his dream, Vicente heard the cries of men as they suffered on the roads that led off of the narrow path. Those men in the small boat with Vicente are those whom he has brought back from their wayward roads by his preaching of the gospel to them. The small candle that was beside each one is that light which is given to each person who shall come to Christ and hunger and thirst after righteousness. And if he shall follow that light and continue there-in, he shall receive more light.

From the Book of Commandments we read. "That which is of God is light, and he that receiveth light and continueth in God, receiveth more light, and that light groweth brighter and brighter, until the perfect day." Chapter 53:21

In Vicente's dream this light guided their boat to the church that taught the gospel of Christ, as was represented by the church in the dream that cast a reflection of the image of Christ.

The giant represents the prince of darkness, the Devil himself. The weapon that Vicente used to drive this evil power back was a humble prayer, the only weapon that is effective. (O Dios, en el dulce nombre de su Hijo, Jesus Cristo, ayudanos.)

To the wise let me say, this weapon is in your hands. It is the only weapon that is effective against the prince of darkness. Use it and you shall live. Fail to use it and you shall perish in the dark.

All the above regarding Vicente's dream and the interpretation given to me, I have taken from my diary. I pray that each one who may read it may be touched by the same Divine Spirit that flooded my soul when I heard it and was touched by Divine inspiration as to the interpretation.

E. L. Yates

BONDAGE

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse.

Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.
Lowell

GOD THE FATHER AND CHRIST THE SON

by Harold Hawley

Those who condemn the Book of Mormon as a fraud, and also some who are its staunchest supporters, claim that it teaches that God the Father and Christ the Son are literally one and the same being. Of course, there is a sense in which they are one. This relationship of the oneness of the Father and the Son is expressed in the writings of John where, in His prayer, Christ said, "Neither pray I for these (the apostles) alone, but for them also which shall believe on me through their word; that they all may be one, as thou Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; . . ." (John 17:20-23). This makes it clear that Christ was proclaiming the oneness or perfect harmony of two distinct beings. He was also expressing the most amazing truth of God's love for mankind by including those who believe on Him in this same relationship of oneness with Him and with each other.

If we can accomplish our part in this, we will be an evidence to the world of God's love for us. Of course, love plays a major role in this concept of unity. Man's earthly family life is meant to be symbolic of the divine family of which we strive to be a part. Matthew records the words of Christ concerning the husband and wife relationship when he stated, "Wherefore they are no more twain (two), but one flesh." (Read Matthew 19:3-6.) Here we find a typification of the God and Christ relationship — two individuals joining together as one.

An analogy that might help us to understand this concept can be found in the field of music. In the piano we find, when a key is pressed, that a single tone is produced when a felt hammer strikes either two strings (in the bass or lower register) or three strings (in the treble or upper register). The analogy could include the Holy Ghost in the case of the three strings, but let us consider the two strings here. If the two strings for a single note are tuned in perfect unison, a clear tone is produced. If we would pluck or strike one string and then the other, there would be no perceptible difference.

When Philip expressed his desire to see the Father, Christ said, ". . . he that hath seen me hath seen the Father . . ." (John 14:9). Because Christ is in such perfect unity with the Father, He could make this statement and in much the same way we can say of one string of a particular note on the piano, "If you have heard me, you have also heard the string next to me." In each case the one perfectly represents the other as far as our perception is concerned.

The Analogy holds true in the case of a perfectly tuned piano. If the two strings are not in perfect

unison, a trained ear can detect a slight difference and, as the difference becomes greater, the clarity of tone is lost and the piano (even a Steinway) takes on a honky-tonk, nickelodian quality. One string is no longer representative of its companion string.

From these examples, we can understand what Christ meant when He expressed the idea that He and the Father are one.

To students of the Book of Mormon there are scriptures that leave some wondering about the individuality of God and Christ. There are some who have concluded that the two are not separate beings, and many of those who are critics of the Book of Mormon say that it contradicts the Bible on this point. This misunderstanding is rooted in scriptures that make statements that seemingly convey the idea that Christ is both Father and Son. Examples of these are as follows: Mosiah 5:44, Alma 8:93, 94, Esther 1:77 and Mosiah 8:28-32.

When we stop to consider that Christ was the God of the Old Testament — the God of Abraham, Isaac and Jacob (see 3 Nephi 5:14 and 7:6) — we must certainly recognize that He is God. Furthermore, when we consider that Christ was Creator of heaven and earth and everything on the earth (John 1:3, 10 and Hebrews 1:10), we can also see that He can rightly be called the Father of heaven and earth and even mankind. These things should be kept in mind when reading the Book of Mormon. They are not in contradiction to the Bible, but rather they are precious truths which are part of the fullness restored by the Book of Mormon.

At one time I was studying the Book of Mormon with a woman who was bothered by some of the references to Christ which caused questions in her mind. As the time approached when we would be reading the eighth chapter of Mosiah, I was concerned. I had read verses 28-32 several times and did not feel prepared to answer the questions I knew she would ask. I took it to the Lord in prayer and, as I again read these passages, the meaning opened up to me and I was able to share with her the explanation of the verses. This understanding helps to clarify other references to Christ as Father in the Book of Mormon.

Let us review these verses in the eighth chapter of Mosiah here. Verse 28: "And now Abinadi said unto them, I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people;" There should be no problem understanding that the God referred to is Christ if we remember the reference in the Bible and Book of Mormon which make it clear that Christ was the God that dealt with Abraham, Isaac, Jacob, Moses, etc.

Verse 29: "And because he dwelleth in the flesh, he shall be called the Son of God." We know that Christ is the only begotten Son of God and this verse, of course, refers to the conception of Christ in Mary by the power of God, and His mortal life on earth.

Verse 30: "And having subjected the flesh to the will of the Father, being the Father and the Son; the Father because He was conceived by the power of God; and the Son, because of the flesh; thus becoming the Father and the Son." This verse relates Son to flesh. By implication we can relate Father to Spirit. We will find in verse 32 that this implication is valid and that Father as used here means Spirit. In other words, in Christ the flesh was subject to the Spirit. Christ made the statement to His disciples that "... the spirit indeed is willing, but the flesh is weak" (Matthew 26:41). In other words, the good Spirit that is in us all is too often subjected to the carnal desires of the flesh. Paul wrote about this and admonished that we be led by the Spirit (Galatians 5:16-25). Of course, the Spirit of Christ did not submit to the weakness of the flesh. Christ, then, being the Father and Son as stated in verse 30, was both Spirit and flesh: the Father because He was conceived spiritually by the power of God in the beginning, and the Son because

He took upon Him the mortal body.

Verse 31: "And they are one God, yea, the very eternal Father of heaven and earth;" They (the Spirit and flesh of Christ) are one God. Abinadi was prophesying here concerning the coming of Christ. He was saying that the God of Israel was coming to earth as a man. The God and the man were one and the same.

Verse 32: "And thus the flesh becoming subject to the Spirit, or the Son to the Father, being one God, suffereth temptation, and yieldeth not to temptation, but suffereth himself to be mocked, and scourged, and cast out, and disowned by his people." The second phrase above (which is underscored) is an explanation or interpretation of the preceding phrase. They say the same thing. Flesh means Son and Spirit means Father.

When I understood these verses in Mosiah, they became the key that unlocked some of the other passages in the Book of Mormon that had been difficult to understand. I pray that we all may grow in wisdom and understanding as we continue faithful to our Lord and Savior, and one day realize this oneness with Christ and with each other that will bring perfect unity.

OBITUARY

Emma H. Mead

Sister Emma H. Mead passed from this life, April 22, 1975, at Lapeer, Mich. She was born at Birchville, Mich. July 30, 1882, daughter of Lyman D. and Jane Whitford. Her entire life was spent in the Restored Gospel, her parents being among the first in the Port Huron, Mich. area to be baptized into the Reorganized faction. She was baptized at the age of 13 into the R. L. D. S. also. During her long years of association with the Church, she met and became acquainted with many of the earlier Saints.

She was married in 1911 to James H. Mead, an Elder in the R. L. D. S., at Port Huron, Mich. Her husband, James, died in March 1929, a few months after the family came to the Church of Christ (Temple) Lot) by transfer. A son, Newell J. Mead preceded her in death in December, 1967.

She is survived by one daughter, Mrs. James (Vida) Filley, 3 granddaughters, Mrs. Frank Hill, Mrs. Donald Thompson, of Lapeer, Mi., and Marion Filley of Chicago, Ill. Also surviving are 10 great-grandchildren, 2 great-great-grandchildren, 5 neices and 2 nephews.

Funeral services were held at at the Baird-Newton Funeral Home at Lapeer, Mich., with interment in Oak Hill Cemetery, Pontiac, Mich. Elder Tony Grzincic officiated at the service, assisted by Elder Polack. Bro. Orville Eddy was also in attendance from Flint.

Sister Mead remained firm and faithful to the truths of the Restored Gospel to the end.

In Memorium

Sister Mead was "Grandma" to many, not of her own family. She was "Mother", indeed, to not only her son in law, but to his sister, Ethel Gerring, as well, they having lost their own Mother in early childhood. Ethel Gerring has dedicated the following to her.

Our Greatest Treasures

One of the greatest treasure that we have
Or can ever wish to own
Are the memories, locked within our hearts
Of these loved ones we have known.

In Memorium

A local Protestant Minister, who visited Sister Mead frequently, expressed the regard of her many friends, in his Church Bulletin, saying "This sweet, Godly woman was an inspiration to all who knew her, and though we will miss her, we do realize that our loss is her gain."

"We sorrow not as those without hope," knowing that God's love shall sustain us in this life and in the life to come. 1st. Thess. 4:13, 14.

M O T H E R H O O D

Mother is the well-spring of the family,
 Through whom flows the gift of life.
 In pain and sorrow she conveys,
 but in her mortal strife,
 Brings forth a child of promise;
 and joy she has in birth,
 For there in wondrous fashion,
 lies man's heir upon the earth!

How tenderly she nourishes,
 and cradles the babe in arms!
 For it is love, you see, that giveth life
 and bringeth forth its charms.
 As times goes on she thrills to see,
 and treasures in her heart,
 The evidence of human grace
 which sets her child apart.

Of-times in sadness, too, she weeps
 because she feels his pain,
 And would that she could take the hurt
 which touched the little frame.
 But often she in wisdom checks
 the yearning of her soul;
 She knows that just a little pain
 will help him toward the goal.

O symbol of grace and love divine,
 to you is giv'n, if you will,
 To mold a child in Christ-like form;
 thus your purpose to fulfill.
 So shall your child, and those of noble men,
 bring honor to your door;
 For blest art thou, through all the strife,
 and crowned for evermore!

William A. Sheldon

(Dedicated to my wife, Doris, on Mother's Day,
 May 11, 1975)

"On the waters dark and drear,
 Jesus, Savior, thou art near,
 With our ship where'er it roam,
 As with loving friends at home.

"Thou hast walked the heaving wave;
 Thou art mighty still to save;
 With one gentle word of peace
 Thou can'st bid the tempest cease.

"Safely from the boist'rous main
 Bring us back to port again.

In our heaven we shall be,
 Jesus, if we have but thee.

"Only by thy power and love
 Fit us for the port above.
 Still the deadly storm within,
 Gusts of passion, waves of sin.

"Son when breaks the glorious dawn
 Of the resurrection morn,
 When the night of toil is o'er
 We shall see thee on the shore."

From Autumn Leaves

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

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

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

A BROTHER PASSES IN COLLINS

We have been saddened by the tragic loss of our brother, Everett Martin. A tractor accident caused his death on April 25, 1975.

Brother Everett was born July 17, 1913, at Collins, Mo. He lived here all of his life. He was a farmer and stockman, residing on his farm near Collins. This farm was originally patented from the government by his great, great grandfather.

Brother Martin was baptized a member of the Church of Christ, (Temple Lot), in May, 1930, and has been a faithful member through the years. He was married to Gussie Lucille Doyel, on Dec. 7, 1934.

Besides his wife, Gussie, Everett is survived by a son, Kenneth Martin, of Gardner, Kan., a daughter, Beverly Neuenschwander, of Deepwater, Mo. He also leaves three grandchildren; a brother, Jack Martin, of Belleview, Ill., four sisters, Laura Vaughn, of Kansas City, Kans., Faymie Scofield, of Oak Grove, Mo., Vera Biles of Redfield, Kan., and Elsie Rousseau of Salem, Oregon; and a host of relatives and friends.

Apostle Arichie Bell, assisted by Apostle Leon Yates conducted the beautiful service, which was held at Osceola, Mo. The sweet voice of Sr. Olivia Yates brought comfort to our hearts.

Quite a number of Church of Christ friends came from Independence to be with the family.

At the Collins church, on Sunday, April 27, the eleven o'clock hour was set aside as a Memorial service for Bro. Everett, with Elder Joe Yates as the speaker.

Bro. Martin was respected and dearly loved by everyone who knew him. Besides the deep loss to his family, his death is a great loss to the church here and to his community. Our compassion and love goes out to Sr. Gussie and the family. May our Heavenly Father ease their grief and cause them to be aware of the great hope of the future life which is held out to us.

NEWS FROM COLLINS

A tiny little girl has come to live with Dennis and Olivia Yates. She was born April 9. Her name is Tiera Lita.

When Jesus was on earth, He took little children up in His arms and blessed them. In like manner, little Tiera Lita was blessed in the arms of Apostle Leon Yates, and Elder Joe Yates, on Sunday, April 27. This Ordinance is a beautiful one and always brings joy to those who witness it.

It was a pleasure, on April 14, to have Apostle Marvin Ely with us. He gave a report of the last Conference, and urged upon us the need for God's people to pray for the church and it's ministry, and for each other.

Elder Oren Caviness was the speaker on April 20. He stressed the POWER of Love, and our responsibility

after we have observed the first principles of the gospel.

On April 27 there was a Memorial Service, honoring the late Brother Everett Martin. Elder Joe Yates was the speaker.

Our young people here are planning to organize a special activities group. Quite a number of Teen-agers have been added to the Collins Branch lately and this is greatly needed.

May we not forget the admonition given to us at the last Conference to "pray for the Ministry — and for each other."

Ruth Willard, Reporter

ZION'S ADVOCATE

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DAVID JENSEN
2230 CLAY ST.
BELLEVUE, NE. 68005

WOMAN'S SPHERE

"You talk about a woman's sphere
As if it had a limit.
There's not a place in earth or heaven,
There's not a task to mankind given,
There's not a whisper, yes or no,
There's not a blessing or a woe,
There's not a life, or death, or birth
That has a feather's weight of worth,
Without a woman in it."
Unknown.

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