

# 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, October, 1976

No. 10

## Day of Hope

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On this day man's hope is boundless.  
It ascends into Heaven, nestled gently  
In the Saviour's arms.  
This is the day of the birth of hope,  
As our lost brothers run in frenzied circles  
Like frightened animals, askng, "Why?",  
And weep in dark corners,  
Trying to piece together  
The fragments of their shattered dreams.  
The dove of peace rises  
From out of their spiritual desolation,  
Carrying our sorrow for them  
To the heart of God.

Marlene Hoare

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# Zion's Advocate

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## EDITORIAL

### A SOUND WORKING FOUNDATION

The Laying On Of Hands, or The Baptism Of The Holy Spirit, is one of the principles of the doctrine of Christ that is perhaps ignored. It is given as little attention as anything that was instituted by the Lord as a part of His plan of salvation. We find it enumerated among the "six fundamental principles of the doctrine of Christ" in Hebrews 6:1, 2. It might be well, then, for us to examine it and see just what significance is attached to it in the sacred writing of the scripture.

We note the place that the principles of Faith, Repentance, and Baptism in water, hold in the plan that Christ gave His Life on the cross to make effective for our salvation. We believe the only way to apply the blood of Christ to our lives will be for us to yield implicit obedience to the plan that Christ gave as a saving means. We find Him addressing His disciples, just before His ascension into heaven, in this wise: "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe ALL things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen." (Matthew 28:18-20) Emp. KJS

We emphasized the word "all" in the above text because, we understand by that, that since ALL power is still in the hands of our Master, because He says so yet, He was commissioning His disciples to go out and represent Him. They were to teach "ALL" things whatsoever He had commanded them. So, if the imposition of hands was the ordinance by which the gift of the Holy Ghost, or baptism of the Spirit, was to be obtained, then it MUST of necessity be among the "ALL" things His disciples were to teach. To teach "less" than the "all" things would be to misrepresent Christ. And, if by thus misrepresenting Him we have failed to give the honest inquirer the correct answer to the question What must I do to be saved, are we not driving one nail after the other into the cross of public opinion? Is not Christ, represented by His gospel, being crucified today? How can we escape this conclusion? We are told in the last chapter of the book of Revelation, and consequently the last book in the Bible that man must not "add to" nor "take from" the commandments of God. If we do, there are penalties attached. Let us read it: "For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. 22:18-19)

Note that it isn't the book itself that is not to be added to nor taken from, but the things that are written in the book. Obviously, we cannot limit God nor confine Him between the lids of any book. And that is exactly what Christ realized might happen when He gave the last commission to His disciples. He knew that men would do just that thing, for we find Him saying: "But in vain do they worship me, teaching for doctrine the commandments of men." (Matthew 15:9)

And, again speaking of the necessity of heeding and doing all He commanded, He says that: "... He ... that climbeth up some other way, the same is a thief and a robber." (John 10:1) It reasonably follows then, that if the Laying On Of Hands was a part of the plan we are to teach, there will be sufficient scripture to support that position. So, we will adjust ourselves to the task of doing just that thing.

In the first place, however, it may be well to discuss the idea of a "baptism of the Holy Spirit," Jesus says: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5)

The process then seems to resolve itself into something like this. We have had faith in God. We have repented of our sins. We have been baptized in water, for the remission of our sins, and now desire to be born of the spirit. What for? John the Baptist says: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he will baptize you with the Holy Ghost and with fire;" (Matthew 3:11)

Added to this, we have this from the Master Himself: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." (John 14:16, 17)

We grant that the Bible teaches that the Holy Ghost is that power that "lighteneth every man that cometh into the world." It is that Spirit that "enticeth

and inviteth to do good." But, from the above text, it is clear that through obedience to the gospel, by being baptized in water for the remission of our sins, we may have the Holy Ghost as an ABIDING COMFORTER. And it is here where the imposition of hands by the ministry of Christ, that this power is received.

Then we are again told that, "... no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost." (1st Corin. 12:3) Then, again we are told, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise." (Eph. 1:13) Its purpose is given as follows: "These things have I spoken unto you, being present with you. **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 14:25, 26)

This seems to make the plan, so far as man's development in this life is concerned, complete. By the baptism of water and the Spirit man is equipped to meet life and its problems with full assurance. The only thing that need hinder a full rounding out of his life in Christ Jesus, will be his own weakness and his proneness to wander from the path. There is no guarantee that God will take from him, his agency and make him be good against his will. Paul says: "Let him that thinketh he standeth take heed lest he fall." (1st Corin. 10:12)

So, while we, having the baptisms of the water and the Spirit which is indeed one complete "New Birth", being now prepared to "walk in newness of life" we must continue to "abide" in the doctrine of Christ. We must not transgress because we are told, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." (John 11:9)

K. J. S.

## 1976 REFERENDUM RESULTS

The Referendum Committee met on August 18, 1976 to count the votes. Since one member could not meet with them, another person was appointed by the Council of Apostles. The result was, 227 in favor and 42 opposed. This bill provides for an annual conference of the Ministry in August. It did not require a 2/3 vote, but a simple majority. The Council of Apostles declares that the resolution carried.

Respectfully submitted,  
William A. Sheldon, Secretary  
Council of Apostles

## BAPTISM

Sarah Elizabeth Stevens of Route 3, Warrensburg, Mo. 64093 entered the waters of baptism on October 26, 1975. Elder George I. Brantner conducted the service and she was confirmed by Elder Richard A. Wheaton assisted by Elder George I. Brantner, and was received into the Temple Lot Local, Independence, Mo. Sarah is the daughter of Brother and Sister Ross Stephens and the granddaughter of Brother and Sister George I. Brantner.

## THIS PROMISED LAND

Bicentenary of the Gentile Nations Thereon  
Apostle R. H. Jensen

(Reprint from "Hand of Fellowship")

### From the Past:

On July 4, 1776, a full 200 years ago, the mortal founding fathers of this greatest of all nations prophetically declared its independence from all other nations or ties, except "In God We Trust" (which yet today remains inscribed on even the lowliest of our coins, the penny). As the nation looks in retrospect at the preceding years of its existence, many will reflect upon its spiritual heritage. It is especially appropriate that the Lord's people do so in prayerful meditation and with the expression of their praise and thanksgiving to the Almighty God who ordained it so and caused His ancient prophets to foretell of its marvelous birth — this land upon which He was to cause to be wrought a "marvelous work among this people, even a marvelous work and a wonder" (Isa. 29:14).

We must be diligent in our study and remembrance of this great nation's founding principles, its prophetic course to be determined by the righteousness or wickedness of the people, and what is that state of righteousness required by the God of all the universe. Many of our leaders were spiritual men: they truly recognized and worshipped God and were often Divinely inspired in their words and deeds.

So eloquent were the words of the great Declaration of Independence: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the Pursuit of Happiness . . . And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor."

The first prayer offered in this nation's Congress also reflects like a brilliant jewel the dedication to God's Divine will and the humble petition for His guidance and provision in all things:

"O Lord, our Heavenly Father, high and mighty, King of Kings, and Lord of Lords, who dost from Thy throne behold all the dwellers on earth, and reignest with power supreme and uncontrolled over all the Kingdoms, Empires and Governments; look down in mercy, we beseech Thee, on these our American States, who have fled to Thee from the rod of the oppressor, and thrown themselves on Thy gracious protection, desiring to be henceforth dependent only on Thee: to Thee have they appealed for the righteousness of their cause; to Thee do they now look up for that countenance and support, which Thou alone canst give; take them, therefore, Heavenly Father, under Thy nurturing care; give them wisdom in Council and

valor in the field; defeat the malicious designs of our cruel adversaries; convince them of the unrighteousness of their cause; and if they persist in their sanguinary purposes, O! let the voice of Thine own unerring justice, sounding in their hearts, constrain them to drop the weapons of war, from their unnerved hands on the day of battle! Be Thou present, O God of wisdom, and direct the councils of this honorable assembly; enable them to settle things on the best and surest foundation. That the scene of blood may be speedily closed; that order, harmony and peace may be effectually restored, and truth and justice, religion and piety, prevail and flourish amongst Thy people. Preserve the health of their bodies and vigor of their minds; shower down on them and the millions they here represent, such temporal blessings, as Thou seest expedient for them in this world, and crown them with everlasting glory in the world to come. All this we ask in the name and through the merits of Jesus Christ, Thy Son and our Savior. Amen."

### Of the Present and Future:

George Washington warned this nation against foreign entangling alliances, wherein would come bondage and servitude. While this nation now speeds toward that dangerous gulf, we see commitments and agreements being made with godless nations, a merging toward involvement in a world financial and currency system, etc. Any worldwide government currency developed would undoubtedly eliminate any reference to our sacred trust in God and become the paltry pagan product of an atheistic world, enslaving or eradicating this "choice nation's" divine heritage.

It is regrettable to note that many of those divinely inspired thoughts formerly expressed with their accompanying deeds may possibly fall under the press of the present worldly generation's heresies, immoralities and irreverencies. It is not inconceivable that the wrath of God's anger might fall upon the majority of the world's population in our day and time, should it reach that ripeness in iniquity wherein He could no longer in His incomprehensible righteousness and patience tolerate the increasing degree of sin.

We are in the very midst of critical times and an emerging of the final unique era in the history of this world. When the world reaches that prophetic fullness of iniquity in which God will no longer stay the hand of Satan among its hordes, then the Lord's people must have reached that state of righteousness which will allow the establishment and redemption of Zion — the only place and condition where safety and

provision could exist in the worship of God and work by the hands of its laborers.

#### Concerning Our Individual Lives Today and Tomorrow:

Far too often do we as a nation and a Church fall into the error cited by the Apostle Paul, ". . . As it is written, the people sat down to eat and drink, and rose up to play" (Ex. 32: 6:1 Cor. 10:7). This is God's invitation: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (Chron. 7:14).

This life is a miraculous gift from God — a gift that permits us to:

- Be born into mortality;
- Be loved by parents and friends;
- Learn God's commandments;
- Grow in the likeness of our Heavenly Father and His Son, Jesus;
- Serve God through our love and worship of Him, and the love of each other as of self;
- Earn our privilege to the first resurrection of the righteous and the glorious Millennial Reign on earth with the Lord Himself;
- Obtain to the eternal salvation of our souls in the immortal realm of our God.

We have been given a great privilege to live in this period of the world's existence. Ours is a greater abundance than in any previous generation of Scripture and history of people's lives, with their righteousness and rewards, and their wickedness and punishments. Our opportunity for growth in spiritual stature has never been excelled by the people of the world since the days of Adam. Concurrently the need of this nation for humble, spiritually directed leaders is as great as in any time of its history. Our spiritual awareness must at least equal that of many who now live on only in memory; such as Abraham Lincoln, who once stated: "I cannot conceive how a man could look up into the heavens and say there is no God." We must always pray that God will influence the minds and hearts of our leaders.

#### From Holy Writ:

"Let not your heart be troubled, ye believe in God, believe also in me" (John 14:1). "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35).

". . . The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruit, without partiality, and without hypocrisy. AND THE FRUIT OF RIGHTEOUSNESS IS SOWN IN PEACE OF THEM THAT MAKE PEACE" (James 3:17, 18).

"Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God

of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. FAITHFUL IS HE THAT CALLETH YOU, WHO ALSO WILL DO IT" (1 Thess. 5:21-24).

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished" (II Pet. 2:9). "But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do" (1 Thess. 5:8-11). "For we through the Spirit wait for the hope of righteousness by faith" (Gal. 5:5).

"But of the times and the seasons, brethren, ye have no need that I write unto you, for yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober" (1 Thess. 5:1-6). (Sober has a special second meaning not often contemplated — to be of a serious countenance.)

"Ye see then how that by works a man is justified, and not by faith only . . . For as the body without the spirit is dead, so faith without works is dead" (James 2:24, 26). "If any man among you seem to be righteous, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. **Pure religion** and undefiled before God and the Father is this, To visit the fatherless and widows in their afflictions, AND TO KEEP HIMSELF UNSPOTTED FROM THE WORLD" (James 1:26, 27).

#### Liberty, a Divine Providence:

". . . Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (James 1:25).

"Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty" (II Cor. 3:17). "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1).

"For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself . . . This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other;

so that ye cannot do the things that ye would . . . But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law" (Gal. 5:13, 14, 16, 17, 22),

" . . . Chiefly them that walk after the flesh in the lust of uncleanness, and despise government; presumptuous are they, selfwilled, they are not afraid to speak evil of dignities . . . These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them" (II Pet. 2:10, 17-21).

#### The Choice Land:

Jaredites — 2200-2000 B. C. "And of Joseph he (Moses) said, Blessed of the Lord be his land (America — "The land shadowing with wings" — R. J.) for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren" (Deut. 33:13-16).

"And thus the Lord did pour out his blessings upon this land, which was choice above all other lands; and he commanded that whoso should possess the land, should possess it unto the Lord, or they should be destroyed when they were ripened in iniquity; for upon such, saith the Lord, I will pour out the fullness of my wrath" (Eth. 4:2).

"And in the days of Coriantor there also came many prophets, and prophesied of great and marvelous things, and cried repentance unto the people, and except they should repent, the Lord God would execute judgment against them to their utter destruction; and that the Lord would send or bring forth another people to possess the land, by his power, after the manner which he brought their fathers" (Eth. 4:112, 113 and 1:29-41). These people, the Jaredites, sinned and all died, according to God's warning to them.)

**Lehi's Descendants (Nephites & Lamanites) —  
600 B. C. to date:**

"And I (Nephi) looked and beheld a man (Christopher Columbus) among the Gentiles, who was separated from the seed of my brethren by the many waters, and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters. And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles (the Pilgrims and Puritans) and they went forth out of captivity (religious), upon the many waters. And it came to pass that I beheld many multitudes of Gentiles (all other immigrants) upon the land of promise" (I Nep. 3:147-149).

"And now it came to pass that when Moroni, who was the chief commander of the armies of the Nephites, had heard of these dissensions, he was angry with Amalickiah (who had sought to destroy the Church and the foundation of liberty which God had granted unto them for the righteous' sake). And it came to pass that he rent his coat; and he took a piece thereof, and wrote upon it, In memory of our God, our religion, and freedom, and our peace, our wives, and our children; and he fastened it upon the end of a pole thereof. And he fastened on his head-plate, and his breastplate and his shields, and girded on his armor about his loins; and he took the pole, which had on the end thereof his rent coat, and he called it the Title of Liberty, And he bowed himself to the earth and he prayed mightily unto God for the blessings of liberty to rest upon his brethren so long as there should a band of Christians remain to possess the land. . . . Behold, whosoever will maintain his title upon the land, let them come forth in the strength of the Lord, and enter into a covenant that they will maintain their rights, and their religion, that the Lord God may bless them" (Alma 21:40-43, 49).

"And I beheld the Spirit of the Lord, that it was upon the Gentiles; that they did prosper, and obtain the land for their inheritance; and I beheld that they were white, and exceeding fair and beautiful like unto my people before they were slain. And it came to pass that I, Nephi, beheld that the Gentiles who had gone forth out of captivity did humble themselves before the Lord, and the power of the Lord was with them; . . . And I beheld that the power of God was with them; and also that the wrath of God was upon all those that were gathered together against them to battle. And I, Nephi, beheld that the Gentiles that had gone out of captivity were delivered by the power of God out of the hands of all other nations" (I Nep. 3:151, 152, 154, 155). (Even Lehi's descendants, now known as the American Indians or Lamanites, ultimately sinned before God and would have been annihilated by the migrating Gentile nations except for the fact that they were part of the chosen people of the Lord from the House of Israel. God has promised that they should never be utterly, or completely, destroyed, but would be preserved until the end of time. Ref. I Nep. 3:176-216; II Nep. 2:4; Hel. 5:102-107).

**The Place of the Lord:**

"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; And if they endure to the end, they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the lamb" (I Nep. 3:187, 188).

With the ungodly, "It shall even be as when an hungry man dreameth; and, behold, he eateth; but he awaketh, and his soul is empty; or as when a thirsty

man dreameth, and behold, he drinketh; but he awaketh, and behold, he is faint, and his soul hath appetite; so shall the multitude of all nations be, that fight against mount Zion" (Isa. 29:8).

"And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call" (Joel 2:32).

(Emphasis and parenthetics in Scriptural references are the author's)

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## THE STORY TELLER

by Ella Engle

A lot of the good stories nowadays start off with, "Once upon a time". A long time ago, when the storyteller was telling his stories, he started them off with, "The Kingdom of Heaven is like unto . . ." And then those that wanted to know more about the kingdom would try to figure out the riddle. He told stories about the king, about his officers, his law, and about other people in the kingdom. See if you can figure out who these two stories are about.

The first story is about a king. He had several servants and he decided to check and see if he owed them anything, or if some of them might owe him. He found one man that owed him an awful amount of money - we'll call it \$200,000.

He called the servant in and asked for his money. But the servant didn't have any money, or anything that could be sold to raise that amount. So the king said, "If that's the case, I'll just have to sell you and your wife and your children." You see, they had slaves in those days. Some were slaves for life and some were slaves for a certain number of years.

But the servant begged and cried and pleaded, "Have a little patience. I'll pay it all. Give me another chance. Just don't sell us please."

So the king felt sorry for him and said, "All right. All right. All right! You won't need to pay me."

Then this same servant went right out and found a man that owed him some money. It wasn't very much money; we'll say less than \$10. But the man didn't have it and couldn't repay the servant. Can you guess what that servant did? He had the man put in jail!

When the king heard about it, oh, he was mad. He called that servant back in to see him and bawled him out good. He said, "I forgave you all that big debt. Shouldn't you have had pity on that other man as I had pity on you? It looks like you think you know the best way to handle debts. So that's the way we'll handle yours." And the king called in the people who

collect debts and they pestered and tormented the servant until he had repaid every bit he owed the king.

The other story is about a man who also had servants. The man decided to take a trip and he knew the servants might need some money to look after his things while he was gone. He called one man and gave him five talents of money, which would be about \$3750. To another servant he gave two talents, and to another just one talent. Then he went away.

The first servant went right out and used his talents. Maybe he spent them to buy seed and planted a crop and harvested it. Maybe he bought lumber and built a house and sold it. Maybe he bought wool and had it made up into blankets and sold them. Maybe he did all three things, or something else. Anyway, for every talent the man had given him, he gained another to go with it, so that when the man came back he had ten talents instead of just five.

The second servant wasn't able to do as much as the first, so he had only received two talents. But he didn't stop to cry about that. He went to work with what he had, and when the man came back from his trip he had four talents to show him.

But do you know what that third man did? He went out and dug a hole and buried that talent. It didn't do him or any one else any good all that time.

After a long time the man came back from his trip. The servant who had made five talents was pleased to go in and tell him what he had done. The man was just as pleased to hear the report as the servant was to give it. He said, "You did such a good job with a few things, I'll make you ruler over many things. Come on into the house and share my joy."

The servant who had four talents was not ashamed to come and tell the man, "See what I have done with the two you gave me." And the man was pleased with him, too, and made him ruler over many things and invited him in to share with him.

The third servant came with his one talent and said, "I know you are a hard man. I know you harvest where you haven't sowed. So I was afraid and went and hid your money in the ground. And here it is."

The man told the lazy servant, "You're the one that said I harvest what I haven't sowed. So why didn't you at least take my money to the bank so I could collect interest on it? You're the one that said I was a hard man; so I will be. Get out of my sight!" And the man took the one talent and gave it to the servant who had ten, because he thought he could take care of it.

Now, can you unravel the riddle? Who in the story-teller's kingdom are the stories about? The king? And what can we learn about the king.

Do these stories teach us that he had an army? No, they don't say anything about that, do they. They more teach us that he is a judge.

Is he a kind judge? Is he fair? He was kind to the servant who owed him until that servant was unkind to someone else. Is that fair enough?

What about gifts? The man in the story gave each of his servants talents, didn't he. So our king gives each one in his kingdom gifts. Even children. Maybe not gifts of money, but gifts of talents anyway. Some people have a gift for making friends. Some for telling stories. Some have a talent for singing. Or whistling. Some have a talent for drawing or painting. There are lots and lots of gifts just waiting to be noticed.

Does the story tell us what we should do with our talent? Which servant was the man pleased with? The ones that used the talents he gave them. Right? And they used them in the man's business, didn't they? And what did he say to the man who hid his talent and didn't use it? "Get out of my sight!" That would be a sad thing, wouldn't it.

Do you think our king is rich? Do these stories make you think he is?

Is he scary? What do you think? Pretend you are one of the servants. Which ones were afraid? Are you going to be the one that is mean to people just because you think they owe you something? Are you going to be the one that buries his talent? Were the other servants afraid of the king?

When you're grown up, do you think you'd like to work for this king? Would he give you more work than you could do? When he gave one servant five talents and another two, he gave one more work than the other. But it was just what each one could do, wasn't it?

Did he pay them fair? Each servant got to keep what he had earned, didn't he. And besides that, he was invited into the house as if he were a friend or a part of the family.

And how would you like to be a friend, or a child, of this king? This is the king the story-teller was inviting us to join if we could figure out his riddle stories. In his kingdom there are books just fat with records of things he has done. One tells about how he taught a runaway family how to build boats and sail away from those that wanted to kill them. And it tells how, instead of the house they had owned in the city, they each one had a house in a land bigger than they could see. And instead of gold laying on a little shelf, he gave them whole mountains of gold and mountains of silver, just waiting to be used.

Another record tells about how he helped a pretty girl and they saved her uncle from being hanged, and saved the lives of thousands of other people as well.

These aren't just stories. They're real. This kingdom is for people who like to do things. And the king helps his people do them.

Composed for Ellen Marie Cooper's baptism which took place September 4, 1976, by Mary Hunter

#### THE ROAD TO ETERNAL LIFE

As you go down in the waters,  
Then emerge to a new and eternal life  
The comforter which the Lord has promised  
Will fill you with beauty and life.  
The road is straight and narrow.  
The path not always smooth,  
But the Master who knows our weakness  
Will extend his hand to you.  
As you receive the hand of fellowship  
From your Brothers and Sisters in Christ  
You need not walk alone in this world of trouble & strife.  
The Gospel we hold most precious  
Will guide you through this life  
If your works be only for your Saviour,  
Who leads us to Eternal Life.

#### NOTICE TO THE PRIESTHOOD

At the Conference of the Ministry in August 1976 there were several items of Priesthood concern which were considered. It was felt of sufficient importance to make special mention of two items on a regular basis through ZION'S ADVOCATE. These are:

- (1) Individual spiritual preparation for the tasks required of a Minister of God in these latter days.
- (2) Earnest fasting and prayer by all that the Lord will send forth more laborers into His harvest, and for the filling of incomplete quorums.

Will other members please join with the Ministry on the second item?

Sincerely,  
William A. Sheldon, Secy.  
Conference of the Ministry



## A LOST TREASURE

By E. E. Long

When the Jews under Ezra returned from captivity to rebuild and reestablish the kingdom, they were handicapped. The temple could not be furnished as it was aforesaid, and the genealogy of some was lost. Of such it is written:

"These sought their register among those who were reckoned by genealogy, but they were not found; Therefore they were as polluted, put from the priesthood.

"And the Tirshstha (governor) said unto them, that they should not eat of the most holy things, till there stood up a priest with the Urim and Thummim." Ezra 2:61-63.

That sacred instrument of the high priest's equipment, Urim and Thummim, was lost, and we have no mention of it in the Bible after that date. What became of it? Did the Chaldeans get it and destroy it along with other treasures of the temple? It is defined as "something in the high priest's breastplate that gave an oracular response." See Young's Analytical Concordance. It is mentioned seven times in the Bible by which it is seen that it was one of three means by which God communicated with his people, and only certain men duly authorized of God could make use of it. In some mysterious manner it disappeared when God overthrew the house of Judah, and they were scattered among all nations. We will learn more about that peculiar instrument further along in the latter days.

Under the leadership of Ezra and Nehemiah the walls of Jerusalem were repaired and the temple was rebuilt, while the Jews returned to their own land where they remained according to the prophecy which said:

"The scepter shall not depart from Judah until Shiloah come." Gen. 49:1.

Shiloah, Messiah, or Christ came at the appointed time and place, but he was not recognized by his people except a few who the Lord raised up to be his witnesses. As a result of his rejection, the house of Judah was completely overthrown by the Romans, and they were scattered through the world unto this day. But of them it is written, along with the lost tribes of Israel.

"Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen whither they be gone, and I will gather them on every side, and bring them into their own land:

"And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all . . . so shall they be my people and I will be their God.

"And David my servant shall be king over them." See Ezekiel 37:21-28.

Jeremiah, too, has a word to say about their return: "Behold, I will bring them from the north country, and gather them from the coasts of the earth . . .

"I will cause them to walk by the rivers of water in a straight way, wherein they shall not stumble; for I am a father to Israel, and Ephraim is my first born." Jer. 31:7-9.

Yes, Israel shall return, and when they do they will walk in that "straight and narrow way" of the gospel covenant which Judah, not in the "broad ways" of apostate crooked paths that cause men to stumble and doubt the goodness of God. They will enter that straight and narrow way which Jesus entered when he was baptized by John the Baptist in the river Jordan, who was sent of God to prepare the ways of the Lord, and make his path straight. Mark 1:3, 4. Therein men and women may walk without stumbling over the creeds and dogmas of Mystery Babylon. For Jesus said that his gospel — the same gospel that was preached from the days of John the Baptist to John the Revelator on Patmos — would again be preached in the last days — as a witness to all nations. Matt. 24:14.

And Ephraim, "My first born," (Jer. 31:7) being born of the water and the Spirit, as Jesus instructed Nicodemus, will lead the way under the gospel banner, RESTORED by the power and AUTHORITY of God, according to the prophecies, and men shall again rejoice in the Holy One of Israel as in the days of old. But WHERE, O WHERE is Ephraim? Let the prophets of God answer the question, and let the critics and the doubters be silent lest they expose their ignorance of God's ways made plain in the latter days, for God has said aenent this:

"Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men:

"Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isa. 29:13, 14.

This marvelous and wonderful work of God, among other things, may lead to the discovery of Ephraim. And when Ephraim is found he will recognize the voice of the Good Shepherd, and will not be misled by the get-quick-religion of modern sectarian proclaimers. When that glorious day comes — and it is not far off — the prophet declared:

"The meek also shall increase their joy on the Lord and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed." Isa. 29:19, 20.

"They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." Isa. 29:24.

Mixed among the people, in the west, Ephraim was to become a "multitude of nations," who would "push" the people together to the ends of the earth. That gives us a clue, so we will leave the Holy Land and go west. Travelling across the nations, we arrive at London, England, for that is the end of our journey by land. Here we find a cosmopolitan race who are "at home in all the world." The Anglo-Saxons, a peculiar people with traces of Israelite customs and ideology, with a bent for leadership, and in many respects unlike any other people of the world. A democratic people who love peace and liberty above all earthly treasures. Thus in our westward journey we find the first traces of Ephraim in the British Isles and surrounding territory.

Leaving Britain, we continue our journey across the great waters until we land in New York, North America. And as we look around, we are amazed at what we see and hear. Great cities with mammoth buildings extending their steeples and flag poles up into the clouds. Buildings seventy-five stories high! Should one of them topple over it would smash other buildings for a quarter of a mile. And sitting atop of the flag poles, on the walls of many halls and business rooms, on the money, and in the homes of both rich and poor, we find the great American Eagle with outspreading wings. What does it mean? Ah! That's the symbol of this great nation, the master bird of the air who soars above all others, a portent of the mighty aircraft that soars above the eagle, carrying passengers, merchandise and mail into all parts of the world. It is one of the greatest wonders of the world — and it originated here in America. Master minds, enlightened by the Master Spirit of the Mighty God of Israel who created these marvelous and wonderful works, for in this great land no king may reign. God alone is our great king, and the people are themselves the Sovereign Power.

Now let us turn to the Good Book, the "Stick of Judah" and see what we may find concerning this great land and people. All other nations have at one time or another crossed the lens of the prophetic telescopes. Surely, those ancient Seers must have caught a glimpse of this great American Continent. So we turn to Isaiah and read:

"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." Isa. 2:2; Micah 4:1-3.

Here we have two prophecies by two prophets, some fifty years apart, speaking almost identically the same words concerning a great work of God in the "last days." That great work was to be "established" in the "Top" of the mountains. Mountains and hills in prophecy generally refer to nations and kingdoms and

those two prophecies refer in particular to the "top of the mountains", and being "exalted above the hills", unto which the people would flow, and all because of it's superior excellence as a place to live, in the benign atmosphere of liberty and freedom not found elsewhere. We of America have two great paths in which we walk proudly and unafraid — **political freedom** and **religious liberty**. So we conclude that the "Mountain of the Lord's house" to which many nations would go is the United States of America, the greatest cosmopolitan nation of all time, of which it has been truly said, "**We are a part of all we have met**". What nation today stands exalted above the hills? What nation today is "pushing" the people together in democratic unity? A nation where all kinds and colors are assembled together into one common whole by the principles of liberty and freedom for all. Remember, it was Ephraim who was to "push the people together from the ends of the earth", and that "push" could be no ordinary circumstance. It must of necessity be a great national movement, affecting all people alike. There is but one answer — the United States of America.

Great Britain, with considerable merit, once claimed to be a "multitude of nations", but today, at the time of the fulfillment of the prophecies, she is on the decline as one nation after another has become independent, and she is now a third rate world power growing weaker the while. So the U. S. A. stands preeminently alone as the nation of the prophecy to do the pushing.

But how shall we identify Ephraim? First by circumstantial evidence.. It was Ephraim, under God, who led the revolt against Rehoboam and divided Israel into two nations. Jereboam, an Ephraimite, was chosen by the revolting tribes to be king over Israel. Jereboam was a shrewd liberal. He gave the people much freedom to indulge in unholy practices which God had condemned; and he established pleasure resorts by which the carnal mind was sated, and they became drunkards, forsaking the Lord and his ways. And that careless license led to their undoing as a nation. So the Lord carried them away and scattered them among the nations. (Joel 3:3). And because Ephraim was appointed of God to be the head of the ten tribes, Ephraim was largely responsible for the downfall of Israel, he being the leader and dominant character. And according to the blessing of Jacob, Ephraim was to become a multitude of nations. Being appointed of God as the head of the tribe, succeeding his father, Joseph, he would inherit Joseph's land, referred to by Moses, (Deut. 13:13-17) somewhere afar off. So right here we will have a look around and see if we can locate that land. First, note this fact: when Jacob blessed his ten sons, he said to Joseph:

"The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was

separate from his brethren." Gen. 49:26.

The blessings of Abraham and Isaac, inherited by Jacob, was the land of Canaan, now known as the Holy Land. Jacob was in Egypt when he blessed Joseph and his two sons, Manasseh and Ephraim, south and west from Jerusalem. Ephraim was placed ahead of, or "before" Manasseh, thereby becoming Joseph's "crown", so that the blessings of Joseph would descend to Ephraim and his posterity. That "land" of Joseph was not the small country called Canaan. From Canaan it was to the utmost bounds, farthest away from Palestine. Go as far as one may, east, west, north, or south to the utmost bounds of the "everlasting hills" and the "ancient mountains", and we will land in AMERICA.

Now for some more circumstantial evidence, supported by prophetic utterance, we turn to Isaiah and read:

"Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia:

"That sendeth ambassadors by the sea . . . saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!

"all ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye". Isa. 18:1-3.

Here we have a "land" said to be "shadowing with wings". It is somewhere "beyond" Ethiopia. That land is to send it's ambassadors by the sea, in "vessels of bulrushes (a better translation says: Swiftly running vessels, E. E. L.) to a nation scattered and peeled, evidently referring to the people of Israel who are at present truly "scattered and peeled", persecuted and distressed, but who will be outspread and polished when they are gathered back under God's protection.

Moreover, in that far off land an "Ensign" is to be lifted up. That ensign is the emblem of peace and liberty under which the gospel trumpet will be blown to all the world as a signal that the coming of Christ is near at hand. This thought is supported by the declaration of Zephaniah 3:10 as follows:

"From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering".

The expression, "daughter of my dispersed", indicates a portion of God's people, in that far off land, hitherto unknown, would bring God's offering, incident to the lifting up of an ensign, and the blowing of a trumpet, a part of that marvelous and wonderful work the Lord said he would do among those whose fear toward him was taught by the precepts of men. The pure gospel of Christ as it was taught at the first, in contrast with the numerous creeds and doctrines of men that would be promulgated in the latter days, against whom the people of the last days have been duly warned by the prophets. But at the present

moment we are interested in the destiny of God's ancient covenant people, Israel, especially God's "first-born," Ephraim, when Jacob blessed his sons, of Joseph he said:

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

How, when, where might that singular prophecy be fulfilled? In process of time, Israel was scattered among the nations; and for some twenty-six centuries he has been "LOST". In Romans 11:17-24, the apostle Paul speaks of the branches being broken off, and he uttered a warning to the Gentiles that God was able to graft the broken branches into the tame olive tree again. But the application of the prophecy is very greatly enlarged by the following dire warning:

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in.

"And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.

"For this is my covenant unto them, when I shall take away their sins".

Thus it is seen that the apostle has reference to the whole house of Israel, including the "lost tribes". That covenant is also referred to by Jeremiah, chapters 30 and 31, in which it is said that "Ephraim is my first born," the one with whom the covenant will be made, who is referred to as a "virgin of Israel", and a "backsliding daughter". Jer. 31:18-22. And right here it may be suggested with some degree of accuracy that before that covenant can be consummated, Ephraim must be located. But we have already located a "backsliding daughter" and away beyond the rivers of Ethiopia we have discovered a son of Ephraim who will bring God's offering, the offering of Peace and Good Will, for all people, and today Ephraim is busy in his divinely appointed mission of "pushing people together." He is not known however, by the name of Ephraim, but in our American language, he is known as UNCLE SAM. Yes, I see that cynical smile, and I hear that chuckling remark. But, dear friend, don't laugh too loud nor too long for it is written, in this connection; "The scorner is consumed, and all that watch for iniquity are cut off." God is not mocked. And listen to this:

"Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you." Heb. 1:5.

It was an earthly power, who knew not God, that released Judah from his Babylonian captivity and sent him back to his native land to resettle and rebuild it. If God could use Persia, a heathen nation, to thus favor his people, why should it be thought strange that the United States of America, a Christian nation, should

be directed of God to release this covenant people from oppression, and assist them to return to their own land again and resettle it as aforetime?

It is a practicable and feasible thing to do. Yes, it is a righteous thing to do, because it is the beginning of the end of totalitarian oppression "across the board". And it likewise means that Uncle Sam may have to go to the defense and rescue of smaller nations who are under the iron heel of tyranny, and every one should be squarely behind him in his humanitarian work at this time. Let us look at it in this way and see what "Uncle Sam" stands for:

U-nited we stand, divided we fall. Let us all stand together.

N-nations shall learn war no more when they obey God and respect one another.

C-ome, therefore, and let us reason together as brothers and friends. A good example makes for success.

L-et us act the part of a good neighbor toward all nations because;

E-verlasting peace for all people is the goal of this nation.

S-urely, God will bless those who befriend his oppressed people, the Jews and the Indians also. A-all people have the inherent right to political freedom and religious liberty. But liberty stops at the boundary of our neighbor's rights..

M-ay the day soon come when every man may sit under his own roof, unmolested and unafraid.

And that's what "UNCLE SAM" stand for.

After the discovery of America, many religious people fled from England and other nations to escape persecution, and they soon built up strong colonies where they enjoyed the freedom of conscience. God was behind the revolt that split the kingdom of Israel apart; and God was behind the rebellion that dared to send the message: "Millions for defense, but not a penny for tribute". That was the spirit of Ephraim crying out against tyranny and oppression.

We have heard some complaint about the United States coming out ahead in every war. Well, why not? Since this nation committed itself to the proposition that all men were created equal and should be permitted to enjoy the glorious freedom designed of God, liberty-loving people of all nations have sought and found refuge under the friendly folds of Old Glory, until today our national emblem kisses the breeze in lands far away from our shores. If God has set this nation to the task of "pushing" the people together, that the Divine purpose might be consummated, who can stay his hand?

I have before me a small book written by a prominent British subject who makes bold to say that Britain is Ephraim and the United States is Manasseh. But that claim is true in part only as the turn of events following World War II bears mute witness. Great

Britain, once the boasted mistress of the seas, and John Bull the strong man among the nations, is now tottering to her fall, and we are bold to say right here that the last king to reign over the British Empire now sits on his throne, a mere figurehead.

Britain truly shall play a big part in the work of the relocation in the Holy Land, but her big job will be done by the ships of "Tarshish" in bringing the sons of Jacob from far, and hauling merchandise and supplies to nourish the people while they rebuild the waste places. Here is the proof.

"Who are these that fly as a cloud, and as the doves to their wondows?

"Surely, the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee, . . . therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

"For the nation and kingdom that will not serve thee shall perish; yea, those nations will be utterly wasted". Isa. 60:8-12.

Weakened by the pressure of two great world wars, and distressed by political and economic strife within, Britain will not be able to assume a leading role in the great battle of decision, but she will be of invaluable assistance in her domestic relationship in the work of rehabilitation — and that will be no small job. On the other hand, it will require the heroic leadership of Ephraim America to assist to prepare the way, and open the gates for the safe return of God's exiled people to return to the land of their fathers. Of course, there will be opposition; but listen to this:

"And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: . . .

"And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

"And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vine-dressers". Isa. 61:4, 5. Read the chapter in full.

The Lord goes on to say that,

"I will direct their work in truth, and I will make an everlasting covenant with them.

"And their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed." Verses 8,9.

To whom does the foregoing apply?? Surely not to Judah for no matter where you meet him, in Europe,

Asia, Africa or America, the Jew is immediately recognized as such, for he never changes. He is a Jew wherever he is met. Not so with Ephraim. He lost his identity when he "mixed himself among the people", where he was to remain until the "restitution of all things," mentioned by Peter, Acts 3:21, at the time of the second coming of Christ at the "time of the end," or at the end of the age. The prophets Isaiah, Hosea, and Zephaniah point to him in a land beyond Ethiopia, and in the west. Now it matters not which way one goes from Palestine, south or west, his destination will be the same . . . AMERICA. And here we find the earmarks of Ephraim manifest in the hearts of the people who pray and plead for the speedy release and safe return of the Jews to their God given heritage. Why is this so? Simply because the spirit of Ephraim cries out against the terrible oppression of God's covenant people who by cruel circumstances are less fortunate than we are. So we say to our fellow Ephraimites in Britain: Wake up! and break the yoke from off the neck of Judah; open the gates and let him go in and occupy.

Yes, Jacob is in a terrible "straight betwixt two." But he will be saved out of it, for so hath God decreed. At present there is a lion and a bear in the way. The roads are blocked and the gates are closed because these two beasts are about to engage in an "oily" scrap that may involve others, and until the beasts are driven from the highway, Jacob can stand outside looking in. It may require a strong force to remove the obstruction for the safe return of the oppressed people to their homeland. Will the United Nations do it? Not at all while the lion and the bear have the veto power.

Uncle Sam is a big fisted fellow and he has never yet met a successful rival. When he sets himself to a task, peacefully if he can, forcibly if he must, he gets it done. And so will it be in this instance. He insists that the Jews be allowed to go back to their own land, as God has directed.

Now God said that Jacob would be saved out of this trouble, and Ephraim-America is watching every move on the part of both Britain and Russia, and when Britain and Russia clash in the Valley of Decision, in Palestine, the Eagle will soar overhead and the bear will be slain and the lion will be so badly injured that he will be hors de combat thereafter. The great Decision will be rendered and Jacob will be free.

"For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

"I will gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, . . .

"Proclaim ye this among the Gentiles; Prepare war, Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:

"Beat your plowshares into swords, and your pruninghooks into spears; let the weak say, I am strong.

"Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; . . .

"Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. .

"Put ye in the sickle, for the harvest is ripe: Come get you down; for the press is full, the fats overflow for their wickedness is great.

"Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." Joel 3:1-14.

Thus has the decree gone forth, when God, at long last will set the stage for the great show-down when the final "decision" will be made as to who's who in world affairs. The place is clearly designated — in the valley of Jehoshaphat, in the plain of Esdraelon, some fifty miles north of Jerusalem. There the great controversy between God and Satan will be decided — at the battle of Armageddon. We read further:

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

"For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty . . .

"And he gathered them together in the place called in the Hebrew tongue Armagedden." Rev. 16:13-16.

There we have the PLACE, the valley of decision, and the forces of evil, three great powers, that are to meet in mortal combat — for what? The three powers are designated as "the DRAGON, the BEAST, and the FALSE PROPHET", that is, the "spirits" come out of the mouths of the three powers. There can be no question as to the identity of the "dragon". ROME is the word. The "BEAST" is referred to in Dan. 7:8; and in Rev. 13:1, 2. In prophecy he is referred to as "the beast" and is now referred to as "the Papal beast." "Mohammed" was the "FALSE PROPHET." From these three powers, Pagan Rome, Apostate Christianity and Mohammedanism the three false spirits emerge in a terrific "holy war," for the possession of the Holy Land of Israel. It is significant that all three powers are "Jew Baters." But in that great battle of "Decision," God will lead and direct the hosts of EPHRAIM to victory once for all, and then the despised Jew can return to his own land in peace and safety.

"Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it."

(Editor's Note) Although our brother has long since passed from the scene of action many of his works remain of real value in the analysis of the gospel of Jesus Christ.

## THE LORD THEIR GOD AND DAVID THEIR KING

by

Harvey E. Seibel

In Ezekiel 37 we find these words recorded, "Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all . . . but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore" (Ezekiel 37:21-26).

"Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land; for great shall be the day of Jezreel," (Hosea 1:11).

These scriptures introduce us to the subject of the ruling house of David which at that day shall be restored in power and glory. Moreover, this throne was to be given to Christ fulfilling the prophecy that David shall never want a man to sit upon the throne. Christ will be the last of the long line of David's seed to sit upon the throne of David for "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:32-33).

From Jeremiah we read, "For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it . . . . But they shall serve the Lord their God, and David their king, whom I will raise up unto them . . . . Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them

that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord. And ye shall be my people, and I will be your God" (Jeremiah 30:3, 9, 18-22).

Some may feel that God will raise up David of old to be king over His people. However the more likely interpretation is that the Father will be the Lord their God while Christ shall reign over them upon the throne of David as King. There is much scriptural reference to the raising up of Christ.

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jeremiah 23:5-6).

Again, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne" (Acts 2:29-30).

To conclude we read, "And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man: so will I also be for thee. For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: AFTERWARD SHALL THE CHILDREN OF ISRAEL RETURN, AND SEEK THE LORD THEIR GOD, AND DAVID THEIR KING; AND SHALL FEAR THE LORD AND HIS GOODNESS IN THE LATTER DAYS" (Hosea 3:3-5).

There is one final word, "The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them" (Zechariah 12:7-8).

(Excerpt from)

**A MESSAGE FROM THE LORD, IN ANSWER TO  
FASTING AND PRAYER, GIVEN TO THE CHURCH ON  
THE TEMPLE LOT, ON EASTER SUNDAY, APRIL  
5th, 1953, THROUGH APOSTLE JAMES E. YATES.**

(This is the second reprint during the past 5 years.)

Thus speaketh the spirit to My people saith the Lord:

I am pleased that you come to Me today in the spirit of supplication and petition. I respond to answer your prayers. I will give increased impulse for the healing of your sick, saith the Lord.

I speak forth My word to My people in this place. I speak forth My word that shall sound around the world, saith the Lord. The vibrations of My power hath no superior in all the elements that go to make up the universe. I speak forth My word which shall reach the souls of hungering peoples in places ye know not of, saith the Lord.

I address My message to the Church of Christ in this place, and say I am pleased with your contrition today. I accept your prayers as an obeisance to Me, coming up as holy incense to Me, saith the Lord.

Yet, know ye how imperfect ye all are before Me. Ye are not justified in taking the position that because I have made you My official remnant of the Restoration of the Gospel — ye are not justified, saith your Lord, in a "holier than thou" attitude toward the peoples of My Restoration who rejoice in My Gospel — even though many of them are led far astray. I called upon My servant, Joseph Smith, and though he was filled

with frailties common to humanity, I did use him for the establishment of My work in this great Latter Day Restoration, and he shall not fail in the reward that I shall dispense to him, even though he had his faults and failings. I am yet today using men who have faults and failings common to humanity. Yet when they are in contrite heart before Me I use them, saith the Lord, to carry forward My work as I have done through the ages of the past and I shall continue to do as suiteth My pleasure, whomsoever I shall use to carry forward the works of righteousness.

My voice goeth out to the peoples in the West, in the Restoration of the Gospel. Mine eye is clear to behold the value and quantity of your virtues as you operate in your Western activities. Mine eye is clear to see your virtues, as also your faults. My voice speaketh to the people of the "Reorganization" here and elsewhere, wherever they abide.

Yea, I speak, as speaketh God, to all factions and to all divisions of mankind, and those who are not affiliated with religious activities. Verily, I say unto you again, "Blessed are they which hunger and thirst after righteousness, for verily, thus saith your Lord, they shall be filled."

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**In Memory of a Brother Passed On to His Reward of Life**

Brother Alfred Lee Voorhies, an Elder in the Church of Christ, passed from this life at 10 p. m. December 26, 1975 at Davis County Hospital in Bloomfield, Iowa.

Brother Al was born November 26, 1905 to the home of Mr. and Mrs. Ebenezer Voorhies and for 70 years he was a bundle of joy to those who knew him.

The hearts of Brother Al and Sister Velma Payne Voorhies were united into one July 22, 1953 at Folkston, Georgia for 22 years of happiness.

He leaves to mourn, his wife, Velma; two sons, Lee and Bill Voorhies; two daughters, Vera York and Peggy Veatch; three step sons, Charles, Don and Bert Payne; 16 grandchildren; 11 step-great grandchildren and a host of friends whose lives he has touched.

Services were held at 1:00 p. m., December 29, 1975 at Waglers Funeral Home, Bloomfield, Iowa. Elder Hubert E. Yates was the officiating minister. Brother Al was taken to Greentop Cemetery in Greentop, Missouri where he was laid to rest. Apostle Robert Jensen represented the Church at the funeral giving his heart and council. Everyone was happy he could come.

Brother Al's first love was the Gospel of Christ. His desire was that all men everywhere would hear the word. It has been my joy to have studied with him and worked with him as ministers of Christ. Please pray for his family that the comforting spirit will be with them.

**THE GOSPEL**

I welcome thee, gospel of peace,  
 Enriching gospel of love;  
 Thou enfoldest me in thy fragrance,  
 Brooding over me like a dove.  
 And I feel like nestling closer  
 In the shelter thou hast given;  
 Yes, under the vesture, close to the heart  
 Of my Father who is in heaven.

Thou teachest me beautiful precepts;  
 To walk in the narrow way,  
 To crush out all evil passions,  
 Though this is not done in a day.  
 And I find when I fall, then in sorrow,  
 I arise, feeling humbled and weak;  
 But the outstretched wings still hover near,  
 And their shelter I hurriedly seek.

My Savior, my elder Brother!  
 I have obeyed thy voice,  
 And come in at the door as was bidden me;  
 Thy will alone is my choice.  
 So I cannot stray far into danger,  
 Ere the warning note will be given,  
 And I'll know thy call and hasten back,  
 Though thou art with Father in heaven.

This gospel tells me thou'rt coming soon  
 As a king, and a feast is preparing,  
 The family all are to gather home;  
 So how can I be despairing?  
 For the message is news of good things to me,  
 You can see why I love it so.  
 Have you heard it too, the beautiful truth?  
 If you have, you'll rejoice as I do.

**"THE 200 YEAR SALUTE"**

Let's light a new torch for Old Glory  
 Let's sing the old flag a new song  
 Let's stand up and shout it  
 Brother, don't ever doubt it  
 we'll tell the whole world  
 that we're proud as can be  
 of the Star Spangled Banner  
 and the land that He freed.

For 200 years how we struggled  
 to make all her promises true  
 but true they will be  
 and we'd struggle for three  
 as we honor Old Glory and  
 thank the Power above  
 for preserving our nation  
 the great land that we love.

June Greufe

**BLESSINGS**

Season Lea Stavlo daughter of Sharon Stavlo born October 4, 1974 at Madison, Wisconsin was blessed by Elder Isaac Brockman, at Sparta, Wisconsin, September 3, 1976.

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