

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 power of the Holy Ghost."—1 Nephi 3:187.

Volume 40

Independence, Missouri, February, 1963

No. 2

If I Can

By Charles E. Carroll

"I shall pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show to any human being, or dumb animal, let me do it now. Let me not defer it or neglect it, for I shall not pass this way again." Motto over the desk of John Galworthy, English novelist.

If I can lift a burden sore,
And by God's grace it comes no more;
If in some prison, I can send
The love of God as from a friend;
If I can speak some word of cheer
To someone who's distraught with fear;
If I can speak some kindly word,
Where naught but harshness has been heard;
If I can help sustain the weak,
Where crushing loads their vengeance wreak;
If I can lend a helping hand
To some downtrodden, weary man;
If I can feed some hungry child,
And bring some comfort, gentle, mild;
If I can do this in His name,
Nor wish for praise or worldly fame;
If free from greed or worldly gain,
My life shall not have been in vain.

CONTENTS

Editorial	Page 18	Signs of the Times	Page 23
Directory	Page 19	A More Excellent Way	Page 24
Valentine's Day	Page 21	Experiences Passed Along	Page 26
Local News (Wisconsin)	Page 21	First Things First	Page 27
Local News (Missouri)	Page 22	A Letter	Page 27
Local News (Ohio)	Page 23	Origin of the American Indian.....	Page 28
Wedding Announcement	Page 23	Obituary	Page 31
A Tribute	Page 32		

ZION'S ADVOCATE

Official Publication of the Church of Christ

Headquarters on the Temple Lot, Independence, Missouri

EDITOR: Oren A. Caviness, Route 1, Box 67, Preston, Missouri.

ASSOCIATE EDITORS: Edward J. McIndoo, Route 1, Box 67
Preston, Missouri. Esther M. Caviness, Route 1, Preston, Missouri.

PUBLISHED MONTHLY BY THE BOARD OF PUBLICATION,
Church of Christ (Temple Lot), Box 472, Independence, Missouri.

Second class postage paid at Independence, Missouri.

SUBSCRIPTION RATES: One Year, \$1.50. In bundles of twelve
or more, for missionary purposes, \$1.00. Canadian and all foreign
rates, \$1.75.

Send all donations for the Temple Fund, the Storehouse, Consecrations, Tithes, Offerings, and subscriptions for the Advocate to:
The Church of Christ, (Temple Lot), Box 472, Independence, Missouri.

EDITORIAL

There are many expressions used in radio and television commercials calculated to stimulate the desire of the individual for a full and exciting life—expressions such as, "This is your life—live it up!", and which of course must include this or that product in order for life to be completely full.

The idea that man should live his life to the fullest, is an ancient one and compatible with the teachings of Christ. The modern manner of fulfillment is not. Christ said, "I come that they (mankind) might have life and that they might have it more abundantly."

Life is Time and Time is ours only if we use it! But how shall we use it? Shall we fill our lives with abundance or abandon? There is a vast difference.

In Alma 16:228 we read, "For behold, this life is the time for men to prepare to meet God. Yea, behold, the day of this life is the day for men to perform their labors." And David said, "So teach us to number our days that we may apply our hearts unto wisdom." Psa. 90:12. We often hear it said of a person, "They have lived a full life." Too often it is one full of the wrong things; and the tragedy of such a life is often discovered too late to rectify. This is not wisdom.

There is so great a possibility of good and beauty in the world that it is a great pity so few people have the wisdom to find it. Rather than fill the "day of our life" with that which makes us "rich toward God" most people seek only material wealth.

Those whose only interest is the accumulation of this material wealth often urge upon their fellowmen the use of items which do the users no good and much harm. This is done in such glowing terms and exciting language that it stirs the imagination and leads to the expectation of joys and happiness **that are never realized!**

So far has this misconception of abundant living been carried that we find acceptable for home viewing on the television screen the advertisement of products, the use of which in NO WAY enhance the joy of living,

but, to the contrary will shorten, make unhappy and even destroy life itself.

If we are not to be classed with the fool "that layeth up treasure for himself, and is not rich toward God", then we should learn the difference between ABUNDANT and ABANDONED living.

Abandoned means (20th Century dictionary) wholly forsaken; extremely wicked, sinning without restraint. Syn. corrupt, depraved, profligate, and reprobate. Abandoned living is forsaken of God. As the degree of hardness or indifference of the conscience increases so does the degree of wickedness increase. Abandoned living requires no consideration of our fellowman, no consideration for tomorrow, the future or the hereafter. The "moment" alone is supreme, characterized by the song: "I'll hate myself in the morning, but I'm going to have fun tonight!" What type of living is it—what kind of fun that will engender hate and loathing for one's self in moments of reflection?

Abandoned living may start out with the harmless desire to fill one's life to the brim, to exercise the God given right to choose for ourselves after the restrictions of childhood have been removed, which restrictions may have seemed to be too rigid. Then with caution thrown to the winds and all restraint disregarded, actions may be performed without weighing their worth or counting their cost. The result? Soon or late a rude awakening comes to the ancient truth "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Prov. 16:25. Fortunate indeed is that person whose awakening comes early so that of him it might be said, "Blessed are your eyes, for they see; and your ears, for they hear." Matt. 13:16. Sad the lot of one who fills his allotment of days with abandoned living for Christ warned it would be said to them, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41.

This is indeed a dark picture, let us look at the other side. Abundant means (20th Century dictionary) plentiful, in great quantity, fully sufficient. Syn.: Ample, copious, exuberant, luxuriant, plentiful. This is the life Christ promised in return for obedience to the divine laws of life—to love God—to love your fellow man.

Abundant living requires not only consideration of that which is good and wholesome for the person's self but in the words of Dr. George W. Crane, "That which will render the greatest good for the greatest number of people for the greatest length of time." This consideration is so far reaching we can never come to the end of it for it includes not only the living but the as yet unborn generations of mankind. There will never be a life so lived which will be barren of joy and gladness, peace of mind and contentment of heart, and there never has been.

What matters then the drive for wealth, for we know that "life is more than meat and the body is more than raiment;" we know that true riches is of the soul, the mind, and the heart and that he who possesses these riches shall never lack though his pockets be empty.

They will experience a life so full of friends and loved ones that the need for service to one's fellow-men will outlast the final earthly breath. Such a one, when he departs this mortal life will have treasures laid up in heaven where moth and rust will not corrupt and thieves cannot break through and steal.

"Isn't it strange that princes and kings
And clowns that caper in sawdust rings,
And common people like you and me
Are builders for eternity?"

Each is given a bag of tools, a shapeless mass,
A book of rules;
And each must make . . . ere this life is flown
A stumbling block or a stepping stone."

R. L. Sharpe.

May we each make of our lives a stepping stone that will not only raise our own spiritual level but will serve to lift to a greater degree of abundant life those with whom our lives makes contact.

Remember: This **is** your life—live it up! But live it up in ABUNDANT living—not in ABANDONED living. There **is** a difference.

O. A. C.

DIRECTORY

Officers and Committees of The Church of Christ (Temple Lot)

Council of Apostles:

William F. Anderson—Appointed as General Church Representative in the office. 619 South Chrysler, Independence, Missouri.

Thomas E. Barton—Missionary in charge of Colorado. Hayden, Colorado.

Archie F. Bell—Missionary to Kansas, Missouri, Nebraska, Utah, Nevada, Northern California, Idaho, Oregon, Wyoming, Washington, British Columbia, Alberta, Yukon Territory, Northwest Territory and Alaska. 802 South McCoy, Independence, Missouri.

Bert C. Flint—Missionary to Iowa and Wisconsin. 209 South Chrysler, Independence, Missouri.

Leon A. Gould—In retirement as per conference action of 1961. Route 1, Box 95A, Long Lane, Missouri.

Don W. Housknecht—Not given a field of appointment for the conference year as per his request. 205 East Shiawassee, Fenton, Michigan.

Thomas J. Jordan—Missionary to Saskatchewan, and Manitoba in Canada and Minnesota in the United States. 142 Pioneer Village, Regina, Saskatchewan, Canada.

William A. Sheldon—Missionary to North Dakota, South Dakota and Montana. 1011 South Cottage, Independence, Missouri.

Arthur W. Smith—Missionary to Illinois, Indiana, Ohio, Alabama, Florida, Georgia, Kentucky, Mississippi, North Carolina, Tennessee, Virginia, and the European Mission. Ava, Missouri.

Clarence L. Wheaton—Missionary to Michigan, Massachusetts, Maryland, New Hampshire, New Jersey, Rhode Island, New York, Vermont, Maine, Delaware, Connecticut, West Virginia, Pennsylvania, Canada (East to a line between Manitoba and Ontario), New Brunswick, Newfoundland, and Nova Scotia. 204 West Sea, Independence, Missouri.

E. Leon Yates—Missionary to Arizona, New Mexico, Texas, Arkansas, Oklahoma, Louisiana and Southern California. Rt. 2, Box 119, Macks Creek, Missouri.

Council of Bishops:

D. Ray Bryant—Route 2, Cowgill, Missouri.

Walter B. Davis—10 South 123 Lorraine Drive, Hinsdale, Illinois.

Nicholas F. Denham—4116 South Cottage, Independence, Missouri.

Vance H. Harris—Business Manager. Appointed to labor in the missionary field as circumstances may permit. 1920 South Osage, Independence, Missouri.

Edward H. Podhola—3021 Chandler, Lincoln Park 25, Michigan.

John A. Sweem—Appointed to labor in the missionary field as circumstance may permit. Hamilton, Missouri.

C. LeRoy Wheaton—Secretary, 412 South Hocker, Independence, Missouri.

Officers and Committees:

Numbers in parenthesis () indicate the number of years to serve from the 1962 conference.

General Church Representative:

William F. Anderson, 619 South Chrysler, Independence, Missouri.

General Church Secretary:

James A. Hedrick, 103 North 22nd Blue Springs, Missouri.

General Church Recorder:

Lois Harris, 1920 South Osage, Independence, Missouri.

General Church Chorister:

Kathryn Matthews, 1406 South Spring, Independence, Missouri.

Editor of Zion's Advocate:

Oren Coviness, Route 1, Box 67, Preston, Missouri.

Associate Editors:

Esther Caviness, Route 1, Box 67, Preston, Missouri.

Edward J. McIndoo, Route 1, Box 67, Preston, Missouri.

Press Committee:

General Church Secretary—James A. Hedrick, 103 North 22nd, Blue Springs, Missouri.

Dining Hall Committee:

Jean Chapman (3), 1231 West Ruby, Independence, Missouri.

Marian Sprague (2), 424 East Walnut, Independence, Missouri.

Gladys Nast (1), 132 North Brookside, Kansas City, Missouri.

Reception and Housing Committee:

Marvin M. Case, 16613 Woods Chapel Rd., Kansas City 39, Missouri.

Denver G. Chapman, 1231 West Ruby, Independence, Missouri.

Nicholas F. Denham, 4116 South Cottage, Independence, Missouri.

Auditing Committee:

Denver G. Chapman (3), 1231 West Ruby, Independence, Missouri.

M. Harvey Seibel (2), Star Route, Willow Springs, Missouri.

Leslie P. Case (1), Route 3, Old Lee's Summit Road, Kansas City 39, Missouri.

Referendum Committee:

Forest Maley (3), 1844 South Norton, Independence, Missouri.

James A. Hedrick (2), 103 North 22nd, Blue Springs, Missouri.

Ora Derry, (1), Route 3, Box 342, Independence, Missouri.

Relations Committee:

Arthur M. Smith (3), Ava, Missouri.

E. Leon Yates, (2), Rt. 2, Box 119, Mack's Creek, Missouri.

Archie F. Bell (1), 802 South McCoy, Independence, Missouri.

Board of General Church Historian:

Archie F. Bell (1), 802 South McCoy, Independence, Missouri.

James M. Case (1), 1106 East Gudgell, Independence, Missouri.

Robert L. Maley (1), 545 West 2nd Street, Valley Center, Kansas.

Library Board:

Denver G. Chapman (3), 1231 West Ruby, Independence, Missouri.

Arthur M. Smith (2), Ava, Missouri.

Levi Maley (1), 1731 Crescent, Independence, Mo.

Board of Publications:

Vance H. Harris, Chairman, 1920 South Osage, Independence, Missouri.

Kenneth J. Smith, (3), 209 South Chrysler, Independence, Missouri.

William A. Sheldon (3), 1011 South Cottage, Independence, Missouri.

Arthur M. Smith (1), Ava, Missouri.

M. Harvey Seibel (1), Star Route, Willow Springs, Missouri.

Committee on the Financial Law:

M. Harvey Seibel, Star Route, Willow Springs, Missouri.

C. LeRoy Wheaton, 412 South Hocker, Independence, Missouri.

Marvin Ely, Route 4, 236 32 Road, Grand Junction, Colorado.

E. Leon Yates, Rt. 2, Box 119, Mack's Creek, Missouri.

William A. Sheldon, 1011 South Cottage, Independence, Missouri.

The Untied Workes:

Chairman: Silva Rudd, 1001 East Stone, Independence, Missouri.

Assistant Chairman: Edna Smith, 209 South Chrysler, Independence, Missouri.

Secretary: Lois Harris, 1920 South Osage, Independence, Missouri.

Treasurer: Doris Sheldon, 1011 South Cottage, Independence, Missouri.

Member-at-Large: Minnie Smith, Ava, Missouri.

General Sunday School Association:

Superintendent: James A. Hedrick, 103 North 22nd Street, Blue Springs, Missouri.

Assistant Superintendent and Treasurer: Leslie P. Case, Route 3, Old Lee's Summit Road, Kansas City 39, Missouri.

Secretary: Caroline Hedrick, 103 North 22nd Street, Blue Springs, Missouri.

Quarterly Committee:

Marvin Ely (3), Route 4, 236 32 Road, Grand Junction, Colorado.

Thomas Maley (2), 615 Sheridan Avenue, North, Minneapolis 11, Minnesota.

Robert Case (2), 236 S. E. Queenstown, Bartlesville, Oklahoma.

John E. Bell (1), Route 1, 572 34 Road, Palisade, Colorado.

Don McIndoo (1), 4606 West Mitchell Dr., Phoenix, Arizona.

Auditing Committee:

Harold Gill (3), 828 South Fuller, Independence, Missouri.

George L. Curtis (2), Lee's Summit, Missouri.

John Gill (1), Route 1, South St. Paul, Minnesota.

Translation Committee:

Denver G. Chapman (3), 1231 West Ruby, Independence, Missouri.

Fernando Ojeda (2), Ticul, Yucatan, Mexico.

Alfaro Crayetano (1), Ticul, Yucatan, Mexico.

It is requested that officers and committees who will be making reports to the 1963 conference, try to have their reports in the hands of the General Church Secretary by April 1. This will assist in helping the conference run more smoothly.

James A. Hedrick.

WHEN HE KNOCKS

We sing the song: "Savior, Savior, hear my humble cry, while on others thou art calling, do not pass me by!" But it is always up to us whether he passes us by or not. We must have something within us that hears his call. We must open the door when He knocks.

E. L. Yates.

VALENTINE DAY

February 14th is St. Valentine's Day, a time to send and exchange messages of love and endearment. The exact origin of this day is not known but I'm sure this world will be a much happier place to live in if we found more opportunities than we do of sending expressions of love and tenderness to friends and loved ones who mean so much to us.

In ancient days the clergy of the church placed names of saints in a large urn and groups of people would gather around it and draw a name from the container and try during the following twelve months to emulate the life of the particular saint whose name they drew.

Today however the day is solely celebrated by sending a valentine, words of affection, a poem, candy or some token gift. So I take this opportunity to say to you, all who may read this, please be my Valentine, and let's be closer in love and friendship and service, than we have ever been before. It has been said that love makes the world go 'round, if that be true, lets speed up its revolutions!

We have heard people speak of "the crimes of love" and in story and picture there are those who claim to have killed because they love so much. But this is not true, these crimes are but the lack of love, and the cure for the criminal is love.

Vida Smith Yates said of love: "There is a potency in this thing called love, that premeates the universe with good. It lights the way when disappointments come and when clouds of sorrow shut out all else that makes for brightness. It supports, invigorates, embellishes and always enriches where ever its abiding place in life."

Dr. Frank Crane said: "Only the impotent sneer at love. Love is an art, not a science. We can be taught a science; we learn an art by trying. There is no justice without love, no understanding without love; and no growth without love. Only the wise can know; only the skilled can do; but the least and lowest can love as an archangel."

James F. Keir said, "Love kills enmity, makes friends, obscures faults, enlarges virtues, develops sympathy, and draws men together. It is seen in the eye, felt in the handshake, heard in the voice, and then the atmosphere seems impregnated with its perfume. It insures happiness, ends wars, builds homes, cements families and stabilizes civilization. What is it? It is the life of God in action in the hearts of man, for God is love."

Edwin Markham said: "He drew a circle that shut me out—Heretic, rebel a thing to flout. But Love and I had the wit to win: We drew a circle that took him in."

And Jesus Christ said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself."

Are you one to keep your feelings generally locked within yourself? Well begin to let folks know that you like them, now, today, by a thoughtful word, a hand-clasp, concern for their welfare, some service, a visit, a letter, yes in innumerable ways that will come to you. You'll be glad you did, for "you can't sprinkle the perfume of happiness on others without spilling a few drops on yourself."

—E. M. C.

LOCAL NEWS

from

Black River Falls and Sparta Local

Dear Brothers and Sisters:

Just a few lines from this part of the country to let you know that we are still here and well. We have had a nice winter so far and hope that it continues so, not much snow or cold weather yet. Our health has been good except for colds, and a few bouts with the flu, but nothing serious. We all feel well blessed.

There isn't much news from here because this time of year we don't get to do too much—we have closed our church building for the winter because we have no heat in it. In the meantime we are holding meetings at my home but we are looking forward to meeting in our building again as soon as weather permits. We will try to raise enough money this summer to put heat in the building for next fall. We have done a lot to it and each of us has been blessed for our efforts.

Another Christmas is over. I don't believe many people really realize what we are celebrating on that day. But let those of us who do realize, never forget the great gift God gave to us all on that day. We all had a nice Christmas.

Our young people have organized a group and have quite a few members, some from outside the church, but they all seem interested in learning and our own children seem to enjoy the meetings. So let us pray for them that it may be a success. Bro. Glen and I took them caroling which they enjoyed. And I know the folks where we sang our carols, enjoyed having the children come. They also had a Christmas party at Mrs. Clifton's where she had prepared games and singing for them, and at the end a nice lunch. I think that now more than ever before, we who are members of the church should try to keep our children occupied in good wholesome activities because the world about them is enticing them to do things that are not wholesome. The things we can embed within their minds now will help them make decisions in later life. Old Satan knows that the time is not long for him and he is doing everything he can to deceive even the most elect. So let us pray that we might be strong, and that our faith might be increased to such a point that we cannot be deceived. Christ said that Satan would do everything he could to lead us away from that which is good and true. Read the 8th chapter of III Nephi, the 50th and 51st verses and see what Christ told those people in that time.

Since first starting this letter, we members have talked it over and decided to try to put heat in our building as soon as possible so we can use it for the rest of the winter. I hope we can because we would all like to use the building and it isn't good for it to be setting idle and not in use.

More news: Bro. and Sis. Stavlo are patiently awaiting their "blessed event" by the time you read this, the little one may have arrived and we hope that it is healthy and strong and the mother doing well. Sister Marquette is planning on leaving for the South to spend the rest of the winter as soon as the big event is over.

The Gills just go back from Independence, and tell us that everyone there is O. K. and that they enjoyed their vacation.

Sister Eddy has had a nice holiday season, Sister Hesse spent a part of the Christmas week end with her, and her son Merlin and family were with them for New Year's. Both Bro. and Sis. Eddy seem to be in the best of health at least we haven't heard otherwise. Sis. Cain is working in a restaurant in Black River.

Of course we miss Bro. Clyde Babcock, he spent so many years with us that it just doesn't seem the same without him and Beat around her. We hope that they are enjoying their loved ones. We are trying to find enough to do to keep ourselves out of mischief.

Most of us are looking forward to Conference time again and hope that we will be able to come. We also pray that it might be a peaceful one and that we will let God lead us. I'm sure that if we do we will not go in the wrong direction. There is nothing that Satan would rather see than the Church in utter confusion. That gives him room to enter in and deceive God's children.

Let each of us pray as we prepare for the 6th of April—that we will meet in peace and really accomplish the things we should. We must remember that this is God's work and He has given us the privilege of helping Him with it. There is no room for out pet ideas or whims—this is serious business, we haven't much time left to decide who we are going to serve. God will lead us, IF we just give Him a chance. So let us all try.

In closing I'm wishing you all the best for the coming year, and my prayer is that God's richest blessings may be your's to enjoy. Please pray for us that we might remain faithful, and that as each day goes by we might try to become just a little bit better.

God bless each of you, your brother in Christ,
Elder Isaac Brockman.

EAST LOCAL REPORT

by

Doris Sheldon

It has been some time since you have read about the East Local in the Advocate. Several have asked me to write a report, so I shall make a feeble attempt.

In our Sunday School class we are studying from the book of Jeremiah. Brother Sheldon is the teacher, and we are studying and discussing Jeremiah's prophecies to the people of the House of Israel, and how the Lord told Jeremiah to cry repentance unto the people, but that they would not heed, and destruction came on them.

We have had several guest speakers during the past months: Brother Denver Chapman, Brother Harris, Brother A. M. Smith, Brother Leon Yates, and Brother Nicholas Denham, and we were very happy to have Brother Howard La Hurreau from Indiana.

Brother Howard is an Elder in the Church of Christ and is a Pottowatamie Indian. He told us about some of their Indian traditions and he spoke of the divinity of the Book of Mormon. He told us that the Indian people were not ready for the gospel. He also told us about the beliefs of the Indians about Handsome Lake; and how Handsome Lake had been a drunkard, but had, had an experience that made him change his ways and become a good man, and he established the first temperance society. We were all delighted to hear him, and were sorry that he couldn't stay longer.

One thing that impressed me was the fact that he went to our new church and knelt down by himself and asked God's blessing on the church, and that His Holy Spirit would be with us in that building. That is the desire of us all, because without it we couldn't hope to do any good. He said he hoped that the Church would have many locals, that more people could hear this wonderful story of life.

The men have been busy with the work on the church. The roof is on, and the windows are in, the basement floor is poured, and the siding is done on the north and east sides.

Wendall and Byron Yates, from South Missouri, came up and helped their brother, Curtis Yates lay the basement floor—Bob McCubbin helped also.

Brother Curtis Yates has been elected as lead man in this job. He has had more experience and also he works a swing shift and can give more time. The other men are helping all they can, but workers are few and the work has been rather slow.

The woman's group had a Bazaar in October and we made \$111.00. In November we had a Bake Sale and Bazaar and made \$111.00. Also in November we had a Rummage Sale and made \$53.00. A Bake Sale and Bazaar in December together with donations we made \$146.00. We were especially thankful for the money we received from this last sale, since the money is nearly gone and we are trying to get by without making a loan. We would like to get the basement done so we could be in by Christmas. But since we need a furnace and the wiring done yet, we may not be able to do so.

LOCAL NEWS FROM COLUMBUS, OHIO

We of the Columbus Branch are pleased to report some news of our activity for the Advocate. First we want to tell all the readers of our church paper how pleased we were to have Apostle and Sr. A. M. Smith with us on the week end of November 25th. Brother Smith blessed us with a very inspiring sermon on Sunday the 25th and we were very sorry to see them leave, and hope they will be able to come again soon. This invitation is extended to everyone throughout the church, come one, come all—a hearty welcome is extended to you.

On Sunday, December 9th we had our annual business meeting, both for the Sunday School and the Branch. The financial report was read by our treasurer Sister Muriel Welch. Sister Muriel's husband Bro. Frederick R. Welch of 191 East Duncan Street, was elected superintendent of the Sunday School. The teachers for the adult and intermediate classes have not been appointed yet. Sister Smith is secretary and Sister Ethel Walters our pianist.

Branch officers elected were as follows: Elder William E. Welsh of 144 Highland Road, Columbus, Ohio, our Pastor; Marion D. Gross of 643 Oakwood Avenue, Columbus 5, Ohio as Priest and chorister. Sister Louetta Gross pianist and Sister Muriel Welch as secretary and treasurer.

In our class work we use the Bible and Book of Mormon alternately—for the adult Sunday school class. We find this to be very helpful, and we suggest this system to other locals, throughout the church.

Saturday, December 8th a very beautiful wedding was solemnized by Elder William E. Welsh, in the home of the bride, Mrs. Mary Smith in Columbus, Ohio. The bride, Mrs. Mary Smith was united in marriage to Mr. Marion Wilson. The matron of honor was her sister, Mrs. Edna Albright. The bride's dress was a two-toned, light and dark blue, she wore a corsage of red and white rose buds. The matron of honor wore a tan dress and a corsage of red and white rose buds. The best man was Mr. Paul Brockman. The officiating minister, the groom and the best man were dressed in black suits and each wore a white carnation.

After the wedding was solemnized, refreshments were served and congratulations began first by the bride's parents, Elder and Mrs. Fred Welsh. We wish the bride and groom a long and happy and prosperous life.

Marion D. Gross (Reporter).

WEDDING ANNOUNCEMENT

The Rev. A. M. Rusten officiated at the 2 o'clock in the afternoon ceremony on Dec. 1, 1962, in which Mrs. Edith Muth, of Black River Falls, Wisconsin, became the bride of Mr. Harvey Gilbertson, also of Black River Falls. The ceremony was conducted in the chapel of the Little Norway Lutheran Church, in that area, with Sue Iliff as the pianist, Mr. and Mrs. Calmer Over-

lien came from Elmwood to be the soloists. Their selections were, "The Wedding Prayer", and "The Lord's Prayer".

For the occasion the bride selected a beige jersey dress with cocoa brown accessories and had a corsage of two orchids. She was attended by Mrs. Norman Johnson, daughter of the groom who had a black dress with matching accessories and a corsage of white carnations. The bride's son, Wayne Muth, served as best man and he and Mr. Gilbertson wore dark suits. The bride's son Al Muth, Jr., and the groom's daughter, Mrs. Kenneth Larkin were the witnesses.

Only members of the immediate families were in attendance at the ceremony and at the reception in the church social rooms which followed it. A lovely cake made by Mrs. George Severson was served.

Following a trip to Milkwaukee and into Illinois, Mr. and Mrs. Gilbertson will be at home in two weeks at 714 Fillmore Street, Black River Falls, Wisconsin. The bride is the newly elected County Treasurer, for Jackson County, Wisconsin, and Mr. Gilbertson is the Civil Defense Director of Jackson County. For many years he has been prominent in farming and with a variety of civic and agricultural organizations here.

Just a Note: We of Sparta and Black River Falls, Local, wish Mr. and Mrs. Gilbertson a long and happy marriage. May God bless the marriage is our prayer.

SIGNS OF THE TIMES

By T. J. Jordon

How true is the prophecy of Paul as recorded in II Timothy 3:1-5. I have several reasons for using this scripture. I quote:

"This know also, that in the last days perilous times shall come." Are we already not aware of the times we are living in? Can we not discern the times we are living in? Can we not see the hand writing so long foretold? Do we pass up the warning given in recent years? Then Paul gives us the reason, and what would bring about these perilous times:

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.

Without natural affection, truce breakers, false accusers, incontinent, fierce despisers of those that are good.

Traitors, heady, high minded, lovers of pleasure more than lovers of God.

Having a form of godliness, but denying the power thereof. From such turn away."

Thank you, Paul, for such a clear and concise picture of our times, these last days.

As I heard over television the announcement of the Grey Cup football tussle between Winnipeg and Hamilton for the Canadian Championship for 1962 this scripture was brought to my mind so vividly. Thirty-five thousand and more, paid huge prices to get a seat to see this game, but a heavy fog swept over the city of

Toronto to the extent that the spectators could not see all of the game that Saturday afternoon, so a halt was called and announcement was made that it would be finished the following day, Sunday.

The fog cleared, and on the Sabbath day they finished, and another twenty thousands were out for nine and one half minutes, a shouting, cheering howling mob.

Then in Uncle Sam's domain the same TV told us about several football games going on in the U. S. A. with many more thousands out to see and cheer.

Paul said: "lovers of pleasure more than lovers of God." "Having a form of Godliness but denying the power thereof. From such turn away."

Then a week later, there appeared in the news, complaints from several pastors because their congregations on the Sabbath day was so slim. Some people had paid ten dollars for a seat at the game—but they had attended church for a dime or a quarter and listened to a sermon for one hour.

Dear Reader: Let us awake from our slumbers, get oil in our lamps, have them cleaned and burning that we may clearly see the road we are treading. The Bridegroom is coming soon, and we should be ready to enter into the marriage feast.

If we are in the baseball field, the football arena or the hockey rink, dance hall or picture show, we will not hear the announcement—"Behold the Bridegroom cometh." The door will be closed, and all our knocking, weeping and wailing will be of no avail. Too late to get oil in our lamps. Too late, too late.

The Sanctuary is to be cleansed, which I believe is the world. In the days of Noah the earth was cleansed by a flood. This time it will be cleansed by fire.

Much more can be said, but suffice for the present. Let us arise in the strength of our God and His Son. Obey the Gospel. Keep His commandments. Walk humbly yet sincerely, that we may abide under God's care, during these perilous times.

In Gospel Bonds,

AN APOLOGY AND A THANK YOU

To the many who sent us Christmas greeting cards, we wish to thank one and all by this means, and to say that we were sorry that we were not able to send cards. Owing to conditions that we were unable to control, such as the fact that my best girl has been on the sick list for a long time and has not been able to do things she would have liked to, and that I myself cannot see well, we were unable to send any cards this year.

We extend to you all, greetings for the coming year, and may it be prosperous and happy for you all. We hope for a good year for the Church and the bringing about of a better understanding among the people of the Restoration.

Your brother and sister in the Gospel,
Wm. F. and Metta L. Anderson.

"... A MORE EXCELLENT WAY"

I Cor. 12:31

In the eleventh chapter of II Nephi, beginning with verse 110, we find these words, "And, again, the Lord God hath commanded that man should not murder; that they should not lie; that they should not steal; that they should not take the name of the Lord in vain; that they should not envy; that they should not have malice; that they should not commit whoredoms; and that they should do none of these things; For whoso doeth them shall perish; for none of these iniquities come of the Lord; for he doeth that which is good among the children of men."

There is an old story told of a man called Louis the Strong, who in the early French wars made bows for the French archers. These were of such fine workmanship that no man ever broke a bow made by Louis the Strong.

One day the French took a number of prisoners, and the Governor of the prison sent for Louis.

"I want you to make some strong chains," said he, "for the garrison prison will hold no more men, so I must keep the prisoners in the courtyard. Therefore the chains must be very strong, or they will break them and escape."

Louis had never made chains, but he replied, "I think I can do what you want, for I have a very fine metal which I can temper so that no man can break it."

He was as good as his word. He made chains such as had never been made. By degrees the authorities of the prison discarded all the old chains and used only those made by Louis the Strong.

In the course of time the chain maker, who had committed a treasonable act, was imprisoned and manacled. "Ah," he said, as he looked at, and examined the chains by which he was bound, "I did my work too well! Horror of horrors! These are my own chains, and had I but known that I was forging them for myself, how differently I would have made them."

The chains that bound him were so strong that no living man could break them, and he had forged them with his own hands. He was helpless—without hope of escape—a prisoner of his own works.

Once Jesus was talking to a group of men, He said, "If ye continue in my word, then ye are my disciples indeed; and ye shall know the truth, and the truth shall make you free."

Those men thought of themselves as free men, even as we do today. They were a little indignant because of the words Jesus spoke. They said, "We be of Abraham's seed, and were never in bondage to any man; how sayest thou ye shall be made free?"

Jesus answered them, saying, "Verily, verily, I say unto you, whosoever committeth sin is the servant of sin." (John 8:31-34).

This was something they had not thought of before. It is something that many people today, even members of the Church of Christ, do not think of.

There is a truth which sets men free, but because we choose to ignore that truth we become slaves, in bondage to sin. Sin is transgression of the law of God and that takes in a multitude of things. King Benjamin said, ". . . I can not tell you all the things whereby ye may commit sin: for there are divers ways and means, even so many, that I cannot number them. But this much I can tell you, that if ye do not watch yourselves, and your thoughts, and your words, and your deeds, and observe to keep the commandments of God, and continue in the faith of what ye have heard concerning the coming of the Lord, even unto the ends of your lives, ye must perish." Mosiah 2:48-49).

We all may be forging chains which will eventually make us hopeless prisoners, by the things we do each day of our lives. Some of the things which form such a chain are flares of temper, tale-bearing, hatred, a let down of morals, lack of interest in spiritual things and yielding to things of a worldly nature. These are a few of the seemingly unimportant things that may grow, link by link, until we are bound in helpless slavery, in bondage to our own weakness. The longer we procrastinate our freedom, the more helpless our condition becomes until finally there is no escape.

The majority of us, even the very young, can look back at our past life and recall some condition, which if allowed to continue, would eventually have made us prisoners of our own works. Some of us, even now, may be struggling to free ourselves from some type of bondage which interferes with our desire to enjoy fully the truth and freedom of which Christ spoke.

There is one thing which we must always remember, Louis the Strong started to build the chains which eventually bound him with very small pieces of metal, which were soft and pliable. One link was completed, Then link by link it grew into a powerful chain too hard and too strong for man alone to break.

The chains with which we bind ourselves can become just as hard and strong as those which held Louis the Strong in captivity. They may be too hard for us to break alone.

We can be thankful for Christ's promise that we do not have to face them alone. To those who have a sincere desire to cast off the chains of bondage, whatever they may be, He promised, ". . . If ye continue in my word, then ye are my disciples indeed; and ye shall know the truth and the truth shall make you free." ". . . and Lo, I am with you always, even unto the end of the world."

Many people misconstrue the true meaning of freedom. They feel that freedom holds no restraints, that they are free to do as they please. That is not freedom, it is anarchy. We are free, according to the Gospel of Christ, to do only those things which do not infringe upon the freedom and rights of our fellowmen.

The Gospel of Christ is kindness, justice and brotherly love. The man whose mind is filled with these things can be truly free. But he whose mind is filled with hate, revenge and prejudice toward others is a slave of darkness. A mind that is possessed with hate shuts out the truth, and it is the truth, the Gospel of Christ, which makes us free.

Paul's admonition to us was that we should not let those things enter into our lives which conflict with Christ's law. We should find a way to crowd the unpleasing, evil thoughts out of our lives, and replace them with thoughts of love, service and consideration for the needs of our fellowmen.

We have been told many times, Just lay your burdens at the feet of Christ, and all your problems will disappear. Christ definitely has an interest in the personal problems and welfare of every person. But it is not that easy. So let us look at ". . . a more excellent way." Christ said, "The Spirit of the Lord is upon me, because He hath annointed me to preach the Gospel to the poor: He hath sent me to heal the brokenhearted, and to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." (Luke 4:18).

The poor, the brokenhearted, the captive, the blind and the bruised are all in bondage. Possibly to some degree, the majority of us could be numbered among them, and to a great extent we are bound by the chains of our own works. Whether or not we are responsible for our own bondage, we may not be able to break the chains alone. We need help. We cannot leave it entirely up to Christ. We have a responsibility too, and if we do our part we can depend upon God to do his.

Paul said, "Standfast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of human bondage." (Gal. 5:1).

It is the promise of Christ that all men who will come unto Him and partake of the water of life freely may enjoy a more abundant life, and the liberty and freedom of which Paul spoke.

Christ's invitation to all people is, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: For I am meek and lowly of heart: and ye shall find rest unto your souls. For my yoke is easy and my burden light." (Matt. 11:28-30.)

His invitation is positive and sure. The gospel is found not only in the Scriptures, but in the hearts and minds of those who earnestly follow His principles of living. If we wholeheartedly seek first the Kingdom of God and His righteousness we can be assured that all things will be added unto us.

Let us continually strive to cast aside those things which are a detriment to our Christian living and replace them with the desire to love and serve one another.

E. J. M.

EXPERIENCES PASSED ALONG

The morning of October 17, 1962, my wife Frances and I set out for Canada. The first night out it was our pleasure to be in the home of Bro. and Sister Robert Jensen, of Bellview, Nebraska. Our pleasure in meeting and visiting with them was marred by the touch of sorrow. We found they were experiencing a time of sadness. The Grandmother of brother Jensen was in the hospital and not expected to live. Because of the great tie and understanding that comes through the gospel of Christ, their sorrow has become our sorrow. We ask all who learn of their sorrow to remember them in your prayers. We have been told by Paul, "Rejoice with them that do rejoice, and weep with them that weep."

Indeed, when we allow the gospel of Christ to have sway over us we find a keen awareness within us of other's sorrows and also their joys. Their joys or sorrows then become ours and our desires for them find expression in prayers to our God who has the power to bless and comfort them in many ways.

From the Jensen home we traveled to the home of Sister Ruth Gill, who is not only our beloved sister in the gospel, but she is also a step-sister of mine. The Gills live on a farm near the city of St. Paul. We were indeed made welcome there and spent three happy days with them. Saturday evening in accord with a previous arrangement, Brother John Gill and myself met Brother Jordan at the Bus Depot.

Sunday we all went to church in Minneapolis. We spent most of the day there. In the forenoon we had a preaching service after which we had dinner prepared by the women. After dinner, Brother Thomas Maley, who is the Pastor, conducted a round-table. All were invited to take part. The main topic was that of healing and the power of prayer. It was concluded that healing and the other gifts of the gospel are present in the church today, and that they never will be done away as long as the world shall last, unless it be because of the unbelief of men. It was concluded also that these gifts follow in the exact proportion of the faith in, and obedience to the gospel of Christ.

Monday morning, in company with brother Jordan, we traveled to Bemidji, Minnesota. We arrived shortly before the hour, when the whole world stood in hushed silence, as they listened to the words of the President of the United States, as he outlined the firm stand this beloved country would take in this dark hour of world danger. As I listened, it seemed I felt a touch of the bewilderment and sorrows of the world; and awareness of the heartbreak and bewilderment of countless thousands upon thousands of mothers, fathers, children and sweethearts in all nations who felt the full impact of the possibility of losing all they hold near and dear in this life. Yes, regardless of their knowledge, or lack of knowledge of the scripture, many now realize the possibility of a time of trouble on the earth, such as the world has never known. I am reminded of the words of Christ, "For then shall be great tribulation, such as was not since the beginning

of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved." Now comes the words of comfort to those who understand the gospel of Christ, they are also the message of hope that we bring from Christ to a torn and bleeding world, "But for the elect's sake those days shall be shortened."

Shortly after the President's talk we held a service in the Local Church of Christ. One of the scriptures that was brought to my mind is the following, found in the Book of Mormon, first chapter of Ether, 30-35.

"And he had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and for ever, should serve him, the true and only God, or they should be swept off when the fullness of his wrath should come upon them. And now we can behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fullness of his wrath shall come upon them. And the fullness of his wrath cometh upon them when they are ripened in iniquity; for behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God, or shall be swept off; for it is the everlasting decree of God. And it is not until the fullness of iniquity among the children of the land, that they are swept off. And this cometh unto you, O ye Gentiles, that ye may know the decrees of God, that ye may repent, and not continue in your iniquities until the fullness come, that ye may not bring down the fullness of the wrath of God upon you, as the inhabitants of the land have hitherto done. Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ who hath been manifested by the things which we have written."

The next morning we left Bemidji and continued our journey. We arrived in Regina at the home of Brother Jordan at eleven forty-five P. M. Indeed it was a pleasure to greet our dear sister again. Our joy was even greater as we witnessed the reunion of our Brother and Sister Jordan. There is a love that exists between these two that to me seems to express a touch of the Divine. During the week we visited with several of the saints near by. Two of them I wish to mention. Sister Smith lives near the Jordans. She is along in years and spends most of her time in a wheelchair, yet the pleasantness and good cheer that radiates from her is a joy to experience. She gives courage and cheer to those around her. We thank God for the privilege of having met her. Then there is Sister Cooper who is in a near-by hospital. She has been bed-ridden for several years due to a stroke. She cannot even speak. When one calls on her the love of her heart is felt in the pleading in her eyes and the warmth of her hand as she holds tight to your own. One feels her reaching out for comfort. How helpless one feels in her presence, but how wonderful it is to know there is a

God in heaven who knows and understands and though we do not comprehend why these things must be, yet we know that one day God will wipe away all tears, but here and now let us weep with those who weep. Let us be aware of their burdens, their sorrow, and let us plead for them in mighty prayer to a God who knows how to comfort. In the very act of praying for others, in feeling their sorrows we too will find comfort and we shall find strength.

The next Saturday we went to Viceroy which is a little over one hundred miles from Regina. Brother and Sister Jordan, Brother Jordan's sister Mrs. May O'Niel, and Brother Cooper went with us. Again we had the pleasure to meet saints we had never known. What a privilege and pleasure to experience the same beautiful spirit in these good people that we have experienced on so many other occasions where we have met with those who belong to the great family of Christ. Sister O'Niel stayed the night with her family. Brother and Sister Jordan stayed with Bro. and Sis. Russel Jordan while Frances, myself and Bro. Cooper stayed the night with Bro. and Sis. Frank Jordan. The warm fellowship and hospitality we received from these good people shall always be remembered.

Sunday we held prayer and sacrament service in the local Church of Christ. Following the prayer service there was preaching service. An abundance of the spirit was felt in both services. Sunday night we returned to Regina. During the week we held some services in the home of Sister O'Niel and on next Saturday we returned to Viceroy, held another preaching service there on Sunday and returned to Regina that night.

Monday morning we said goodbye to the Jordans and began our trip homeward. We returned first to Bemidji where we held two night services. From there back to St. Poul and another visit with the Gill family. From there we went to Lamberton, Minnesota to the home of Sister Eva Krause. Had a very pleasant visit here and held a service at night. Next morning another service in the home of a daughter of Sister Krause. After dinner we continued our journey home. We arrived at two-thirty in the morning.

As we have met with these good people on our trip we have experienced that spirit of love and fellowship that abides in the hearts of those who know and love the gospel of Christ. We love our home and those who are near and dear, and always there is a longing in our hearts to be here, yet we feel in our hearts to thank God for the wonderful love and hospitality that has been given us through the width and length of this great land of ours, whenever and wherever we have met with our Brothers and Sisters in the gospel of Christ.

We want you each to know that your joys and sorrows are ours also. Your misfortunes and griefs have become of our misfortunes and griefs. We pray for you each day. We need your prayers. We have been encouraged and strengthened by our association

with you and we hope we have been able to strengthen you in some degree in the gospel of Christ.

Your Brother and Sister in the Gospel of Christ,
Leon and Frances Yates.

FIRST THINGS FIRST

We represent the gospel to others. We are told in the Scriptures to preach nothing but Faith and Repentance, surely this is "putting first things first." If we preached them enough, we would not have time for less important things to teach. And if we cannot preach the gospel to those who have never heard it before, what matter, preach it to our own members, for none of us are perfect and we must be continually repenting of our mistakes.

In a large firm like Sears, there is much merchandise and a boss, but they need many sales people to get their products into the hands of the consumer. God is our boss and the gospel is our merchandise and many sales people are needed to get it into the hands of the people. Are we good salesmen? Salesmen are few—let's be good ones.

The wise shopper for the family's groceries, considers the health of the family and the amount of money they have to spend. As thrifty and wise shoppers in the matter of life . . . our time like money is limited . . . let's spend it for products that will bring us health . . . spiritual health. And to do that we must be selective and put first things first.

Larry Shaw.

A LETTER

I am spiritually constrained to send the following testimony to the Church of Christ (Temple Lot) at this time.

While I was in attendance at the Conferences of the Church of Christ and the Reorganized Church of Jesus Christ of Latter Day Saints in 1962, I was occasionally mindful of the unkind things I heard some of the people of each of these churches say concerning the members of the other church.

This I could not understand, for I fully believed all were good people, for I had known them for years. I queried, how can good people think unkindly of other good people? This was causing me an unusual amount of concern for at the time I was associated with them both.

But the Lord must have had a purpose in it for He said to me in a "still small voice" yet so consolingly and lovingly, "I have true sheep in both folds."

I was cheered and relieved to know that those whom I loved were true.

Again I queried, how can good people think unkindly of other good people? I was told, it was not because of their personal lives but only because of their differences in doctrinal beliefs.

Faithfully yours,

Oliver D. Shirk.

THE ORIGIN OF THE AMERICAN INDIAN

By Don McIndoo

Blood stained the riling water as a huge mammoth threw his waning strength into a final effort to rid himself of his enemies. And as the dying beast floundered in the mire of mud and water, there lay near him the broken body of his mortal enemy, man.

This is the story found by archaeologists working in Mexico. It is a story that is approximately fifteen thousand years old. There are many scientists who say they can prove that man did inhabit the American continents before and during the Ice Age, for the remains of man have been found linked with the remains of Ice Age animals in spots from the Bering Straits to the southern parts of South America. Yet these remain are merely those of early man in America, the contemporary of the Neanderthal man in Europe. They are not necessarily the remains of the American Indian. What happened to man and beast in America after the Ice Age is as yet a mystery obscured by a massive collection of uncertainties. There are two sides to the question of paleolithic or glacial man in America, and each has strong supporters who cannot prove their beliefs to the satisfaction of the other side. At this time it is an unsettled question in the pages of science. Because of this I will confine myself to neolithic or postglacial man, the American Indian.

The remains of the Indian cover the American continents, and to the archaeologist they are pages in the history of life. Yet to the world as a whole there is one chapter that cannot be found in that history, for The World Book Encyclopedia states, "No one knows where the Indian came from, or how long he has inhabited this continent." To the world as a whole, the origin of the Indian lies buried in a conflicting mass of theories, some of which are absurd yet believed by many, and others which are feasible.

At the beginning of the twentieth century two Japanese vessels were supposedly wrecked on our western coast each year. According to some, this is the source of the ancient civilization on this continent. The number of vessels from Japan that were at sea at that time was small compared to the number today, and if only two per year are wrecked today, it is apparent that this theory is absurd. Japanese might have landed on our shores, but they could never have peopled our continent. Early vessels were comparatively frail and did not dare venture far from their native shores, lest they be lost on the great Pacific. And further, there is nothing in the ancient American civilization that suggests, even remotely, Japanese origin. There are no cultural traits that are similar.

Our great oceans are indeed the cause of the majority of the theories which are widely known today. It is only natural for a person who is seeking the source of the Indian to look at the immense bodies of water which surround this continent and then try to find a means by which they could have been crossed. One of the means by which this continent could possibly

have been reached was by the barrier itself. The widely known theories of today are drawn from the fact that in ancient times there existed two great civilizations which were founded by the maritime Malayan and Phoenician empires.

The Malayan theory, which advances the idea that our continents were peopled by the Malayan adventurers of ancient times, was a popular belief after the exploration of the Malayan empire. This great island empire, of which Java was the center, extended over most of the Pacific islands. It was chiefly a maritime empire, skilled in the ways of the great ocean in which it flourished. Not many years ago a scientist working in the Malayan jungles found a network of ancient ruins which far surpassed the ruins of Central and South America in beauty and in their stage of civilization. Because of this and the fact that the people of the Malayan empire were adept in the ways of conquering the ocean, many people believe they were the source of the Indian. Yet after further examination, archaeologists now are certain that the ruins, antiquities, and the language of the ancient Malayan civilization are in no way similar to those of the ancient American civilization. It is not impossible that Malayan adventurers have reached our shores, but after studying the two civilizations it seems very improbable that they had any extensive influence on the American empire.

The Phoenician theory is practically the same story as that of the supposed ancient Malayan civilizers. The ancient Phoenicians sailed the Mediterranean Sea and, according to theory, the great Atlantic Ocean to establish their culture and civilization throughout the Mediterranean countries and in the dense jungles of Central and South America. Phoenicia was the greatest maritime power in ancient history, and since it is known that they sailed the Atlantic Ocean to reach England, it would indeed be rash to say they could not have reached the Western Hemisphere. It would, however, be safe to assume that, even though the symbolic devices of the Phoenicians are similar to those found in American ruins, the Phoenicians were not the originators of this western civilization. They might possibly have traveled to American continents, but if they founded this American civilization they made it entirely different from any that had been founded before or after. They must also have formed an entirely different and new language and manner of writing. As with most of the theories, it is possible, but it is highly improbable, and thus leads us to look for a different source for the originators of the American empire.

Since the theories concerning the probability of either of the two maritime nations having been the founders of the American civilization have been disposed of, there appears another avenue of entry to our island hemisphere. The continent of Asia is only thirty-six miles from the North American continent at the Bering Strait, and at one time that thirty-six miles was a solid road of ice which connected the two con-

tinents. From this fact there were born two theories which have rapidly grown into prominence as the source of the American Indian.

Before the year 722 B.C. the kingdom of Israel, composed of twelve tribes, was divided into two groups. To the south lived the people of the tribes of Judah and Benjamin. The northern kingdom was composed of the other ten tribes. This northern kingdom was constantly in strife with the surrounding countries, and in 722 B. C. they fell to the Assyrians. The population was transported and driven into the surrounding countries, where they became lost in the history of the people. These people are known as the Ten Lost Tribes of Israel. The Lost Tribes of Israel theory attempts to connect these people with the civilization in Central and South America. According to the theory, at least a part of these displaced people started a trek which supposedly carried them up through Asia, across the Bering Strait down the American coast to the site of the ruins that lie deep in the jungles of tropical America. If this supposition were true, it would supply the world with the solution of two great mysteries, the origin of the Indian and the location of the Lost Tribes of Israel. But the fact is that ". . . no archaeologist of today would be willing to give it a second thought." (Frederick S. Dellenbough, *North Americans of Yesterday*. New York, 1900, page 429). It would be absurd to suppose that a group of people could possibly travel up through Asia and then down through North America to build a number of vast civilizations without leaving traces and examples of their culture in their wake.

The second and most widely known theory concerning Bering Strait was conceived with the theory of evolution. This theory states that man was originated somewhere in Asia. From this spot he spread over the world in a series of extensive migrations. One of these migrations carried him northward where apparently he discovered and crossed the Bering Strait and then migrated slowly down the American coast till he reached the height of civilization in Central America. Either of these theories might appear possible, but neither are entirely probable. Not long ago these northern reaches were covered by a solid sheet of ice, and people do not willingly migrate into or through such frozen regions, but even if such a thing happened it is ridiculous to assume that the people could carry their culture from Bering Strait to Central America without leaving any traces of such culture. This again points to the fact that Central America is the center of American culture, and that this culture originated in or migrated from the south, not the north. The old arguments of the similarity of dialects and the facial characteristics of the American as compared with Asiatics are likewise void, for ". . . no authentic trace of any Old World language thus far has been found on this continent . . ." (Ibid., p. 429). The only such alliance came from a branch that crossed the Strait less than three hundred years ago. It is now known that facial characteristics are largely environmental. For example, high cheek bones and squint

eyes are caused by living on the desert or in snow countries. Regardless of these facts, there exists one point which is truly confusing to the expounder of these two theories. How is it possible to believe that a group of people could migrate slowly enough to develop their culture and arts, without exercising them, for hundreds of miles from the North to the South, when archaeological evidences show that the original and primary civilization and culture was developed in the South and moved northward?

As has been shown, the preceding theories are merely connotations of confusion and contradiction. They do not elucidate the subject, for they are based upon supposition instead of fact. Yet the facts do exist and need only be connected with the right story to establish the history of the American Indian. The story and the history are available to all. The story can be read in **The Book of Mormon**, while the history can be read from the pages of the Bible, the Book of Mormon, from the remains of the ancient civilization the Indian established, and from a study of the Indian of today.

The Book of Mormon is the history of the lineage of Joseph who was sold into Egypt. At the time of the scattering of the tribes of Israel, a part of the tribe of Joseph was south in the city of Jerusalem. Not long after that the city of Jerusalem was besieged, and a number of its inhabitants were carried away into Babylon. A prophet named Lehi and his family were warned to flee from Jerusalem, for it was soon to be destroyed. Lehi and his group went southward to the Red Sea, and from there to the Sea of Arabia. Here they received instructions from the Lord for the building of a ship which would endure a long trip on the ocean. These descendants of Joseph were, therefore, being prepared to cross the ocean, which was to the people of that time, the only wall which surrounded their country. In the Bible we read this: "Joseph is a fruitful bough . . . whose branches run over the wall:" (Genesis 49:22). Though fearful, they set to sea and finally landed on the northern coast of Chile. Soon after they arrived on this continent there was a parting of ways in the family of Lehi. Part of the group followed Lehi's eldest son, Laman, into paths of wickedness. They worshipped idols and were constantly making war upon the other group, the Nephites. Because of their wickedness, at approximately 560 B. C. the ". . . Lord God did cause a skin of blackness to come upon them." (Book of Nephi 4:35). Here we have two groups of people living upon the continent. They were the fair-skinned Nephites who tilled the ground and built wonderful cities; and the dark-skinned Lamanites, who were living on the beasts of the wilderness and the plunders of war with the industrious Nephites.

The people of Nephi increased greatly in number, and gradually they pressed northward. When they reached the narrow neck of land connecting the two Americas they were astonished to find numerous great ruins and signs of a horrible destruction. Later they

came into contact with a man named Coriantumr, who was the only man remaining of the numerous people who had built this empty civilization found by the Nephites. Although Coriantumr did not possess any written records as did the Nephites, he had told them the story of his people.

It began with the confounding of tongues at the tower of Babel. The people were building a huge tower which they thought would carry them to heaven. "So the Lord scattered them abroad from thence upon the face of all the earth. . . ." (Genesis 11:8). This event took place about 2200 B. C. and a portion of these people, called the Jaredites, were the first people to come to this continent. They landed ". . . in the Isthmus of Honduras." (Joel Ricks, *The Geography of Book of Mormon Lands*, p. 6) and within four miles are the oldest ruins in Central America. The Jaredites thrived in America until about thirty years before Coriantumr was found when, because of continued wickedness, they were destroyed in a series of battles with each other.

This takes us nearly to the time of Christ. There were people of the Nephites who remembered the teaching of the prophets, who foretold the coming of a king. These people had faith and believed in these teachings and were richly rewarded for their faith. After the resurrection of Christ, He came to the people of this continent, and blessed them as He blessed His people in Jerusalem. These were the people Christ talked about when He said: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (St. John 10:16).

The Nephites and the Lamanites were constantly in strife as time progressed, and gradually the Nephites were pushed northward by the savages. In 400 A.D. there remained one man who wrote of the slaughter of the last of the Nephites. He wrote, "There are none save it be the Lamanites and robbers that do exist upon the face of the land."

When he died, the last Christian on the American continent died, and the land was populated with the descendants and followers of Laman. These dark-skinned people took over the cities of the destroyed Christians, and they soon covered the face of the American land, where they degenerated into lesser stages of civilization, which exists today.

This is the history of the Indian. It is the only answer to the mystery of the origin of the Indian, for it is the only theory that answers the questions which arise, while also explaining what we already know about the Indian, with facts, instead of suppositions.

The Book of Mormon shows that the great tower-builders of Babel arrived here approximately 2200 B.C., and that the people landed in Central America and built great cities. It shows that their highest point of culture was at the time of their arrival. A writer in the *Adelaide Mail* of June 29, 1929, says:

". . . civilization seems to have appeared in Central America full-bloom. That is, there were no suc-

cessive steps of development. . . . As a matter of fact, the oldest cities are the most perfect."

This is the point on which other theories contradict fact. They would have you believe that people could walk thousands of miles, covering a great expanse of time, without leaving their ancient culture behind them. They would have you believe that these people started their migration from some far off point and built up their culture as time passed. These theories cannot stand up before facts. It is not merely a case of The Book of Mormon conforming to the facts, but it is a case of facts proving the Book of Mormon.

"It is not difficult to identify the Colhaus of American tradition with the Jaredites, or nation descended from the Babel builders, the Toltecs or Nahuas as the Nephites, and the Chichimecs as the Lamanites of Book of Mormon narrative." (Harold Velt, *The Riddle of American Origins—Independence*, 1934 p. 51).

The Book of Mormon is the only answer to the question of why such a great civilization should fall into such rapid decay. It gives us the story of how the Nephites were forced northward by the barbaric Lamanites. Foster, in *Pre-Historic Races*, page 343, says:

"Another account as to the forced emigration of the Toltecs, is to the effect that they were assailed by the Chichimecs—a name applied to all barbarous tribes of the New World—the Toltecs no longer able to resist successfully, were obliged to abandon their country to escape complete subjugation."

It is seen that the barbarous tribes, after conquering the Toltecs, adopted the culture of these conquered people to some extent, but as time passed they became more and more degenerated, until the majority of them were barbaric savages.

The ancient ruins speak out in testimony of The Book of Mormon. Through careful study, the most ancient of these great cities can be found. The networks of cement highways, that are spoken of in the record, still exist. The signs of great destruction are apparent everywhere. As recorded in The Book of Mormon, the ability to use metals and cloth, and the knowledge of agriculture, medicine, and dentistry is recorded in the remains of the ancient civilization.

As told in The Book of Mormon, Lehi and his family were descendants of Joseph who was sold into Egypt. "The Children of Israel" served four hundred and twenty years in Egypt, and naturally they had been influenced by the Egyptian civilization. The records tell us that these descendants of Joseph used "Reformed Egyptian" in making their records. Mormon tells us that their records could have been written more perfectly in Hebrew, but to save space, "Reformed Egyptian" was used. (Mormon 4:98). Donnelly, in the *Atlantis*, says: "The closest resemblance exists between the Maya alphabet and the Egyptian signs. . . ." In *Pre-Historic America*, page 328, Nadaillac says, "There is a very distinct resemblance in some of these hieroglyphics to those of Egypt."

Everywhere, the written history and the ancient remains speak out to affirm The Book of Mormon. What about the living evidence, the Indian himself? What

about the customs, traditions, and myths of the modern American Indian? Donnelly says, "There is scarcely a prominent fact in the opening chapters of the Book of Genesis that cannot be duplicated from the legends of the American nations, and scarcely a custom known to the Jews that does not find its counterpart among the people of the New World." (Mexican Antiquities, Vol. VIII, p. 19). Every tribe has these customs and legends, and "The peculiar interest, however, which attaches to a comparison of American and Israelite myths lies in the fact that they resemble each other, not only generically, but specifically. They are alike in their details." (Dellenbaugh, op. city. p. 403). A great many of the Indian tribes carry traditions of the Creation, of the great flood, the tower of Babel, and the confusion of tongues. There are too many to make it seem coincidental.

When the Spanish priests first started their travels, they were astonished to find that the cross was used universally by the Indians. And what of the figure that is associated with the cross? What of Christ? While in Jerusalem, did He not say, "Other sheep I have, which are not of this fold: . . . and they shall hear My voice . . ."? Christ did come, and the legend and tradition of His coming to America still lives in the mind of the Indian today. They all have legends of the great god who came to the land long ago.

Bancroft tells us:

"They are all described as white bearded men, generally clad in long robes, appearing suddenly and mysteriously upon the scene of their labors they at once set about improving the people by instructing them in useful and ornamental arts, giving them laws, exhorting them to practice brotherly love and other Christian virtues, and introducing a milder and better form of religion, having accomplished their mission they disappear as mysteriously and unexpectedly as they came, and finally they are apotheosized and held in great reverence by a grateful posterity." (Native Races, Vol. V p. 159).

This diety is well known, by different names, to all the Indians. They all have legends of his coming, of his greatness, and blessings to the people. To Zamna, of Yucatan legend, were brought, ". . . the sick, the halt, and the dead, and he healed and restored them all to life by the touch of his hand." (Charray, Ancient Cities of the New World, p. 308).

In volume 6, page 141 of Mexican Antiquities, we read of Indians who, ". . . knew and believed in God, who resided in heaven, and that their God was the Father, Son and Holy Ghost, that the Son was called Racab, and was born of a virgin named Chibirias, who was in heaven with God, and that the name of the mother of Chibirias was Aschil, and that the Holy Ghost was called Echuah. Racab, the Son, he said, was put to death by Eopuco, who scourged him and put a crown of thorns upon his head, and placed him with his arms stretched upon a beam of wood, to which they believed he had not been nailed, but tied, and that he died there, and remained during three days

dead, and the third day came to life and ascended to heaven, where he is with the Father. . . ."

Who was this revered diety who had the features of a Hebrew, who was born of a virgin, and came from the East? Who but Christ healed the sick and raised the dead? Who but Christ was persecuted and crucified and dead three days, but rose on the third day and ascended into heaven?

Many theories have attempted to show the origin of the American Indian, but invariably they become confused and fall down before the facts have been shown by science and research. Only The Book of Mormon tells us the story as facts show it to be. Only The Book of Book of Mormon answers the riddles that confront the scientific world. It told us the dates of the founding and the degeneration of the civilizations that existed long before science collaborated these dates. It explains the culture centers in Central America, and the fact that the most ancient of the cities were the most perfect. These proofs live in the dead cities and ruins of long ago. The Book of Mormon tells us the story of the coming of Christ to the American continent. This final proof is still alive in the minds of the the descendants of the people who built these ancient civilizations. Together, the dead and the living testify to the truth of The Book of Mormon.

OBITUARY

Charles Robert Ballantyne, son of John and Martha Ballantyne, was born March 19, 1884 at Soldier, Iowa, and departed this life December 8, 1962.

His early years were spent in Monona County, Iowa. Having been orphaned at an early age, he and his brothers and sisters were raised in the home of his grandparents, James and Emma Ballantyne.

At the age of eight years he was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints, and remained a firm and devout believer in the Restoration movement to the end. He was ordained an elder and faithfully tried to fulfill this office by steadfastly pointing people to Christ. In later years he transferred his membership to the Church of Christ (Temple Lot) in which he continued his ministry. His most fervent prayer and desire was for the eventful union of all groups who believe in the Restored gospel.

On Dec. 25th, 1907 he was united in marriage to Josephine La Seur, at Moorhead, Iowa. To this union were born two children, Charles Robert, Jr., and Irene.

He spent his youthful years in farming near Moorhead and Soldier. In 1917 he and his family moved to the Lamoni community where he was residing at the time of his death.

In passing he leaves to mourn, his devoted wife Josephine, one son, Charles Jr., of Ames, Iowa, one daughter, Mrs. Irene Write, one granddaughter, Caroline Dee Wright of Lamoni and one sister, Myrtle Ballantyne of Des Moines, Iowa.

The funeral service was held from the R. L. D. S. church in Lamoni, Iowa Dec. 10th, 1962. Elders Victor Neal, and Delbert Smith in charge. Interment in Rose Hill Cemetery, Lamoni, Iowa.

A TRIBUTE

The passing of our dear brother Charles Ballantyne has come to the undersigned as a real personal loss.

Through the years of my ministry in the Church of Christ, Bro. Ballantyne has been a bulwark of strength. None of the local ministry in my field of labor, have ranked higher in my love and esteem, and this goes for our entire family. There has been no family in our field of operation whose home has shone more brightly as a typical Restoration home, than has the family of Bro. and Sister Ballantyne, for not only was our brother a real latter day saint, but Sister Ballantyne and their two children Charles and Irene, made our visits to their home a real feeling of gospel fellowship.

They were all very well posted, and since Bro. Ballantyne came of old original Restoration stock, his mind was well stored with valuable information concerning the early days of the church. We will surely miss his kindly welcome.

These wonderful people, as will be noted in the obituary, were quite advanced in years, and now that Sister Ballantyne is left to finish out life's span alone, we sincerely solicit for her the earnest prayers of the saints everywhere, that our kind Father of all, will bring to her sorrowing heart, the comfort and solace which can come from no other source.

Their old friends,
The Flints.

ARE YOU A GOOD PARENT

R. F. Burts questioned 100,000 children between the ages of 8 and 14 years, and the following ten points are the things they thought most important in their order of importance.

1. Do not quarrel in front of children.
2. Treat all of their children with equal affection.
3. Never lie.
4. Mutual tolerance.
5. Comradeship between parents.
6. Treat children's friends as visitors in your home.
7. Always answer children's questions.
8. Don't blame or punish children in front of children next door.
9. Concentrate on good points don't overestimate failings.
10. Be constant in affection and mood.

CHOICE BITS

So often we seek a change in our condition when what we need is a change in our attitude.

Daniel Webster, when asked what was the greatest thought that had ever entered his mind, replied: "My accountability to Almighty God."—Sunshine Magazine.

Vivian Olson
Route 1
Bemidji, Minnesota

BE

FEB 28 1963

CHURCH OF CHRIST PUBLICATIONS

Send all orders to: Church of Christ (Temple Lot), Box 472, Independence, Missouri.

	Price Each
Book of Commandments—Paper Cover.....	\$1.00
Book of Commandments—Leatherette	\$1.25
Outline Church History	\$2.00
Book of Mormon—Missionary Edition	\$1.25
Also Available at	5 for \$5.00
Book of Mormon—Cloth Binding	\$2.50
Book of Commandments Controversy Reviewed.....	\$1.00

There are a few Books of Mormon available in Morocco leather binding. Please write for price.

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), Box 472, Independence, Missouri.

	Price Each
Primary, Vol. 1, No. 1, Childhood of Jesus.....	N/C
Primary, Vol. 1, No. 2, Jesus' Ministry.....	N/C
Primary, Vol. 1, No. 3, Jesus' Ministry con't.....	N/C
Primary, Vol. 1, No. 4, Life of Jesus.....	N/C
Sunday School Record Book	N/C
Records of the Bible.....	N/C
Records of the Book of Mormon.....	N/C
History and Religion—Chart	1.50