



Type: Magazine Article

Ephraim in America

Editor(s): Susa Young Gates

Source: *Relief Society Magazine*, Vol. 7, No. 10 (October 1920), pp. 601-603

Published by: The Church of Jesus Christ of Latter-day Saints

Abstract: No abstract available.

QUESTIONS.

1. Why is it necessary to record the work done in temples?
2. Who will stand at the head of this dispensation?
3. How can the chain of the priesthood be fastened back to Adam?
4. What is the law of adoption, or the sealing law?
5. What have you done about giving endowments for your kindred dead who may have been baptized for and sealed in the old Endowment House?

LESSON II.

(For October and November.)

WORK AND BUSINESS.

LESSON III.

"BOOK OF MORMON"—BIBLE TESTIMONY.

(Third Week in October.)

Subject: Ephraim in America.

Text: Ezekiel 37:15-22; Hosea 9:11-12, 7:8; 5:15; Jeremiah 31:9.

Aim or Central Truth: Error has delayed truth but never overcome it.

This lesson will conclude the Bible testimony concerning the "Book of Mormon," but will by no means, exhaust the same. Time and space compel us to be briefer than we like to be in order that the remaining lessons, of which there are only two, shall deal with archaeological testimony.

Proposition eight states that Ezekiel is in perfect agreement with Isaiah when he foretells the bringing to light of the "Stick of Joseph" in the hands of Ephraim, and the time when it should come forth, and the nature of the great event, the gathering of Israel, which should commence with the appearance of the "Book."

Since the restoration of the gospel with its principles and its keys, these two factors, like the pistons on a locomotive, have been, and still are, working for the unfolding of God's purposes, and the facts are so apparent and conclusive that we meet the most important objections offered by the enemies of the "Book of Mormon," namely: That staff, rod and stick are used synonymously and interchangeably (1) in the Bible and be accepted as meaning, power. (2) That the "Book of Mormon" does not claim that any of Ephraim came to America.

The unwary might be deceived with this objection, were

it not for the fact that the "Stick of Ephraim," should record certain writings. The writings (history) upon this stick should be for Joseph and for all the house of Israel his companions. Ezekiel 37:15-22. It may be insisted that we read of the rod of Aaron, the scepter of Judah, and the shepherd staff, etc., but they are in no instance used in the sense of a stick as set out by Ezekiel. These terms are not used interchangeably, for they are all symbolic of power and not of history. Our opponents are far afield when they seek to urge this objection against the "Book" when they, themselves, cannot reconcile it with the facts set forth by Ezekiel.

Considering objection number two: It is true the "Book" makes no direct mention of Ephraim, and for a very good reason, as we shall soon see. It is just as true that the "Book" does not state that any of Ephraim was not represented, in either of the colonies of Lehi or of Mulek that came subsequently to America. Neither does the book state that all who came with Lehi were of the tribe of Manasseh. According to the book, Lehi was a Manassehite, but the lineage of the families of Ishmael and Zoram who came with him is not given by the book. Might they not have been of the tribe of Ephraim? Further, when Mulek left Jerusalem for America, according to the book, he brought "a company" with him, but the lineage of the company is not given. Might not Ephraim have been largely represented in this company? Had the book traced Ephraim by lineage to America, it would have laid itself open to serious and disastrous criticism, and herein, in the writer's opinion, is one of the strongest evidences of the divine authenticity of the book. According to ancient prophecy, and because of his sins and abominations, Ephraim should be scattered among his brethren. "As for Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception. Though they bring up their children, yet will I bereave them, that there shall not be a man left, yea, woe also to them when I depart from them." Hosea 9:11-12. This does not mean annihilation, for Ephraim has a very important work to do in the last days when the "Stick of Joseph" is to be in his hands, and the Lord shall gather Israel from among all nations of the earth and the islands of the sea. It does mean, however, that his glory as a nation shall be lost. They were to be taken as from early birth and separated one from another, and thus destroyed as a nation. Hosea 7:8 tells us, "Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned" Again, "For I will be unto Ephraim as a lion, and as a young lion to the house of Judah; I, even I, will rear and go away;

I will take away and none shall rescue him." Hosea 5:14 Here the thought is that Ephraim is to be torn to pieces, scattered. The big thought that comes out of all these prophecies concerning Ephraim is that he had lost his identity as a nation, mixed among the people, and, hence, unable these many centuries to trace his lineage. But in the last days Ephraim is to come out from the people, establish his identity, and assume his responsibilities, as Jeremiah sets forth, "They shall come with weeping, and with supplications will I lead them. I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble. For, I am a father to Israel, and Ephraim is my first born." Jer. 31:9. In the last days, Ephraim is to be first in the work. He never has been before. He has been patiently awaiting his opportunity to assume the functions of the first born in that day where he is brought to light through the instrumentality of a prophet standing up with the Urim and Thummim as was the case in the time of Nehemiah.

LESSON III.

"BOOK OF MORMON."

ARCHAEOLOGICAL TESTIMONY.

(Third Week in November.)

Subject: Portions of the book opposed to scientific deductions at the time of its coming forth.

Text: Robertson's History of America, vol. II, pages 28-30; edition, 1790; vol. II, edition, 1776; Ibid, Note 58, to page 298; vol. II, edition, 1790; Ibid, vo. II, pages 31, 35 and 36, edition of 1817, and vol. II, pages 31 and 32, edition, 1796; The American Universal Geography, page 75, edition, 1793.

Aim: Living up to the light we possess often leads to wrong conclusions unless we take God into the reckoning.

When the "Book of Mormon" was first published, in 1829-30, little was known as to this continent's past in any particular. The Indians were here, and in different states of development, from crudest savagery to semi-civilization; but as to who they were, or how they came, science and history were alike, non-committal and unenlightening. What is the origin of America's red man? a curious world had asked. Until the "Book of Mormon" came forth with its definite and positive statements, announcing without equivocation, the