

# 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. 53

Independence, Missouri January, 1976

No. 1

If, when the old year glides away  
A weary wraith, in the snow and the cold,  
We could but begin in the New Year's Day,  
A clean new life, and could drop the old —  
Old sins, old shames, old thrusts of pain,  
And the myriad things God only knows;  
And into the sweet year, clear of stain  
Could step with the freedom of full repose,  
What blessings untold would to us be given!  
Scarce in our hearts would be room for Heaven!

Margaret E. Sangster.

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# Zion's Advocate

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## EDITORIAL

### Try To Remember

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls . . . ." Jeremiah 6:16.

As the clock strikes the midnight hour and the year of 1975 slips into the past and the new year of 1976 is ushered in, it causes us to reflect back on some of the events of the past year. There are memories which are brought to our minds that cause us to be a happy and thankful people, but others that cause us to be sad and remorseful. In recalling some of the events of 1975, my mind was taken back to the April Conference of the Church.

In reflecting back on the Minister's Conference in April, I remember the wonderful times that we had in visiting with our brothers and sisters and the many inspired sermons that we were blessed with. I am reminded also of the times when the evil spirit was present and was trying to disrupt and disturb the minds of those present. I also recall the serious decisions we were to make.

One of the decisions was on the question of transfer into the Church of Christ. It was the decision of the Conference that we, following the conference, fast and pray over the issue of transfer, and seek the Lord's direction in this matter. I wonder how many have made this a matter of fasting and prayer so far, and how many have sought to not only counsel others on this matter but also counsel the Lord? Or, have we been seeking counsel from the Lord? I petition you brothers and sisters to earnestly pray and let the Lord direct you in all truth. In the words of the Lord from the prophet Isaiah " . . . and I will direct their work in truth, . . ." Isaiah 61:8. We need to seek God's help in this matter for the time is drawing close when we shall be meeting again in Conference. In the scripture Alma counsels his son Helaman "O remember my son, and learn wisdom in thy youth; yea, learn in thy youth to keep the ccommandments of God; yea, and cry unto God for all thy support; Yea let all thy doings be unto the Lord, and whithersoever thou goest, let it be in the Lord; yea, let thy thoughts be directed unto the Lord; yea, let the affections of thy heart be placed upon the Lord for ever; counsel the Lord in all thy doings, and he will direct thee for good." Alma 17:68-69. When we convene at conference will the Lord see that we have become sufficiently humble and that we have sufficiently fasted and prayed, or will we be found lacking?

When we study the events of the past let us learn from them. It is by study and seeking the Lord's guidance that we will become that prepared people that the Lord requires. Again my brothers and sisters, let us not be found lacking, but let us be a united people led by our Heavenly Father.

L. D. B.

## DEDICATION SERVICE

The New Church of Christ

2929 E. Siesta Lane, Phoenix, Arizona

Friday, November 28, 1975, 7:00 P. M.

Eight speakers in this service occupied seats on the rostrum and took part in the order listed below:

Elder Hubert E. Yates, Pastor and life-time member.

Elder James E. Yates Sr., Asst. Pastor and life-time member.

Evalena Sills, Charter member first Church of Christ Local, 1928.

Louise McIndoo, long-time member and worker of original Local.

Elder E. J. McIndoo, a former Pastor of original Local.

Apostle C. L. Wheaton, Early Arizona Missionary and co-builder of the old church on Harvard Street.

Elder Hubert A. Yates, Charter member of the original Local and its first Presiding Elder.

Elder Don McIndoo, Former Pastor for many years and untiring worker all his life in the Phoenix Local.

### The Service

In Charge of Pastor Hubert E. Yates

Elder Hubert E. Yates: "We have met here this evening to dedicate this house to God. Let us do so by the use of No. 442 in the hymnal. (**The King's Business**)

Invocation: (unrecorded) Elder James E. Yates, Sr.

Elder Hubert E. Yates: (A condensation) I would like to begin this dedication this evening by reading a few scriptures that are pertinent to the dedication of this house of God. "And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy. And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs: and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel." (Ezra 6:16, 17) In the Book of Mormon we read what Christ has to say about blood sacrifices: "And ye shall offer up unto me no more the shedding of blood; yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings; and ye shall offer for a sacrifice unto me a broken heart and a contrite spirit." (Book of Mormon, p. 628, v. 49) There we have a dedication that is acceptable to God — a broken heart and a contrite spirit.

The dedication of this structure that we meet in tonight is only effectual for God and His holy work, if you and I sanctify our lives for the cause. "Except

the Lord build the house, they labor in vain that build it: . . ." (Psalms 127:1) Unless His work is uppermost in our hearts, our labor is vain. Unless we dedicate our hearts to the work of life for the children of men, building this new church will have been in vain. Each one who fills a seat here tonight is responsible for keeping the dedication of this holy house as a place of rest, a place of seclusion for the weary and the broken-hearted; a place where those who are hungering and thirsting for righteousness may be filled.

Hebrews 3:6 reads: "But Christ as the son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Whose house are we? We are His house if we hold fast and firm unto the end. This building will be His house if it is kept consecrated, hallowed for the work of the Lord. Isaiah 56:6 tells who may become a part of the Son's house. "Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer: . . . for mine house shall be called an house of prayer for all people."

Jesus said: ". . . Is it not written, My house shall be called of all nations the house of prayer?" (Mark 11:17) This house that we sit in tonight shall be called a house of prayer, a place where people talk to God and keep the covenant, the dedication, the sanctification of His holy house. I know that all who have gathered here tonight desire that that which is taught within these walls shall be the truthfulness and the fullness of the Gospel of Jesus Christ, and that all that is proclaimed across this sacred desk will be that which will be for the welfare of the souls of the children of men; that those who desire will eat of that spiritual meat that would cause them to grow strong, their hearts and their minds powerful unto the Lord, that in the future they will have sufficient strength to stand and to give help to another.

May this building tonight, tomorrow and in the days to come always be known by all who enter here as The House of Prayer.

Evalena Sills: (Condensed) It was 1928, the year just before the beginning of the great depression which brought so much suffering to so many people. .

On January 25 of that year, 1928, there was a small group of people met for a very special purpose. That purpose was to organize a Local Church of Christ. Elder James E. Yates, (later, apostle) officiated in or-

ganizing that little group, with nine charter members, five of whom are still living, and four of whom are here tonight. These four are Elder Hubert A. Yates, the group's first Presiding Elder, his wife, Lois Yates, Ruth Willard and myself. The other charter members were: Walter S. Curtis, Nellie M. Curtis, Ervin Townsend, I. J. Owens and "Brother Ennis." Our records do not show what Bro. Ennis' first name was or what his initials were, but I remember him very well — a good, sweet-spirited man.

During that first year, 1928, two were added by baptism and seven by transfer, doubling the membership to a total of eighteen. The next year, 1929, two were ordained to the priesthood by Apostle James E. Yates: Oren A. Caviness, elder, and E. Leon Yates, priest. At the same meeting at which Bro. Leon was ordained, the beautiful gift of tongues was given through Apostle Yates. Its message, when interpreted was: "Serve Me, My children, and I will serve you." In later years we were to receive the gifts of prophecy, healings other callings to the priesthood and, upon one occasion, the gift of song in which our whole group sang the chorus of a song as though we had known it always, but could never identify the song later. Its theme was Brotherly Love.

The group had been meeting in schoolhouses and in private homes. Missionaries were coming by and there was no suitable place to meet. There was a great need and desire to build a small church. The Depression was still on, work was scarce, wages were low, hard times. But on Saturday, November 21, 1931, a business meeting was held to discuss the possibility of building. Keith Rogers, one of the members at that time, offered a lot which he owned at Harvard and 22nd Streets, as a building site, to be paid for as they could. Clarence L. Wheaton, E. E. Long and L. E. Danforth were appointed as a building committee to investigate the cost. I have here a Xeroxed copy of a page from Zion's Advocate, December, 1931 in which there is a short article by Esther Caviness, a member of the Phoenix Local at that time. It reads, in part: "A business meeting was held and we decided to build a small church. The way opened before us and with the financial aid of Brother Keith Rogers who offered to lend us the money to buy the lumber, and under the capable direction of L. E. Danforth who offered his services free, men and women alike worked with a will at their special tasks with the result that a week from that business meeting found us happily and proudly assembled in that little unfinished church, enjoying our first service there."

One week! What an accomplishment! But with the willing hands of L. E. Danforth, C. L. Wheaton and Elmer Long with the local men doing what they could, the little 24' x 30' frame building was erected at a total cost of \$304.05! The trustees of that building were Ervin Townsend, Keith Rogers and Ed McIndoo.

We have no record of there having been a dedication service, but my brother, Hubert, recalls this: "I well remember the first sermon my Dad preached

in the Harvard Street Church just after it was completed. It was, in reality, a prophecy. As some of you may not know, Phoenix is in a valley surrounded by mountains. Dad spoke of the hills which surrounded the little church only a few miles distant in each direction. He predicted that many sermons would be preached from its pulpit in the years to come. He said that the strength of these hills was symbolic of the determination to carry on and to tell the gospel story from that pulpit, long after he, himself, was gone. I can see Dad's lock of hair falling down on his forehead as he uttered, in effect, these words: 'As these mountains hold this valley, so also the Father in Heaven holds this body of people in the cup of His hand, and protects them. From this place there will always be those who will pick up the torch and carry it on. There will be discouragements and letting down both in the Church and in the world, yet, from this church great encouragement and great strength will go out and bolster up and strengthen others from other parts of the general Church. Others will gain new zeal, strength and desire to carry on from those in this local church.'

"I can still hear Dad's voice as he spoke those prophetic words. I have seen them fulfilled and unfold, like a flower in the sun, during the then-unborn days and years which have since unfolded and borne testimony of the truthfulness of Dad's words spoken over three decades ago."

It's over four decades now. We know we have made mistakes, but we hope we have accomplished some good as well. Our ministers have extended their services to other Arizona communities and to places in California. We have grown from five to twenty-eight families. Our present membership, less than a hundred, is not impressive, but there have been 115 baptisms here, and 21 ordinations. Many of these have moved away and are active in other localities.

It has taken us over eight years to raise enough money to buy the land and to erect this new building. We met here for the first time last Sunday night for a prayer and testimony meeting. Happy occasion! It is our prayer that God will enable us to be an instrument for good in this new place. Will you join us in that prayer? Thank you.

Louise McIndoo: Looking back over the forty-four years since five families built a little frame chapel in which to worship, it is impossible to pick but one high spot. Our children were blessed there; they were married there; our social life revolved around it. It was there we, along with our children, learned the gospel truths. We witnessed spiritual gifts, there people were healed; at times God spoke to us through His servants. All of this was woven into the tapestry of our lives.

There were difficult times as well as encouraging ones. I believe these experiences have prepared those who were children then to carry on through the years and finally to bring this building into being.

Those families are still among our dearest friends. Their children have seemed like our own; their problems have been our problems; their joys have filled us with pleasure and we have felt blessed because of it.

Through the years new people were drawn into the circle and the deep love that existed between the early members - the pioneers - was not exhausted, for the nature of love is such that the more it is shared the more there is to give. Each newcomer brought his special talent that enriched the lives of all.

These experiences of past years are precious memories that we hold dear. They are what has made you who you are today. This is not a time to look back. We turned the last page on that chapter when we locked the door of the Harvard Street chapel last Sunday afternoon.

Just a year ago when we came back to visit, all that could be seen on this spot was a bare slab of cement. Well, not quite all! There was a slab of cement and a small group of very determined people. Most were inexperienced in building; their means were quite limited; their problems were tremendous. But they had the faith to believe that if they took the first step the way would be opened for the next one. They dared to dream the impossible dream! Tonight we are enjoying the results of that dream.

Your work is not over; many problems remain. Remember that wherever a people are doing God's work Satan is ever present to destroy with seeds of discouragement or contention. The faith that has brought you thus far is equal to the task. Nothing is impossible where there is a dream and a willingness to work for its fulfillment.

### The Impossible Dream

Musical Solo, by Gary Housknecht

Ed McIndoo: (Condensed) Tonight we are indeed thankful to be able to use this beautiful new building. It is our prayer that each of us, not only the Phoenix members, but all others who come may worship God and find the peace and joy of the gospel of Christ here.

This building is being dedicated here tonight to the service of God. A building can be, and many are dedicated only after all debts are paid. But I think a building is ready to be dedicated when it can accommodate the many people who are here to attend the reunion. It is not only this building that we desire to dedicate here tonight, but we also desire to dedicate ourselves to the work of the Gospel of Christ. And those who will please Him must understand that they themselves must be dedicated too. It is our responsibility to be willing to use all the talents we have to serve God. If we neglect that responsibility we still fail. But if a service is performed from a full heart, rather than a sense of duty, it will bring satisfaction, joy and strength to achieve our goal which is to grow as we go along.

First Peter 2:1-4 reads: 'Wherefore laying aside

all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God.' Each one of us here is chosen of God — not only those who have been ordained as an elder or a minister, but each and every one of us is chosen to do his or her particular task. We glorify God when we come here and do what we are supposed to do. Peter tells us what some of those things are: "Submit yourselves to every ordinance of man for the Lord's sake: . . . Honour all men. Love the brotherhood. Fear God. . . . For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. . . . But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light. (1 Peter 2:13, 17, 20, 9)

God wants us to do all those things that He has asked us to do, for He has truly called us out of darkness into His marvellous light. Let us walk in that light and follow Christ.

### Come Close To The Savior

Musical Duet, by Don McIndoo and Hubert E. Yates accompanied on the piano by Patsy Yates

Apostle C. L. Wheaton: (Condensed) I am pleased to greet all you folks here this evening, not only those who were here many years ago when we built the little church on Harvard, and who are still with us, but all of you who have enjoyed the blessings that have come through this ministry at Phoenix.

I want to refer here to Nehemiah 12:27-29 about a dedication. "And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps. And the sons of the strangers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi."

That's what this occasion is — a day of dedication, a day of rejoicing. It is a day to make glad music, and we have been hearing some glad music tonight. We just read about many people coming from far places to attend the dedication, and I can look out over this audience and see people from California, Colorado; from far-away Wisconsin, Michigan and even Tennessee, who have gathered here today at a holy convale of reunion and to dedicate a house of the Lord. I am glad that I can have a part in it.

I remember the years that are past when, with old Brother Long who has since gone to his reward, we were able to cut the timbers and drive the nails that made the little church down on Harvard Street. We

had a dream and that dream was realized. I was glad to be with you then and I am happy now in taking part with you people at a very historic moment of the church here in Phoenix.

When we built the first little church back in 1931, we were way out in the desert. And that brings to mind that Christ, too, went out into desert places to rest and to pray. Yes, He could get near to God out there. The people in Phoenix went out into a desert place to build their first church. And where are they today? A little further out into another desert place! And here the Lord will come and He will bless you. He will multiply you and the day will come when you will say, "We need more room. We need to build an annex." Yes, the Lord will bless you folks here. I know that.

Yes, these people here were dreamers. I think every missionary and every consecrated person to the Lord is a dreamer. He dreams of things to come. I want to leave you with these few lines of poetry:

#### The Dreamer

Lose this day loitering -  
Twill be the same tomorrow - -  
Then the next more dilatory.

Then indecision brings its own delays,  
And days are lamenting over days.

Are you in earnest?  
Sieve this very minute - -  
What you can do, or dream.  
You can begin it.

Courage has genius, power and  
Magic in it.  
Only engage, and then the  
Mind grows heated.

Begin it and the work will be completed.

—Goethe

#### Sweet, Sweet Spirit

Musical Duet, by Victor and Jody Housknecht

Elder Hubert A. Yates: The value of any church service is not measured by the type or the construction of the building, the church or the cathedral wherein it is held. I was reminded of that very strongly as I sat here to listen to the stories of yesterday. How often have I seen brush arbors built for people to get in out of the sun to worship. There are those in this room who, too, have enjoyed such services and will testify to the strength of the spirit that was there as people bowed their heads in worship to their heavenly Father.

From behind this pulpit, moved from the old church, I have enjoyed services where the Heavenly Father met with us with such force and such power that all of the days of my life I will remember it. It was there where the raw rafters were above our heads and the bare stringers up and down the wall, and little

make-shift seats to sit on while that little church was a-building.

As I look at you folks tonight I can't help but think of the many prayers offered there, and from behind this very pulpit, that I see answered tonight. They have been answered in full. I see three generations of people here that might have been some place else tonight, this old world of temptation and promises and invitations being what it is.

This is the time of year when our government has set aside a time to give thanks for this night that it would be impossible to list them all. But it was wonderful when the church began to grow from a tiny handful of people, because along with it grew the strength and courage to overcome the obstacles all around them in order to keep the wheels rolling. This new building is an answer to many prayers, lots of hard work and some sacrifice. It isn't finished. We never want it to be finished to the point where we just sit and say, "Well, there it is." We should never look forward to a day when we will be through carrying the torch, whether it be sawing a board or driving a nail or speaking to a neighbor or living the gospel of Jesus Christ that others might see and hear it because we have lived it for them.

As I reminisce over the years past and gone I realize that in a sense the doors never close on that little church on Harvard Street. They dare not and they cannot close — those doors to valuable spiritual experiences that nobody can have by himself. We must continue to share in that spirit that is promised us when we seek for it.

#### This House

Vocal Solo, by Jody Housknecht  
with guitar accompaniment by Victor Housknecht  
words were written by Don Housknecht and follow here:

#### Song of Dedication

(Tune: Bless This House)

Bless this chapel, Lord, we pray,  
With Thy spirit night and day.  
Bless these walls that close us in,  
Shutting out all worldly sin.

Bless the cover of this place;  
Be it as Thy lasting grace.  
Bless these doors that open here,  
Letting in our Master dear.

Bless the windows shining bright,  
Letting in Thy Heavenly light.  
Bless this sacred desk we pray,  
That Thy word may have full sway.

Bless the souls that dwell herein;  
Keep them pure and free from sin.  
Bless and help us, Lord, to prove  
Ever worthy of Thy Love.

So now Lord, with thanks do we  
Dedicate this house to Thee.

—D. W. H.

Elder Don McIndoo: Sometimes when I am immersed in thoughts about conferences or building committees or other committee work or treasurer's reports or Sunday School classes, I wonder how close our Church of Christ today is to the Church of Christ that existed in the days of the first apostles. I'm sure there are many differences. In those days long ago there were no pianos or organs, perhaps no chapel such as this. When times were favorable the believers were able to worship in the synagogues of their Jewish brethren, and later when times were unfavorable, in cellars or in the forest or perhaps in the desert, or in caves or grottos beneath the cities. But a long time ago the Church of Christ was simply a community of believers that lived within a larger community, whose lives were dedicated to the promulgation of the Gospel of Jesus Christ. I would charge you that you would not lose sight of this picture of the Church of Christ: A community of believers living within a larger community.

Tonight we have a very marvelous experience to be here to dedicate this house, as was so beautifully written in the song sung a moment ago, to the work of the Lord. But I realize and would like to reemphasize (and I trust that each of you realizes) that this dream of ours being fulfilled tonight isn't a dream that is anywhere over. It's just beginning. It's just a part — an important part but nevertheless just a part of the larger dream we had a few years ago. That dream was that we would build a house to the Lord and around it we would build a community of believers whose work and labor and love would center upon that house of the Lord, and in whose lives abided the precepts of the Gospel of Jesus Christ. To this end, now, our brother Hubert, our Pastor, will read a statement of dedication for this church and this people.

Pastor Hubert E. Yates: (Statement of Dedication of the Phoenix Local) "Be it known to all concerned that I, Hubert E. Yates, an elder of the Church of Christ, and Pastor of the Local Church of Christ, Phoenix, Arizona, do, on behalf of the members of this Local Church of Christ this day dedicate this church building to the service of Almighty God, and to the building of His Kingdom on the earth. It is here-with dedicated to the preaching of the fullness of the Gospel of Jesus Christ and to the performance of His sacraments and divine will. And this statement of dedication will be spread on the permanent records of this Local, as a covenant we now make to serve God." Shall we kneel as our brother offers the dedication prayer.

Elder Don McIndoo: Our Father which art in Heaen, hallowed be Thy Name. This night we pray, O Lord, that Thy will shall be done here in this place, even as it is in Heaven.

Tonight we come before Thee with humble hearts, for we have caught a vision of the greatness and the

magnitude of Thy Love, and the work to which You have called us. And because we see our own weaknesses and inadequacies, we have learned that we have been blessed and we have prospered and we have been successful only when Thou hast led us; when Thou has strengthened us and magnified our feeble efforts. And so, Lord, we thank Thee, on this special night, that Thou has permitted us to meet together with our loved ones, our brothers and sisters, in this new house of worship built and founded upon the prayers and dreams and the love, the labor and sacrifice of Thy children. We come together at this time on this special day of thanksgiving, worship and reunion, that this building might be dedicated and set apart for the purpose of worship and service to Thee, O God of Israel. It is our humble prayer that it shall be a house of prayer for all the honest who seek Thee; that it might be a source of light in a time of spiritual darkness; that it might be a source of Thy living water in a dry and thirsty land. To this purpose, Lord, we dedicate this building, and we pray from the depths of our hearts that Thou wilt consecrate it, and sanctify this church with Thy presence — with the presence of Thy divine spirit. Whenever we meet here together, Lord, we beseech Thee that Thy spirit shall attend us and make hallowed and sacred that occasion. We know, O God, that the dedication of this physical building would be a hollow act if we ourselves were not dedicated to the same purpose — the fulfillment of Thy divine will.

And so, help us, Lord, from the youngest child to those of greatest years and experience, to now, this night, rededicate our lives to Thee; to ever bring with us Thy holy spirit when we come here to seek Thee. Help us, Lord, to reverence this house of Thine. We pray that Thou shalt never permit another spirit or influence to rule within these walls, and may we and each of Thy children who come here find that comfort, that strength and inspiration — that bread and water of life we all need and seek.

And so we pray that Thou wilt help us to live and to love in such a manner that others who enter these walls shall also feel Thy presence. In expectation, Lord, we commit our lives as well as this chapel into Thy divine love and purpose and pray that Thou wilt ever lead us; ever guide and direct and inspire; ever cause that we be striving and reaching and growing closer to the fulfillment of Thy will in all things. Thus do we pray in the name of Jesus Christ our Savior. Amen.

Closing Song, number 177 in Hymnal, **Our Church**. Benediction (unrecorded) by Elder James E. Yates, Sr. who asked that everyone hold the hand of the person next to him during this closing prayer. In such a posture and with bowed heads, the beautiful dedication service ended and took its place among treasured memories.

## IMPORTANT IDENTITIES OF THE LAST DAYS

Apostle William A. Sheldon

There are several characters or personages spoken of in the Bible, Book of Mormon, and latter day revelation, who are to play important roles in the unfolding of God's purposes. This great plan designed to develop the kingdom of God into its ultimate fruition upon the earth, will establish Jesus Christ as King of kings and Lord of lords; it is termed "a marvelous work and a wonder" (Isa. 29:14). Zion will be realized, both spiritually and temporally, and the result will be a thousand years of peace and prosperity, especially for the saints of God.

With some of these personalities, notably respecting our Savior, we find different methods and titles used with regard to the work they are to accomplish; since He is the most important of all these, it will be appropriate to discuss His role first. By the very fact that the prophets of old alluded to the same personage, in different ways (especially is this so with Christ), confusion was had among the Jews because of hardness of heart and they looked "beyond the mark" (Jacob 3:23); they set aside the "Rock" of their salvation and looked for another (see Matt. 21:42-44 and I Peter 2:6-8). "That Rock was Christ" (I Cor. 10:4).

### That Prophet

The Jews are not the only ones who have looked "beyond the mark" and had confusion of identity. As a result, hundreds, perhaps several thousands, of people have been deceived into believing that John the Baptist is presently appearing from time to time with messages relevant to the establishment of Christ's kingdom in these last days. Thus, we find such messages declaring (it being professed that John is the speaker) that he, John, is "that prophet" of whom Moses spoke, identifying John as "the messenger of the Covenant" (of which, more later). It will be well to quote here the reference to Moses' statement regarding "that prophet". As given to Moses by the Lord:

"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth. And he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." (Deut. 18:18, 19).

Apostle Peter, by inspiration, refers to this same prophecy and ties it to Christ, thus:

"Repent ye therefore, and be converted that your sins may be blotted out, **when the times of refreshing shall come FROM THE PRESENCE OF THE LORD:** and He shall send Jesus Christ . . . whom the heaven must receive until the times of

restitution of all things . . . for Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which shall not hear that prophet, shall be destroyed from among the people" (Acts 3:19-23). (Emphasis mine, W. S.).

This reveals that not only would Jesus Christ literally appear at the time of the "restitution of all things" (the latter days), but that He would speak, and whoso would not hear Him should be destroyed. Incidentally, it is well to remember that His personal ministry was largely to the "twelve" and the limited numbers of those who listened on the hills of Judea and beside the sea of Galilee, in the temple and within the homes of believers. The bulk of the work was laid upon the apostles and the "other seventy" whom He sent. So also shall it be in these last days. Christ will come to a few, teach them the fullness of His gospel in its purity, endow them with the power of the Holy Ghost, and send them forth into all the world to bear a last witness to the nations. And everyone who will not give heed to those endowed servants of God, at that time, "shall be destroyed from among the people". See Mark 16:16; Matt. 24:14; I Ne. 3:230-231; Jacob 3:136-140 and Book of Commandments 1:1-4.

When Christ was among the Nephites, He plainly told them that He was "that prophet."

"Behold, I am he of whom Moses spake, saying, a prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul who will not hear that prophet, shall be cut off from among the people" (3 Ne. 9:60, 61). See also I Ne. 7:43-46.

It is a marvel how, in the face of such plain language, many are deceived into believing it refers to John the Baptist. There are none so blind as those who will not see!

Before leaving this phase of our study it will be well to analyze John 1:19-27. In this we find the Inspired Version shedding light also.

The Jews came to John the Baptist, inquiring as to his identity and authority.

"And he confessed, and denied not; but confessed, I am not the Christ" (v. 20).

The question naturally arises: What did he not deny? Our King James version leaves it unanswered, but in the "inspired" we have it:



"And he confessed, and **denied not that he was Elias:** (Emphasis mine, W. S.) but confessed, saying; I am not the Christ" (v. 21).

We will treat on John as "Elias" later. It is important to understand here that the term "Elias" has been affixed to more than one person in the sacred history.

"And they asked him, What then? Art thou Elias? and he saith, I am not. Art thou that prophet? And he answered, No" (v. 21).

This seems to disagree with the Inspired Version but if we continue with that version we will see that there is no disagreement, but illumination. Here is how the matter is given:

"And they asked him, saying; How then art thou Elias?

And he said, I am not **that Elias** who was to restore all things. And they asked him, saying, Art thou that prophet? And he answered, No (v. 22). "And they asked him, and said unto him; Why baptizest thou then, if thou be not the Christ, nor Elias who was to restore all things, neither that prophet? "John answered them, saying; I baptize with water, but there standeth one among you, whom ye know not; (Emphasis mine, W. S.).

"He it is of whom I bear record. He is **that prophet**, even Elias, who, coming after me, is preferred before me . . . he shall baptize, not only with water, but with fire, and with the Holy Ghost" vs. 26-28). (Emphasis mine, W. S.).

The King James version presents the matter in an obscure manner; the language is incomplete because the questions and answers are not well defined, the Inspired Version intelligently completes the thoughts expressed. Nevertheless, we find no contradiction.

The substance of the conversation is: the priests and Levites wanted to know who John was, who or what did he represent. He did not deny that he was an Elias, but he was not the Elias who would restore all things; he was not the Christ; he was not that prophet an allusion to the one of whom Moses spoke).

From this it may be seen that the Jews have had the concept of more than one personage portrayed as their Messiah, one as a prophet-king, and the other as a warrior-hero to deliver them from their enemies. The fact is, of course, that their prophets had portrayed the dual nature and function of one personage, whom we own and declare to be the Savior of all men, Jesus Christ. We have, at once, the gentle Shepherd, Teacher, Healer and King-to-be over the nations for a thousand year reign of peace, but also the implacable enemy to wickedness who is to trample those of the nations in His fury till their blood symbolically stains His garments (see Isa. 63:1-6). The Jews could not visualize this as one being, hence the several questions propounded to John the Baptist.

## THE ELIAS

As previously stated, the term "Elias" is one used to designate different individuals. It connotes a special gift or power bestowed of God to turn the hearts of many unto Him. A notable example of such is found in the person of Elijah, and which is graphically described in 1 Kings, chap. 18. The reader is urged to read the account of the marvellous power demonstrated by this prophet in turning Israel from their worship of Baal to the acknowledgement of the true God, wherein they exclaimed, "the Lord, he is the God" (v. 39). Literally speaking, the Greek Elias of the New Testament is the same as the Hebrew Elijah of the Old Testament.

In the 14th chapter of Isaiah, verses 1 through 5, we find the prophecy referring to the ministry of John the Baptist in preparing the way of the Lord. It may appear startling to some to find the allusion to his ministry (v. 3) sandwiched between prophetic statements which unquestionably refer to the last days. This is no mistake; it actually provides a clue to help us realize that John's total ministry was not limited to his recorded mortal labors, as we shall see. It appears that his more important mission would be performed at a time when the "warfare" of Jerusalem should be accomplished; when "her iniquity is pardoned" (v. 1); when "every valley shall be exalted and every mountain and hill shall be made low. . . and the glory of the Lord shall be revealed, and all flesh shall see it together . . ." (v. 4 and 5).

Jesus tells us plainly that John is Elias but also alludes to Himself as an Elias, the only one who could truly "restore all things":

"And Jesus answered and said unto them, Elias truly shall first come (that is, to come before the Messiah, W. S.), and restore all things.

"But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

"Then the disciples understood that he spake unto them of John the Baptist" (Matt. 17:11-13; also 11:10-14).

It should not be difficult for us to recognize Christ as the greatest Elias of all, the one into whose hands is given the task and power to reclaim man from his fallen estate into the Kingdom of God, all save those who have become like unto the son of perdition. It is His province to send angels, raise kings to His bidding, and call men into the holy priesthood to proclaim the message of life and restoration to the great God and Father of all and to administer the holy ordinances of the Kingdom.

John came into the world at the appointed time, as was prophesied by Isaiah, to prepare the way for the ministry of Christ, and the angel spoke of him (to his father, Zacharias) thus:

"And many of the children of Israel shall he turn to the Lord their God.

"And he shall go before him in the spirit and power

of Elias,, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord" (Luke 1:16, 17).

Again, we find Zacharias, filled with the Holy Ghost, prophesying concerning him:

"And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways" (v. 76). (Emphasis mine, W. S.).

I have emphasized the plural use of the word "way", for we have here an allusion to more than one preparatory mission before Christ. . This is evidently the reason for Isaiah's reference to John, pertaining to the last days, as we have previously noted. (chapter 40) Malachi also alludes to John the Baptist in a preparatory mission before the second coming of Christ, when He (Christ) shall (future tense) be 'like a refiner's fire, and like fullers' soap', when He shall "come near to you (Judah and Jerusalem, W. S.) to judgment" (see Mal. 3:1-5). Jesus referred to this very text, and to John as the messenger to prepare the way before Him (refer again to Matt. 11:10-14). I wish to affirm, at this juncture, that the "messenger" of the first part of Mal. 3:1 is not the "messenger of the covenant" referred to in the latter part of the same verse. More on this later.

That John the Baptist did come in these latter days, to initiate a preparatory work before Christ should come again, is testified to by Joseph Smith (and confirmed by Oliver Cowdery), which testimony of Joseph is found recorded in the histories of both the Church of Jesus Christ of Latter Day Saints and the RLDS Church, volume one. We are informed that these two men received ordinations to what was referred to as the "Aaronic priesthood", by an angel, John the Baptist. This event fulfilled that which was spoken nearly six years earlier by the angel who visited Joseph in preparation for the time when he should obtain the plates of the Book of Mormon. The angel quoted from scriptures, among which was that found in Mal. 4. However, he quoted the fifth verse differently than as it appears in our Scriptures, and the language is significant to our understanding of the text as found in verses five and six. As said the angel:

"Behold, I will reveal unto you the priesthood by the hand of Elijah the prophet (Elias, W. S.) before the coming of the great and dreadful day of the Lord".

While the Bible has it:

"Behold, I will send you Elijah the prophet before the coming" etc. (Verse 5).

And for what purpose? Said the angel:

"And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of

the children shall turn to their fathers, if it were not so the whole earth would be utterly wasted at his coming".

As says the Bible:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (verse 6).

Again, I find no conflict here, only further understanding as given by the angel. How appropriate that John the Baptist should come also in the latter days "in the spirit and power of Elias", yes, in the power of the greatest Elias, Jesus Christ, to bestow the holy priesthood, by which a people in obedience to the Gospel of the Kingdom might be restored to their Heavenly Father, by which their hearts might be turned back again! We can understand by this also the need of the hearts of the fathers being turned to their children and the hearts of children to their very own fathers, in a day when there is but little real spiritual concern in many families for one another. This text is used by many to substitute baptism for the dead, to which the Church of Christ is opposed and is confident in its Scriptural stance against the same.

How Joseph Smith could have come to the conclusion that Elijah the prophet was revealed in the Kirtland temple for the purpose of turning hearts of children to their fathers (that is, the fathers or relatives who have died), through baptism for those dead by proxy, after having revealed that Elijah (John the Baptist) had come and ordained him and Cowdery to the priesthood to fulfill the mission of Elijah, as stated by Malachi and by the holy angel, is a mystery to this writer. I am persuaded that the first account of the appearance of Elijah (Elias, John the Baptist) is accurate and according to the Scriptural prophecy, while the latter account, as recorded in the Doctrine and Covenants, is in error. More could be said on this matter but, as it is not within the intended scope of this treatise, it is passed by.

Christ is the Elias entrusted with the "restitution (restoration) of all things", and "that prophet", of whom Moses spoke, to whom the people were to give heed or be destroyed. In this great plan for the latter days, He has sent another Elias (John) to open the door of the Kingdom in preparation for the coming of Christ in power and great glory.

(To be continued)

## NOTICE

Elder Hans Henry Hansen of Hammond, Indiana has withdrawn his membership from the Church of Christ (Temple Lot) and has returned to the Reorganized Church of Jesus Christ of Latter Day Saints.

Roland L. Sarratt  
General Church Recorder

## THE AMERICAN INDIAN IS OF MANASSEH

By  
Apostle Archie F. Bell

We feel that it is essential that the identification of Manasseh and Ephraim be understood. The Lord has a definite work for the descendants of these two to do in the Last Days. We are in the closing part of the Latter Days at the present, and we must know who these two lines of descent are and where they are to be found. We will quote from two Scriptural references that will give us backing for this thought:

Gen. 48:14-20. "And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first born.

"And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

"And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him; and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the first born; put thy right hand upon his head.

"And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh."

Now from the other Scriptural reference we mentioned:

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

These references definitely show that the Lord had a plan established that Israel knew of. And in this plan, the Lord had determined to use these two sons of Joseph, or their descendants, to do a great work for Him. They were to become a multitude in the midst of the earth.

The word 'Midst' means the central part. The word 'Central' means the main part. It is not difficult to determine that the United States is the central or

main part of the earth as far as nations are concerned. When something of international importance appears, the eyes of the nations are focused on the United States to see what its reaction will be on the matter.

This being true, when Israel made this statement, he indicated that the descendants of these two brothers would grow together into a multitude of people in the United States. He did not say multitudes; he said multitude: one body.

Israel and the two sons of Joseph were in the Eastern Hemisphere when this statement was made. It would be necessary for the two sons to migrate to the Western Hemisphere, because that is where the United States is located. It would be necessary for their descendants to cross the ocean. The ocean in that day was considered as unsurmountable as a high wall. That perhaps is the reason behind the prophetic statement that Israel made in the blessing he gave Joseph:

Gen. 49:22. "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall."

Ephraim and Manasseh were the only branches (sons) of Joseph. When a branch from a tree or a vine runs over a wall, the root is left on the original side. We notice (Rev. 7:6) that the tribe of Manasseh is listed among the tribes of Israel. Then this branch that runs over the wall would be 'Of Manasseh' rather than the Tribe of Manasseh. The growing of the two, Ephraim and Manasseh, into a multitude in the midst of the earth, is a part of another subject we may take up later on.

The Lord is not a breaker of laws of righteousness. Any law made by Him can be considered a law of righteousness. Laws of the Lord are for the benefit of man, especially those who delight in serving Him and keeping His commandments. There is a law we are interested in at this point of our writing. It was given through the prophet Amos:

Amos, 3:7. "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets."

Anything the Lord does is important. He, therefore, will let it be known through His prophets, the things He has in mind of doing, and many times, let them be known in detail. He may let His doings be fore-known by several of His prophets. Even one matter may be revealed to several prophets; each one receiving different details which when put together, give knowledge of the full matter. Many times people complain about this. They ask why the Lord doesn't give all

the details to one prophet at one time. There is a reason for the Lord not doing this and He has let us know that reason:

Pro. 25:2. "It is the glory of God to conceal a thing; but the honor of kings is to search out a matter."

The servants of the Lord are referred to as "Kings and Priests unto God and His Father:" (Rev. 1:6) This then, is the way the matter is handled: God conceals a matter; His servants search it out, here a little and there a little. This gives God the glory of concealing a matter. It gives His servants the honor of searching the matter out. With this thought in mind, let us see if we can find or search out the matter pertaining to descendants of Manasseh coming to the United States.

Isa. 16:8-9. "The fields of Heshbon languish, and the vine of Sibmah: The Lords of the heathen have broken down the principle plants thereof, they are come even unto Jazer, they wander through the wilderness: her branches are stretched out, they have gone over the sea. Therefore I will bewail the weeping of Jaazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: for the shouting for thy summer fruits and for thy harvest is fallen."

### THE FIELDS OF HESHBON

Let us first see if we can find out what is meant by this reading. This like so many passages of the Scriptures, may seem like only a matter of words rather than thoughts. We will take this one part at a time to see if we can find what is meant. The first name mentioned is Heshbon.

Numbers, 21:25-27. "And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof. For Heshbon was the city of Sihon the King of the Amorites, who had fought against the former King of Moab, and had taken all his land out of his hand, even unto Arnon. Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared."

We notice that Heshbon is the Capital city of the Kingdom of the Amorites. The Amorites had conquered Bashan, Gilead, and part of the Kingdom of Moab. The Israelities who lived in this part of the land conquered by them, used Heshbon as their principle city. The name, Heshbon was used to indicate a Kingdom, much the same as when we say Washington, in our day, we mean the United States; or London when we mean England.

Numbers, 21:32. "And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that were there.

Jaazer is referred to here as a district. We find it is a town and a district close to the border between Bashan and Gilead. It was a good pasture country; and it seemed to have been used as a battlefield many times through the years, much the same as Belgium has been used in European Wars.

Sibmah was another town in a livestock district.

The meaning of the name indicates that most of the people in that area were shepherds or those who care for the livestock.

Elealeh was a Moabite city not far from Heshbon. Jeremiah speaks (Jer. 48:33-34) of the joy and gladness being taken from it along with Heshbon.

Num. 32:1-5, 20-27. The children of Gad and Reuben spoke to Moses about their being allowed to possess the land around Jaazer because it was good grazing land for cattle. They offered to go along with the others when they crossed Jordan. They said they would help drive the inhabitants of the land out. When this was accomplished, they wanted the right to return to the land of Jaazer, and Gilead. Moses agreed to this proposition and the following was the final disposition of the land:

Num. 32:33. "And Moses gave unto them, even to the children of Gad and to the children of Reuben, and unto half of the Tribe of Manasseh the son of Joseph, the Kingdom of Sihon King of the Amorites, and the Kingdom of Og King of Bashan, the land, with the cities thereof in the coasts, even the cities of the country round about."

Our chief interest at this time, is the inheritance given to the half Tribe of Manasseh, so we will not list the inheritance given to the children of Gad and Reuben. We will notice the inheritance of the half Tribe of Manasseh.

Josh. 13:29-31. "And Moses gave inheritance unto the half Tribe of Manasseh: and this was the possession of the half Tribe of the children of Manasseh by their families. And their coast was from Mahanaim, all Bashan, all the Kingdom of Og King of Bashan, and all the towns of Jair, which are in Bashan, three score cities: And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, were pertaining unto the children of Machir the son of Manasseh, even to the one half of the children of Machir by their families."

The allotment given the half Tribe of Manasseh places it the farthest north of any on the east side of the Jordan River.

To Reuben was given the cities of Heshbon and Sibmah. Josh. 13:17, 19).

### LANGUISH

To languish is to lose strength or vitality because of outward circumstances. It is to weaken from exhaustion. Isaiah indicates that the people living in all four areas were languishing. It appears because of the sequence of his wording that the weakening began in Heshbon; then to Sibmah, and Elealeh, and "even unto Jaazer". Jaazer was included in the allotment given to the half Tribe of Manasseh. We have noted that it was the farthest north of the three. We perhaps, should find out what it was that caused them to languish.

Even though Solomon began his reign in high favor with the Lord, he did not continue in the way he had

started, but in his old age, he began to do favors to the gods of the heathen. This displeased the Lord and He determined to bring a punishment upon Israel because of Solomon's doings:

I Kgs., 11:5-12. "For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father, Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

"And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded. Wherefore the Lord said unto Solomon, forasmuch as this is done of thee, and thou hast not kept my covenants and my statutes, which I have commanded thee, I will surely rend the Kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son."

There were two men who rebelled against Solomon, Rezon the son of Eliadah, and Jeroboam the son of Nebat. Solomon, at one time had made Jeroboam ruler over the charge of the house of Joseph. But Jeroboam disagreed with some things Solomon did, and for that reason he "Lifted up his hand against the King." As Jeroboam was leaving out of Jerusalem the following took place:

I Kgs. 11:29-32. "And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and the two were alone in the field: And Ahijah caught the new garment that was on him, and rent it in twelve pieces: And he said to Jeroboam, Take ten pieces; For thus saith the Lord, the God of Israel, Behold, I will rend the Kingdom out of the hand of Solomon, and will give ten Tribes to thee: (But he shall have one Tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the Tribes of Israel:)" This would leave the son of Solomon the Tribe of Judah and one other.

The revolt of Jeroboam and the promise of the Lord to him angered Solomon. And he sought to change things:

I Kgs. 11:40. "Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak King of Egypt, and was in Egypt until the death of Solomon."

Following the death of Solomon, the Kingdom of Israel containing twelve Tribes, was divided. There were two Tribes, Judah and Benjamin, at Jerusalem, under Rehoboam, the son of Solomon. There were

the remaining ten Tribes under Jeroboam, the one time servant of Solomon. Rehoboam was determined to fight against the Kingdom of Israel and bring them back into one Kingdom as Solomon his father ruled over. But the Lord prevented Rehoboam from fulfilling his plan:

II Chron. 11:2-4. "But the word of the Lord came to Shemaiah the man of God, saying, Speak unto Rehoboam the son of Solomon, King of Judah, and to all Israel in Judah and Benjamin, saying, Thus saith the Lord, Ye shall not go up, nor fight against your brethren: Return every man to his house: For this thing is done of me. And they obeyed the words of the Lord, and returned from going against Jeroboam."

Following this, Rehoboam fortified the cities of Judah and stored supplies in abundance for his people. For three years he tried to walk close to the Lord. The condition in the northern Kingdom had turned for the worse. Jeroboam was not a man of God:

II Chron. 11:13-16. "And the Priests and the Levites that were in Israel resorted to him out of their coasts. For the Levites left their suburbs and their possessions, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the Priest's office unto the Lord: And he ordained him priests for the high places, and for the devils, and for the calves which he had made. And after them out of all the Tribes of Israel such as set their hearts to seek the Lord God of Israel came to Jerusalem, to sacrifice to the Lord God of their fathers."

We can see how the Kingdom of Israel could be languishing. Because of the abominations that Solomon committed, the Kingdom of Israel was divided. One part went to his son, Rehoboam, and one part went to his servant, Jeroboam. Now we find Jeroboam bringing abominations into the Kingdom which was placed into his hands, and because of this, many fled from Israel into Judah and Jerusalem. We will follow this through a little farther and see if any of those who fled into Jerusalem are identified. The above incident took place in the year 974 BC.

Following the pilgrimage of the people of Israel to Jerusalem in the year 974 BC, Rehoboam forsook the law of the Lord and people of his nation followed his example. This displeased the Lord and He permitted the King of Egypt to come up against them. There were also wars between Rehoboam and Jeroboam continually until their death. This continued until the days of Asa, King of Judah. Asa was a man of God as we can see by the example in the battle between Asa and the King of Ethiopia, Zerah.

II Chron. 14:9-12. "And there came out against them Zerah the Ethiopian with a host of a thousand thousand, and three hundred chariots; and came unto Mareshah. Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah. And Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O

Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, Thou art our God; let no man prevail against thee. So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled."

This shows that Asa was a man of God for the Lord heard his prayer and answered it more perhaps than Asa asked for. As Asa returned from the battle, a prophet of the Lord met him and gave the following prophecy:

II Chron. 15:1-3, 7. "And the Spirit of God came upon Azariah the son of Oded: And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The Lord is with you, while ye be with Him; and if ye forsake Him, He will be found of you; but if ye forsake Him, he will forsake you. Now for a long season Israel hath been without the true God, and without a teaching Priest, and without law . . . Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded."

This appeared to be a turning point for Judah and Benjamin. They could be the means of setting up a standard of the Law of the Lord for all Israel. We remember in the days of Rehoboam when he turned to serve the Lord, it was like a haven for all of Israel. He will see how this turns out this time:

II Chron. 15:8-10. "And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from Ephraim, and renewed the altar of the Lord, that was before the porch of the Lord. And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the Lord his God was with him. So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa."

This took place in the year 941 BC. This is the second time that the inhabitants of Israel, those who wanted to serve the Lord, fled into the Kingdom of Judah. There had never been a spiritual recovery for the northern Kingdom of Israel. The reading we had in Isaiah 16, indicated that there was to be a breaking down of more than one of the principle plants. **THE LORDS OF THE HEATHEN HAVE BROKEN DOWN THE PRINCIPLE PLANTS THEREOF.**

II Kgs. 17:20-23. "And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until He had cast them out of His sight. For He rent Israel from the house of David; and they made Jereboam the son of Nabat king: and Jeroboam drave Israel from following the Lord, and made them sin a great sin.

"For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; Until the Lord removed Israel out of His sight, as He had said by all His servants the prophets. So was

Israel carried away out of their own land to Assyria unto this day."

This was the year 721 B. C. Over 200 years previous to this time, Manasseh along with many others had fled to Judah. Now let us read verses 16 through 19, of the same chapter.

II Kgs. 16:16-19. "And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal, And they caused their sons and their daughters to pass through fire, and use divinations and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke Him to anger.

"Therefore the Lord was very angry with Israel, and removed them out of His sight: there was none left but the Tribe of Judah only. Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made."

This completes the breaking down of one of the plants of Israel by a heathen King. He was the King of Assyria. Assyria fell to Babylonia 612-606 B. C. Babylonia was established as a Kingdom under Nabopolassar in 625, and as an Empire 606 B. C., under Nebuchadnezzar.

It seems almost impossible that a people once civilized as Israel could drift into such religious practices as they did and when they did some of these things to provoke the Lord to anger, it seems so much worse. It seems that under a King, a people follow his example almost without question. There were those in Israel who would not follow the King and they fled from the country. We have noticed in their last pilgrimage, the Tribes of Ephraim and Manasseh are mentioned as a part of them. With Israel as a Kingdom, following after the abominations we have recently read of, it is doubtful if Manasseh would return to their own land, it being so far north. This then, would leave at least some of them at the city of Jerusalem.

We read that Judah "Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made." Then even though the Lord did not permit Judah to be taken captive and be scattered by the Assyrian, He was not pleased with them. It was as though He gave Judah some more time to prove themselves.

A study shows that most of the time following the captivity of Israel, the Kings of Judah did evil in the sight of the Lord. We will refer to about the year 607 B. C. till the year 600 B. C.

II Kgs. 24:8-10, 15-20. "Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Nehushta, the daughter of Elnathan of Jerusalem. And he did that which was evil in the sight of the Lord, according to all that his father had done. At that time the servants of Nebuchadnezzar King of Babylon came up against Jerusalem, and the city was besieged . . .

"And he carried away Jehoiachin to Babylon, and the King's mother, and the King's wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon. And all the men of might, even seven thousand, all that were strong and apt for war, even them the King of Babylon brought captive to Babylon.

"And the King of Babylon made Mattaniah his father's brother King in his stead, and changed his name to Zedekiah. Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libna.

"And he did that which was evil in the sight of the Lord, according to all that Jehoiakim had done. For through the anger of the Lord, it came to pass in Jerusalem and Judah, until He had cast them out from His presence, that Zedekiah rebelled against the King of Babylon."

The name, King Zedekiah has an important place in the history of Israel, and especially Judah. It is important to notice that he was not the rightful King of Judah, neither was his name Zedekiah. We notice that even though Zedekiah was appointed King over Judah by Nebuchadnezzar, he in turn rebelled against the King of Babylon. It would not be the way of Nebuchadnezzar to let this go unnoticed. He would take some action against Judah because of it. We will see what action Nebuchadnezzar took:

II Kgs. 25:4-10. "And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the King's garden: (Now the Chaldees were against the city round about): and the King went the way toward the plain.

And the army of the Chaldees pursued after the King, and overtook him in the plains of Jericho: and all his army were scattered from him.

"So they took the King, and brought him up to the King of Babylon to Riblah; and they gave judgment upon him. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon. And in the fifth month, on the seventh day of the month, which is the nineteenth year of King Nebuchadnezzar King of Babylon, came Nebuzaradan, captain of the guard, a servant of the King of Babylon, unto Jerusalem:

"And he burnt the house of the Lord, and the King's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. And the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about."

This shows the fulfillment of the statement in the prophecy of Isaiah, "The lord's of the heathen have broken down the principle plants thereof." The King of Assyria took the people of the Kingdom of Israel, including the King, into captivity, never to return to their country to this day. The King of Assyria placed other people in that land who later became known as the Samaritans. (II Kgs. 17:24).

The King of Babylon took all the important people of Judah, including the King, into captivity. He later slew the sons of the King, and put out the eyes of the King. He left the poor of the land to be vinedressers and husbandmen. (II Kgs. 25:12).

(To Be Continued)

## GRAND JUNCTION, COLORADO LOCAL NEWS, FALL, 1975

We have had beautiful weather the past two months as a setting for our local's activities. A highlight of October was the wedding of two of our friends from Phoenix. Maurine Briggs and Tom Karas were united in a double ring ceremony at the Orchard Mesa Church of Christ at 7:00 p. m. on October 11, with Apostle Marvin Ely officiating. Mr. and Mrs. Howard Briggs of Malad, Idaho, are the parents of the bride, and the groom's parents are Mr. and Mrs. Chris Panichas of Phoenix, Arizona.

As Becky Downs played traditional wedding music, Maurine was escorted by her father. The bride wore a white satin dress trimmed at neckline and sleeves with rows of pearls, and complemented by a white sheer overlay forming long sleeves. As maid of honor, the bride's sister, Beth Briggs, wore a pink flowered dress. Mary Toone of Green River, Wyoming, another

sister of the bride, was bridesmaid and wore a white dress with yellow flower print. The bride carried a bouquet of pink and yellow daisies, while her sisters carried baskets of the same flowers in colors to match their dresses.

Acting as best man for the groom was Jay Moser of Phoenix. Robin Toone of Green River, Wyoming ushered the guests and also served as groomsman.

At the reception in the Reorganized Church, the pink and yellow colors were continued in the table decorations and the daisy decorated cake which was made by Enid Bell and Becky Downs. Louise Yates of Phoenix served punch and coffee, while LaRae Harrison, a sister of the bride, cut and served the cake. Jane Bell recorded the gifts for the couple, and Chris Holcomb of Phoenix attended the guest book.

Other out-of-town guests included the Harrison

children, Linda and Billy of Malad, Idaho; Rich Miller, the Hubert Yates family, and Patsy Ely of Phoenix. Many of the visitors were guests in the homes of Marvin Ely, Bob Ely and Dave Hinkle.

Maurine and Tom planned to spend a few days at a lodge on Grand Mesa, after which they were to go to Wyoming and Idaho to visit with Maurine's family before returning to their home in Phoenix.

We were happy to have a number of our guests remain to worship with us the next day, and to have Bro. Hubert Yates as our morning speaker. That evening, our group was back to its usual size, as all had left to travel home.

Bro. Marvin Ely left that week to make a missionary trip into Canada. His wife, Bernice, travelled to Denver with him and then went to Kansas to visit relatives. Bernice returned after a week; and, we understand, Marvin is planning to attend the Phoenix Reunion before returning home after travelling through the west coast states.

On October 25, Bro. Bob and Sr. Shirley Ely had the Young People's group at their home for a Hallowe'en party. Bob is their sponsor and study teacher. Most of their Sunday evening meetings are spent in study, but one a month is reserved for music. As five of them play instruments, they sometimes have a special number for us of this type, or sing something special.

Late in the summer, Sr. Edith Arden and her family moved back here from California. Edith is the daughter of Sr. Margie Downs. This swelled our Sunday School, as Edith has a seven-month old boy, Thomas, as well as two step-sons. We are happy to have these members back with us. Edith's husband, Lloyd, is employed in the building trade. Jeanie and Joanie Larsen returned to attend school here this fall after spending the summer at the farm in Nebraska. The girls are staying with their grandparents, Bro. and Sr. Harvey Bell. Their mother, Sr. Alice Larsen, has been staying with her daughter-in-law, Ruth, helping care for the new baby. Alice plans to return late in November.

Things sort of piled up for the Dave Hinkle family recently. All in the same week, Dave was hospitalized with an infection, his brother had to have an operation and Charlotte Hinkle's brother was also in the hospital. At last report, they were all much better, but Charlotte has certainly been busy. When we saw Dave, he was worrying because he couldn't be helping to finish the wiring on the Phoenix church. He has spent a great deal of time there this year, as he is in the electrical business. We know he would appreciate prayers that he may soon be able to be about as usual.

Our regular Church meetings are well attended by our members. Although we do not seem to grow in numbers, we hope we are growing in faith. We pray that God's blessings may be with all of the Church.

Sr. Enid Bell

EXPERIENCE IN DUPLICATE

I waited there in that dark place  
All snug, well-nourished and secure,  
Enwrapped by presence without face.  
Warm life was mine and comfort sure.  
And when the time came I must leave  
I was reluctant to depart.  
I think perhaps I felt to grieve.  
Then birth - that wonder - reached my heart.

Adam fell that man might be.  
Man is that he might have joy.

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I was loved, I grew, I cared.  
Life was good on this old earth.  
I found small ways to serve. I shared  
The bitter times and sweet, the mirth.  
And then the hour when I must go  
Came close on ever-swifter feet.  
I trembled, till I came to know  
That death is only birth's repeat.

Adam fell that man might be.  
Man is that he might have joy.

Donna Moser

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..

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