

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."—I Nephi 3:187.

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No. 8

You Can See God



You have never seen God, my friend? Then you've never watched the Dawn silently, swiftly, swallow up the night.

You've never seen the splendor and beauty radiated in the heavens as the Sun bursts forth upon yon horizon.

You've never sat in the solitude of the early morn and listened in rapture, all else forgot, to the melodious warbling of the birds.

You've never stopped to see the dew-kissed rosebud, nor marveled at the wonder of it all.

For Earth mirrors the image of the Almighty Creator as surely as beautifully, and as perfectly as the peaceful, crystal lake reflects the towering mountains and stately pines.

Rise at early morn and be still. You, too, can see God all around you.

The Sunshine Magazine

CONTENTS

Editorial	Page 114	Michigan Reunion Report	Page 125
Spotlights	Page 115	Responsibilities of Citizenship	Page 126
Why Preserve A Church	Page 117	Notice to Membership	Page 127
Sermon A. F. Bell (Cont.)	Page 118	Wedding	Page 127
Am I My Brother's Keeper	Page 118	Obituary	Page 128
Local News	Page 123	Notice to Elders	Page 128

ZION'S ADVOCATE

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EDITORIAL

"Jesus answered and said unto them, verily I say unto you, if ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, be thou removed, and be thou cast into the sea; it shall be done.

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

Matt. 21:21-22.

Let us begin to exercise our faith in sufficient strength that we too can remove mountains. The mountains of doubt, fear, and self-will that obscure our vision of the rising Glory of the Gospel of Jesus Christ, which cannot and will not be surpressed; that Glory which it is our privilege to embrace and champion. But whether we accept this privilege or not, someone will, and very soon. We can have a part in the events now taking place and soon to be unfolded before us, if we will but remove those mountains.

What are some of these mountains beyond which we cannot see?

1. Our lack of faith in **God's Plan** and His ability to carry it through to completion. We have more faith in our plan, our own ability; it makes more sense to us, besides it's quicker and not so hard on our patience.

2. Our failure to extend ourselves into the word and labor of God. (Webster gives as one definition of extend the following: To enlarge, as a surface or volume; to expand; spread. Hence: to broaden the application or action of; as, to extend power, influence, etc. To hold out or reach forth as the hand).

3. Our complacent attitude toward the blessings we receive.

4. Our failure to pass the real tests of our faith.

You have no doubt by now asked how such statements can be made? Let us examine them more closely.

1. As long as things go to suit us, according to our plan, we are pleased to trust God. It saves wear and tear on our own talents until they are needed. But when adversities come we panic and take matters in our own hands as did Uzza when he reached forth to steady the Ark of the Covenant. (See I Chron. 13:9-10).

At such times God is too intangible, too far away and just plain too slow to be of any use to us in this situation. We are here upon the scene of action and can see full well what needs to be done. We are capable! And so we proceed in our own strength and council, the end whereof we beheld many times in the past, both in our own times and throughout all history. The end is disaster, ruin, and chaos, which has always and ever shall be the end of man's own will.

2. We refuse to follow God one step at a time. We must have a complete plan from beginning to end laid out before us; tried, tested and proven, completely feaseable to our own mind, before we will move out to accomplish anything and even then we doubt, we hang back and drag our feet. Isa. 55:8-9:

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Christ said, "No man, having put his hand to the plough and looking back, is fit for the kingdom of God". Luke 9:62, also Heb. 10:31-39: ". . . Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them that draw back unto perdition; but of them that believe to the saving of the soul."

In Alma 16:143-144 we read, "And now as I said concerning faith: Faith, is not to have a perfect knowledge of things; therefore if ye have faith, ye hope for things which are not seen, which are true. And now, behold, I say unto you; and I would that ye should remember that God is merciful unto all who believe on his name: therefore he desireth, in the first place, that ye should believe, yea, even on his word."

Faith is not knowledge, but a trust in that which we have been given of God, that which we believe to be true by the testament of the word. Not what

we think His word ought to be, but rather that which has actually been preserved for our guidance and direction.

The vineyard lays virtually dormant because we have not extended ourselves far enough into its labor. We should become so deeply engrossed in this work that we loose ourselves in it. We should labor with but one purpose; and that purpose should be that the Lord's work may be accomplished. Not that I should be recognized of my fellows for what I have done for the Lord. If the latter is our purpose then we labor not for Him, but for ourselves; in which case the Scripture tells us we have already received our reward.

If we would be a part of this great work we must move out in faith, enlarging that faith as we go, until it becomes as the faith of the brother of Jared. We can no longer tarry, or we shall lose our opportunity. The day is upon us when this work shall go forth to all the world in the power and spirit of God, and He will not stay His work much longer while we make up our minds whether to be part of it or not.

3. We are content with the blessings of healing, shelter, food and so forth we receive from time to time and accept it as God's stamp of approval of all we do. In reality, and not in the least to diminish their value, they are His pleading for us to come up higher to the greater and fuller promises of the Gospel of Christ.

In Alma 16:153-171, we are told to try an experiment in faith, to plant a good seed, to nourish it and are told how to care for it, and if we follow Alma's instructions fully we are told the results in verses 172 and 173:

"And ye shall feast upon this fruit even until ye are filled, that ye hunger not, neither shall ye thirst. Then my brethren ye shall reap the rewards of your faith, and your diligence, and patience, and long suffering, waiting for the tree to bring forth fruit unto you."

4. The real tests of faith come when our pride, our feelings and our desires and ambitions are misused and ill-treated; when our efforts are frustrated; when we are maligned and falsely accused.

These are the true tests of our Christian Faith. We shall not likely pass from this life as a true Christian without having passed this last great test of our self control, our complete subjection of our human desire to avenge and set the record straight once and for all. And yet if we give way to such a desire we can only destroy what we have labored so long and diligently to build: That Christ-like character within our own lives. This for most of us shall be our Gethsemane and our Calvary.

These are some of the mountains that prevent us

from partaking of the Greater Glory of the Gospel of Jesus Christ. We cannot afford to continue as before. We must exercise faith and all the attributes of God and Christ, and prepare for His coming, for it is close upon us. We must perfect ourselves in **all things** as we are admonished in Matt. 5:44-48:

"But as I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."

R. A. W.

Evil flourishes in the world because the good people let their differences divide them instead of letting the things on which they agree unite them.

We see things not as they are, but as we are.

Men do not fail; they just give up.

When what we call love is selfish, then we've called it by the wrong name.

A bad habit cannot be tossed out the window; it must be coaxed down the stairs a step at a time.

—Mark Twain

SPOTLIGHTS OF OUR HISTORY

A VERY SIGNIFICANT LITTLE PILE OF ROCKS

For a number of years, Brother Wheaton's field of appointment was to the Indians in all of North America—a very large field, but we covered as much of it and as often as time would permit and as means came into our hands. During that time we became acquainted with the leaders of many of the Indian Tribes.

The winter of 1948 was a severe winter with a blizzard and very deep snow descending upon the Navajo Indian country, blocking the roads and stranding many of those extremely under-privileged people in school houses and other places of temporary shelter. Cattle and sheep were cut off from their food supply. Though hay and emergency supplies were dropped from airplanes, called "operation hay-lift", many men and cattle lost their lives.

Brother Wheaton and I carried tons of relief supplies gathered in the Independence area to those unfortunate people and on our first such trip met an out-

standing young Navajo leader, Edward Cowboy, and his family. He had been more fortunate that the great majority of his tribesmen in that he had in his early years been able to acquire a much better education than the average Navajo, (the average Navajo at that time had not gone past the second grade). His love and devotion for his people and his dedication to a life of service for them and their welfare had kept him from accepting positions of greater remuneration for which he was qualified, but which would take him too far from them.

We all enjoyed many gospel talks together among his people. He read the Book of Mormon, teaching it to his people and they knew that it was true. Many of their legends fit so well with that book. Edward had a desire to come to Independence and we encouraged him to do so.

Soon after his arrival he announced one morning that he would not eat breakfast and that he wanted to look over the land in this area and especially along the Missouri river. We told him it was quite a walk and Clarence offered to drive him at least part way. He declined the offer saying he preferred to walk, that he could study the land marks better. He told me he would not be back to lunch. I offered to make a sack lunch but he declined it. I gave him our address and telephone number on a slip of paper in case he got lost for he had been here only two or three days.

He was not home by dark and I began to worry. Some time after eleven p. m., he came in, tired and hungry. I warmed up his supper and we sat and talked with him while he ate. My uncle, Bishop Alma O. Frisbey made his home with us during those years and as the four of us sat and talked, Edward told us of his trip that day. He said he had found all the land marks he was looking for except one and that from the other evidences he had found that somewhere in this vicinity there should be a little pile of rocks. In amazement I asked, "What sort of a little pile of rocks?" He said, "Oh, not big rocks, certainly not bigger than one's hand, maybe not so big rocks but what an Indian runner could carry one in his hand or his pocket for a long way."

Then he told us an astonishing story—how that many, many years ago, before the white man came, runners from every Indian tribe had come together from every direction to this center place as if it were the hub of a great wheel with Indian Trails as great spokes extending in every direction from this center, and had deposited a small stone, each from his own tribal area, into a little heap marking this great hub. We asked him if that was why all Indians have such a fondness for the old Indian Spring here in Independence, and he said it was. No wonder it is called "The Heart of America", "The Queen City of the Trails."!

I then told our Indian friend about the significant pile of rocks which had lain for so many years—to our

knowledge—on the Temple Lot, as I have written in my last column. It aroused his very keen interest. He asked many question about them, some of which we could not answer and was most disappointed, as we have been, that no one knows where they were dumped.

Elder Martin Case, Father of Elder Maynard Case, was the care-taker who had them removed; and if there is any one who may read this, who knows where they were dumped I would be most grateful if you would write and let me know. It was before the excavation for the Temple was begun in 1929.

Uncle Alma O. Frisbey, who was born in Independence, September 12, 1867, the first Latter Day Saint child born in Independence after the expulsion of 1833 and who died in 1954, then told our Indian friend, that this little pile of rocks had, throughout his life been on the same spot where the marker now rests and that he also played on them as a child but never disturbed them.

Now one more little incident as a side light at this point, about the time of the excavating of the Temple Lot (I don't remember if it was just before, during or just after the excavation was being done), a little girl and boy about 8 and 10 years of age whom I had never seen before came to me with a rock, which I knew was not native of this area and wanted to sell it to me. They told me who they were and where they lived, which was in a neighborhood a little north and west of the Temple Lot, and that so-and-so had told them I collected pretty rocks and would I like to buy it for so much—a few cents.

Recognizing it as what I call a "good rock" I was a bit suspicious that they might not have a right to sell it. On inquiry I found that it had indeed been dug up in their own garden, and the mud and crustation was so imbedded in it's crevices that even a brush didn't get it all out. They were delighted to receive a little more than they asked for it and it is cherished among my choice rocks. I thought then and still do, since it was hardly as large as my fist, that there is quite a likelihood that it had been a part of the "pile of rocks" which had been carried off by someone, many, many years ago, possibly by an Indian child to the camp fire near by, to be uncovered many years later in a private garden.

It fell to our lot, only a few short years ago, to hear a more complete story of that significant little pile of rocks from the lips of a cherished Indian friend and brother in the church, a chieftian whom Clarence had baptized some years ago. I will not give his name for I do not want him disturbed and excited by the many personal inquiries which would probably come to him, as divulging of such information has caused sometimes to different ones in the past. He has been an earnest, sincere student of Indian history all his life.

He had told us some years ago that the Indians

had placed those stones on the Temple Lot just as the Navajo brother had told us and because of that we had in our travels among the many Indian tribes, inquired if they had such a legend of a runner taking a stone from their area to this central spot and many of them said that they had. For the most part it is only the leaders and tribal historians who know these things. Some of them were very vague as to the location of this "hub" but some said it was near where the Kaw and Missouri River meet, etc.; but the Old Indian Spring east of Independence Square was a well known land-mark to many.

Our Indian chieftian brother told us that "many ages before the white man had come (and he, from his study of the Book of Mormon, places it in the Jaridite period) the forefathers of the present Indian people had had trade routes through this great valley made by the Mississippi, Missouri, and many other rivers. Many of their trails crossed in the area of the Old Indian Spring. These had been the great thoroughfares of that day. Many of the people of that period had been of very great size. Hatred grew among the tribes and they became very war-like.

One day when several tribes had met on the cross-roads and with their faces covered with war-paint, they fought furiously, determined to fight each other to the death. They looked and behold the Great Spirit stood in their midst in the form of a man. He told them many things. "In other words he preached to them and prophesied to them." He told them to cease fighting and killing off their brethren, that they must live in peace, that in the latter day a Temple was to be built upon the spot on which He stood (modern Indians refer to a temple or any building for worship of God as a Great Lodge) to which He would come.

He told them to go to the river and wash off their war paint and go back to their homes and tell their people and then send a runner from each tribe with a small stone that could be carried easily in the hand, a native stone, indigenous to their own homes, and deposit it in a pile on the spot where He stood at this hub of the great wheel, as a symbol of their pledge to each other and to their Creator that they would live in peace and to mark the spot where the Great House of the Lord would some day stand.

So they went to the Missouri River and washed off their war paint; and so great was their number and so great was the amount of war paint that the waters of the Old Missouri ran red like blood. They went home and sent back a runner, one from each tribe with a little native stone, and deposited them in a significant little pile which for ages was a silent token and a corner-stone marker for the Temple of the Lord, our God and their God. He met with them again at that time and instituted among them the ceremony of the peace pipe, which in its significance to the Indian peoples is very similar to our Sacrament Service."

Our friend told us that Indians also have another land mark (or I might say sky-mark) by which they lo-

cate the area where this great hub of a wheel is to be found. They say this area has a star, a greenish star which appears low in the north sky just a short time before midnight at a certain time of year. He was quite sure that was why Edward Cowboy did not come back that night till nearly midnight. Indians have given that star the name, Tasahadia, which means green and sort of stationary, though not stationary as the North Star is stationary.

Is it to be wondered at, in the face of all these legends that the Indians who have visited the Temple Lot have taken the shoes from their feet as they had reason to believe it had been made sacred by the feet of their Great White God? Both Moses and Joshua were told of the Lord, each in his day, to take their shoes off their feet for the place whereon they stood was holy ground. Is it such a travesty then for anyone in our day to feel such a deep reverence for a certain spot of ground that they likewise felt constrained to remove their shoes?

Angela Wheaton

"WHY PRESERVE A CHURCH?"

The other day we heard of a member that was trying to bolster up their case for not participating in the activity of the Church. They were excused, they felt, because of the failures of some who were in more continual attendance and whose lives were not the best example.

Poor Christian example is a tragedy we decry. It witnesses of human failure and probable loss of the treasure of joy and eternal life that God holds in store for those who continue to the end. Our conservation however does not provide a solution for the situation here posed, for we are aware that seeking to make our behavior reasonable by comparing it to the scanty conduct of others is probably an indication that our "oil" is running low and that the spirit light in our souls is in peril of becoming extinguished.

Quite possibly when resorting to such measure of ourselves, (a ruse by which we alone are deceived) we have all but closed the door and sealed ourselves from activity that would enlarge the soul and prove beneficial in our salvation and eternal life.

Frequently it is a mile-post on the course of withdrawal from our Christian faith and embarking on a course plotted by the desires of the flesh. Having ceased from spirit-prompted self examination we are seeking to establish ourselves on the basis of a comparison with weak, sinful, errant, human-kind; forgetting the true measure for comparison that is in Christ.

It is obvious that in order to go higher we must know which direction is up. Looking into the abyss of human shortcoming only reveals the direction of decline.

True church activity is an aid toward affording us the upward look. It is founded in activity for the benefit of others: Our contribution spiritually and materially to their benefit. They are the subject of our prayers. We offer them witness of the current power and expression of God's hand. And we seek to improve their state by example and association as well as by contribution to their material need.

Genuine concern in this direction can hardly be shown by piecemeal or haphazard participation. These usually indicate only a fleeting interest.

Unflagging application affords a much better witness of sincere conviction and hope of accomplishment. In point we have a worthy example of that Christ

whom we seek to serve: His hand is ever outstretched to bless whenever men turn to him. His only withdrawal is that one occasioned by men themselves in their drawing away from him.

Our greatest hope lies in consistently carrying the potent force of the best that we know into the lives of others. Therein is the possibility of developing spirit-force to aid ourselves as well as those whose waywardness we decry and perhaps use for an excuse to shirk the obligations that before God are ours to carry out.

This work is most readily accomplished in church. For, being brought closer together, people may better reach out and minister to the needs of one another.

Thomas S. Maley

ORIGINAL ARTICLES

NOTE: We solicit articles for this department written in an affirmative

manner. An affirmative article is one in which a belief, or an opinion, is expressed, and evidences presented to support that belief. CONTRIBUTIONS ARE THE OPINION OF THE AUTHOR AND DO NOT NECESSARILY REFLECT THE TEACHINGS OF THE CHURCH OR THE OPINIONS OF THE EDITORIAL STAFF.

SERMON

By Archie F. Bell (con't.)

The controlling church in Northern Europe, follows after the teachings of a man, even though he is Protestant, or the church is Protestant, it is called the church of state. It has control to a large degree, in everyone of those countries.

East Asia follows after the Buddhist religion. You perhaps are acquainted with what is going on over there at the present time in some of those countries? One, I believe, it Viet Nam. There is that great fight between those two great beliefs.

There is another thing which came into my mind: I read it yesterday. That is a new movement among the Buddhists. They claim they are going to conquer the world. It is another movement similar to Nazism in Germany. This new religion we refer to, claim they are not a new religion; but they are. It has been started in Japan where the Protestant world thought they had full control through Protestantism.

We find out that there are only eighteen million people of religious beliefs in Japan and ten million of those belong to this movement I have been telling you about. It is quite something when you read about it.

West Asia is controlled by the Moslem religion. Moslem is what it referred to in the Book of Revelation as the False Prophet. Africa is controlled in the north by the Moslem and in the south by the Spiritualist. Egypt is controlled by the Moslem.

United States has freedom of religion. The only one of the entire group that we have here that could qualify for the place where the Lord could have restored His church. This because the others did not

AM I MY BROTHER'S KEEPER?

By
Floyd L. Rader, Jr.

As I opened my Bible to the fifth chapter of St. Matthew and read this account of the Sermon on the Mount, I suddenly became aware of why the multitudes were so attracted to the words of the Master. For He had within His sermons, something that appealed to each of them. Yes, Jesus talked to all kinds of people: rich men, poor men, beggar men—yea, even thieves: and He loved them all. He wove his words into the lives of each of them and made each one a part of His sermon. I hope to do that here; to make each one of you a part of this message, not as a group but individually, for the task that lies before us must be accomplished by individuals.

My theme should be fresh in the minds of all the readers both on a National scale and a local scale as well. It concerns discrimination. You've all heard much about this problem; on the radio, on TV, at the Supermarket—yes, even from the pulpit of your own church. I don't have the solution to this problem, but I do hope to present some thoughts, ideas, facts and figures to stimulate your own thinking.

On the National scale we're all aware of the demonstrations, sit-ins, riots—and even murders that have resulted from this problem. The words "Segregation" and "Integration" have been kicked back and forth in no light manner and our country has suffered from the bad publicity we have received at this time among the great peoples of the earth. The amazing thing about this is the fact that this trouble is caused by a minority of those who are prejudiced about the color of a man's skin.

In my home town in one of the northern states we too had been confronted with discrimination for many

SERMON

have freedom of religion. His church could not have come into existence in these other nations because they were not in the process of bringing forth the fruits of the kingdom. Yes, the United States was the only nation in which the Church of Christ could be restored in harmony with the qualifications which had been set up.

We often ask ourselves, was this Gospel of the kingdom that was restored in these latter days, for the Gentiles only? Did you ever stop to think about it? Or is it for every nation, kindred, tongue, and people? I believe that is what the angel was carrying, wasn't it? When John said, I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach to them who dwell upon the earth, and to every nation, kindred, tongue, and people. Who did it come to first?

Oh, we say, it came to the Gentile here in these latter days. What for? Because they were the people that were following closer to the teachings that Christ had left here on earth for the conduct of the Lord's people.

Now sometime when you get to thinking about it, go back in the Book of Mormon to the prophecies of Zenos, and you will see there how the Lord had this planned. He was going to use that plan in the latter days. We want to go back in the Book of Mormon to page 113. This is Jacob speaking to the Nephites. Beginning with verse 5:

"Wherefore, as I said unto you, it must needs be expedient that Christ (for in the last night the angel spake unto me that this should be his name)," Did you notice who he said spoke unto him? Why, he didn't find that out by someone coming up and telling him who Christ was, any more than Peter did. When Peter said, thou art the Christ, Jesus turned to him and said, flesh and blood hath not revealed this unto thee. Flesh and blood did not reveal this unto Jacob. He said, that angel came and told him this.

He said, He should come among the Jews, among those who are the more wicked part of the world. Think of it. We don't think of them as being that kind at that time, do we? He said He was going to come among the Jews who are the more wicked part of the world.

"And they shall crucify him: For thus it behooveth our God; and there is none other nation on earth that would crucify their God. For should the mighty miracles be wrought among other nations, they would repent, and know that he be their God; but because of priestcrafts and iniquities, they at Jerusalem will stiffen their necks against him, that he be crucified."

Now that is self inflicted blindness. Stiff neckedness is self inflicted blindness. And he said they were going to do that. Now we read about one place over in the days of Nephi. Nephi spoke with such power that they couldn't help but know that he was speaking the truth but they had become such a stiff necked people that they wouldn't listen to him. That

BROTHER'S KEEPER

years. I recall several years ago an integrated high school with more negro students than white. One fall, the election of a homecoming queen resulted in a Negro queen with two white attendants. Antagonists attempted to make a big issue out of this, and of course, youth, with all its vigor, vitality, enthusiasm for excitement, and lack of experience was an easy target for such action. Fortunately for the town, some level-headed youths attended this school and they were able to foresee the folly of letting this situation get out of hand. Those who hung the effigy of the Negro queen on the school lawn came forward to explain that they had meant no harm and apologized for their foolish action. And the two white girls who were runners-up in the voting, showed their adults a lesson in tolerance by serving as the Queen's attendants.

But I do not want to limit these thoughts to the ill-feeling that exists between the black and white races, for even in the Caucasian race there is prejudice between Nationalities and religions. As a youth, I remember frequent reference to "Wops, Dagos, Pollocks, Greek, Jew," etc., and in almost every case it came with an air of inferiority, disrespect and slanderous contempt. Yet each of these nationalities belong to the Caucasian race. There are only three races on earth and these are the Negroid (or black race), the Mongoloid (or yellow race) and the Caucasian race (or the white race). These are divided into Nationalities and because of intermarriage, perhaps a sub-division of a race. But there is no such thing as the English race, the French race or the German race. Adolph Hitler made a vain attempt to gain recognition for the pure Aryan race. No European is pure anything. Centuries of intermarriage have seen to that. America boasts of being the melting pot of the world.

We have seen what racial prejudice did in Germany during World War II. Millions of Jews were slaughtered, tortured and neglected in concentration camps by their own neighbors. Many of these Jewish families had lived in Germany for generations and thought of themselves as Germans. Many had previously fought for the Fatherland and found themselves Jew only after the storm broke and they were slaughtered. Information submitted to the Military Tribunal conducting the trials of war criminals disclosed the six million Jews had been killed by direct order of the Nazi government. Heinrich Himmler boasted that this estimate was far too low. Such a thing **should not** happen in America, but it **could** if religion, democracy and decency are forgotten in a frenzy of racial hatred. The United States has the largest representation of Jewery of all the nations of the earth. A 1956 estimate showed four million, seven hundred and seventy thousand persons of Jewish extraction in the United States.

The 1940 census showed 12,965,518 Negroes in the United States, all American-born and under the Constitution having all the rights of citizenship—yet, by color set apart as a racial minority. This presents one of the most difficult problems of our time, to both the

SERMON

is what it is speaking of here. A people that had stiffened their necks.

The Lord had a purpose behind this. That was when they would come to a realization of what they had done, it would have a great sobering effect on them. Some of them came to that realization in the days of Peter. When he had explained to them that they had crucified the one who had been sent to them, the Messiah, they asked Peter what they were to do about it when they were convinced of what they had done. And he replied, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." (Acts 3:19).

He said the days of refreshing would be from the presence of the Lord. Showing that he was talking to that people at that time and he is talking to the same people down in future days when the refreshing would come from the presence of the Lord.

We will turn our attention to page 156 in the Book of Mormon, starting with the 46th verse and read about seven of them:

"But thus saith the Lord God: O fools, they shall have a bible; and it shall proceed forth from the Jews, mine ancient covenant people."

Now they had made a covenant with God centuries ago, and He is remembering it to this day—His ancient covenant people.

"What thank they the Jews." Yes, did you ever hear anyone say, we owe the Jews a lot of thanks because the Bible has come to us from them? No, they are forgotten aren't they? They are not thanked for it. "What thank they the Jews for the Bible which they received from them? Yea, what do the Gentiles mean?"

A few years ago, I heard a man preaching over the radio. I don't remember his exact words, but his thought was, the Jews had their chance when the Lord brought them up out of the land of Egypt. And because they fell away, they didn't have another chance. That was a Gentile who was speaking. But they do have a chance. The Lord made a promise to Abraham, away back in his day and remember that the Lord's words will not return unto Him void.

I want to bring to your attention, a thought for you to carry home. The word "Void" would mean that it would take place before the millenium. But these things which He had given are to take place. That promise He made to Abraham that his seed would inherit that land must be fulfilled before the millennium.

We can read from the Book of Leviticus 26:40-42 and it will show us that when the time comes that they recognize their iniquity and the iniquity of their fathers, and that they have walked contrary to God, and that He has walked contrary to them, as well, He said, then will I remember the covenant I made with Jacob, and the covenant I made with Isaac, and

BROTHER'S KEEPER

whites and the blacks and challenging the best wisdom of both. The only hope for a peaceful solution seems to be in the Christian attitude for, "In Christ there is no east or west, neither bond nor free, black or white, Jew nor Gentile." The expression of free men who wrote our Declaration of Independence reads, "We hold these truths to be self-evident; that all men are created equal."

But this issue did not stem from the modern era. Remember the story of the woman at the well from whom Jesus ask a drink of water? She was a Samaritan and Jesus a Jew. A variety of differences existed between the two; a bitter wall of conflict had separated the nations of each. Yet Jesus asked of her—water. And when His disciples returned and saw Him, they marveled that He talked with her, but none questioned His actions. Jesus again, set the example. In His ministry He taught "love for thy fellow man" with His parable of the Good Samaritan. Remember how the Jew was set upon by thieves on his way to Jericho; robbed, wounded, stripped of his garments and left to die? Remember the priest who went out of his way so as to not pass the victim; as did a Levite, for they were much to busy to be detained caring for this poor Jew? But a Samaritan chanced by and seeing the Jew, had compassion for him. He dressed the wounds and set him upon his own beast and took him to an inn. And as he departed the next day he asked the innkeeper to care for the Jew and he would gladly reimburse him the next time he passed. Jesus not only taught and preached love for His fellow man; He lived it.

During the days that the Klu-Klux-Klan was a thriving organization in this country, one shop keeper placed a sign over his door that read: "I am 100 per cent American; I hate Jews, Negroes and Catholics." Competition forced a competitor across the street to retort with a sign which read: "I am 150 per cent American—I hate everyobdy!"

The tendency of intolerance is to become more and more inclusive. An intolerant man comes to hate everybody—or at least everybody who differs from him. Several years ago, an author with a vivid imagination and perhaps a gift for prophetic irony, wrote a story about the coming of peace on earth. The inhabitants of earth grouped into different classes of races, colors, religions, languages, politics, and so on. They hated each other and fought each other until finally there were just two people left on the earth—a freckled man and a non-freckled woman. One night the freckled man murdered the non-freckled woman and the following day he died of poison which the non-freckled woman had placed in his food. Here at last was "Peace on earth".

In World War II, drives were made for blood to be placed in blood banks and converted into plasma for our armed forces. The only requirement was that the donor be physically able to give and free of any dis-

SERMON

the covenant I made with Abraham, and He said, the land also will I remember.

So you see the Lord has made a covenant and said He is going to do this. They don't have that land today. They only have a little strip of it. Just a little strip in from the sea into Jerusalem is the only part they have of that land. The promise that was made to Abraham, was from the River Euphrates down to the Brook of Egypt, and from the Mediterranean Sea to the Arabian Desert. That was the land that was given to Abraham, Isaac and Jacob and their posterity. And the Lord said, He is going to remember that land, at the same time He will remember His covenant with the three men.

Now back to our reading in the Book of Mormon, beginning with verse 49: "Do they remember the travels, and the labors, and the pains of the Jews, and their diligence unto me, in bringing forth salvation unto the Gentiles?" What Bible has the Gentiles brought out from the record of God's dealings with the Gentile?

"O ye Gentiles, have ye remembered the Jews, mine ancient covenant people? Nay; but ye have cursed them, and have hated them, and have not sought to recover them. But behold, I will return all these things upon your own head; for I, the Lord, hath not forgotten my people." No, He is going to remember that promise He made.

Let us see if we can find out a little bit concerning the promise the Lord made. Let us turn to Isaiah, 10th Chapter and start with the 20th verse:

"And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth."

Now who was it that said He was the Way, the Truth and the Life? Why it was Christ Himself, wasn't it? It says here that they are going to be stayed on the truth.

"The remnant shall return, even the remnant of Jacob, unto the mighty God."

That is the first step; unto the mighty God. Then, "For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness."

So it means that they will not always be like the world has thought of them down through the ages, does it? I just want to touch a little bit more, I hadn't thought to, but do want to touch just a little bit on the 43rd Chapter of Isaiah, beginning with the 5th verse. This is still speaking to Jacob:

"Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name."

BROTHER'S KEEPER

ease that could be transmitted through the blood. Little concern was given for the race, nationality, religion or political beliefs the donor might have. Many an American soldier, sailor or marine owes his life to the blood of a Negro, a Catholic, a Jew and others too numerous to list here, that was put into his veins as he lay wounded on the battlefield.

The study of blood has separated it into four main groups and then sub-divided into more detailed groups. It can be identified as human or animal, but it cannot be distinguished as coming from a Jew, a Negro or any other here-to-fore mentioned categories of humanity. People have long spoken of "Blood relations" as if different people had totally different blood. You've heard of a man having bad blood, yet if every drop of this man's blood was drained from his body and replaced with the blood of a righteous minister, it would not change the character of this man, nor would it have any effect on the inherited qualities of his children. True, your blood may differ in **type** from your mother, father, brothers or sisters, but we find in Acts 17:26 God ". . . hath made of one blood all nations of men for to dwell on all the face of the earth, . . ." This looks as if we end up being blood brothers with **all** our fellow men, doesn't?

Remember the story of Cain and Abel as it appears in Genesis 4? How Cain slew his brother and gloried in what he had done? "And the Lord said unto Cain, Where is Abel, thy brother? And he said, I know not. Am I my brother's keeper?" Let us ask ourselves that question—Are we our brother's keepers? Remember the curse the Lord placed upon Cain at this time as you answer.

Scientists have proved that all peoples of earth are a single family and have a common origin. All have the same kind of organs: heart, lungs, kidneys. Their teeth are alike in number and position. Likewise, the muscles and bones. It wasn't by accident. Color? Well, this is caused by two chemicals; carotene, which gives a yellowish cast, and melanin, which produces brown. These, along with the red of the blood vessels showing through the skin, give various hues depending on the amount of each chemical. Every person, no matter how light or dark he may be has these same materials in his skin. The difference is in quantity.

One day a small 3 year old girl was riding with her mother in a taxi-cab. She noted that the driver had a dark skin and asked her mother why the man was so brown. As the driver heard the question, his shoulders tensed, but the mother was well-prepared for this and replied with this explanation. "God made all things; the birds, the bees, the flowers and trees, man and beast. But to add beauty to His creation He made them of different sizes, shapes and colors. The flowers, He made with crimson and violets, yellows and pinks, blue and gold and all the other colors, that they might be looked upon and enjoyed. He also made man, having different shades of color that they too should

SERMON

So you see there is something more to this than just preaching to somebody on this land. The time is going to come when it will be fulfilled what Christ said, and this Gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come. He said, "this Gospel of the kingdom." When the Lord's servants get themselves into a condition where He can correct them, on these points of doctrine, like it was back in the days of Nephi, prior to the time of Christ, then is when this Gospel is going to go out. They will all go out preaching the same Gospel.

I want to touch a little more on this. I am going to pass up a few of these verses but if you will read the first two verses in this chapter you will see that it applies to a time that is just shortly in the future to the time in which we live. There has been a great catastrophe here on the face of the earth. We will read from Isaiah, 4:3:

"And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem."

Now holy means, Spiritually whole. And they can not be Spiritually whole without having embraced the Gospel of Jesus Christ. They must have that Spirit of God before they can be called Spiritually whole or a holy people.

We speak of the holy prophets. They were Spiritually whole. We read here that the people who are going to be left in Zion and in Jerusalem, shall be holy or Spiritually whole.

This is our last reference we want to bring to your attention at this time. And I think we could quite well apply it to ourselves even though this was written back in the days of Peter. It is the first Epistle of Peter, the second Chapter, starting with the seventh verse:

"Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner."

Regardless of what they did back there in the days of Christ, He is still the head of the corner. Or in other words, His is the name that is found on the chief corner stone.

"And a stone of stumbling," It must be from all the Christian denominations we have today. "And a rock of offense," Now this new sect I told you of this evening which has sprung up in Japan, they are saying there is nothing to this book we call the Bible or the belief in Christ. So unto them He is a rock of offense. "Even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation," I wish everyone of you here this evening, would take this thought home with you. "But ye are a chosen generation, a royal priesthood."

BROTHER'S KEEPER

be looked at and enjoyed as creations of beauty." When they arrived at their destination the driver said to her, "I'm sure glad I had you in my cab today Ma'am, for now I'll know what to tell my little girl when she asks why some one is so white."

Consider I Peter 1:17. "And if ye call on the Father, who without respect of persons, judgeth according to every man's work, pass the time of your sojourning here in fear:" And in Acts, 10:34-35. ". . . I perceive that God is no respecter of persons: but in every nation, he that feareth Him and worketh righteousness is accepted with Him."

I have attempted to show who our brothers are. Accepting these facts, should we ignore all existing race barriers? I doubt it. That would look good on paper, but you know it wouldn't work. Some people are superior in living standards, education and morals. To mix the two would merely lower the standard. Instead we ought to try to improve the inferior conditions until they are equal with the best. This will be accomplished only with training, environment and good examples. I know that we of The Church of Christ can not do this alone, but bear in mind that "We **are** our brother's keepers." We cannot deny this to any man without denying Christ Himself.

**SERMON
(A. F. B.)**

Royal means, it comes from the King; Yes, the King of kings. That priesthood which was conferred here this evening is a royal priesthood, coming down from the King of kings. "An holy nation" Still speaking to us who are assembled here this evening.

"A peculiar people" Peculiar means outstanding. It can be noticed above or beyond all others. We have to ask ourselves daily, that question, "Is my conduct such that it stands out from others, or am I considered one of the bunch?"

"That ye should shew forth the praises of him who hath called you out of darkness into his marvellous light."

You remember Christ said, to those who believed on Him, was given to know the mysteries of the kingdom. That is the marvellous light Peter is speaking of.

Now let us notice for a little bit in summary. Nephi and his brother Lehi, twelve or thirteen years before the birth of Christ, had gotten themselves in such a condition that they received revelations daily.

Then Nephi the son of Nephi, as well, got himself into a condition where he could be visited by angels daily. Now this is not just something that is a passing fancy. I want to give you an example of what I mean when I said, not just a passing fancy: A person spoke to me a few years ago about how he felt that whenever they met together in a prayer meeting, there should be manifestations, the Lord speak to them. I asked what it was they wanted the Lord to tell them. They didn't have the least

SERMON

idea. That is a passing fancy. When the Lord speaks, it is for a purpose. Any time that He speaks, whether it be in tongues or in prophecy, or in His own voice, it has a purpose behind it, and that purpose is for the benefit of His children here on the earth.

I often think of a statement that Paul made, I don't recall just which one of the letters of his it was but he was trying to refresh their minds on some things that they had heard. He said, the Gospel came not to you in word only, but in power and in the Holy Ghost and in much assurance.

That is the way the Gospel is to go out to the children of man. It is to go out in power of the Holy Ghost, not only with the speaker but with the hearer as well, and to the extent that there is an assurance goes along with it that the Lord really has a purpose in mind, even in the speaking of that man who is preaching; power and the Holy Ghost and much assurance. Thank you.

KNOXVILLE, TENNESSEE, LOCAL NEWS

Inasmuch as this report is the first one, I believe, of the Knoxville Local to appear in the Advocate, I shall first give the status in quo.

We have ten members, within driving distance, three of whom are children under 12 years old. Eight members attending regular.

We meet one day a week, Sunday, for a Bible Study. The exception being the first Sunday in each month set aside for Sacrament Service. However, your reporter and his wife meet each Monday with a small group of Reorganized folks for a Book of Mormon Study. These folks are very nice people, much interested in the Gospel and Latter Day work. We enjoy meeting with them, feeling also that our association has been blessed for good.

Monday evening, June 15, our Local was honored by a visit of Brother and Sister A. M. Smith and Brother W. A. Sheldon. They stayed with us one week and I believe their coming was profitable to all of us. Brothers Smith and Sheldon had little rest during their stay with us. We met seven times in worship and study services while they were here. We did not have a service on Friday 19th, as we drove over the Great Smoky Mountains into Cherokee, North Carolina trying to locate members of the Church.

Our Reorganized friends attended several of our services. In fact they invited all of us over to their home for dinner. Tuesday, the 16th, we had dinner with them, after which, and by previous request, Brother Smith gave us a talk on History. Starting back about the time of the Great Apostasy, and bringing us down into the History of the Restored Gospel. Many questions were asked and we discussed this subject several hours after the completion of Brother Smith's talk. Everyone seemed to enjoy the evening, which I feel sure was well spent.

The following night Brother Sheldon spoke to us. Our Reorganized friends were with us once again, and as Brother Sheldon's talk was of much interest to all present we asked questions again and had a fine discussion. The evening following, Brother Smith, by request, gave us more History. Afterwards we discussed some of the differences that persist between The Church of Christ (Temple Lot) and the Reorganized Church.

Saturday evening Brother Sheldon preached to us, making use of the 11th chapter of the Book of Revelation. Several references to this very interesting chapter was brought to our attention, and I feel sure this sermon was most interesting to each one present.

Sunday was a full day, beginning at 10:00 o'clock Sacrament Service, 11:00 o'clock preaching by Brother Smith. In the afternoon we drove to Knoxville to my father's home (H. F. Kidd) and served the Sacrament, my father being ill at the time and unable to attend our services held at Oak Ridge. Three administrations were asked for. My father, sister, and our very dear Sister Myrtle Robertson of Puryear, Tennessee making the request. They were anointed with oil by Brothers Smith and Sheldon in the name of our Lord, Jesus Christ. Lifting their voices to the Father of all, they asked the desired blessing upon the head of each one. By request, we all stood around the bedside of my father and sang his favorite hymn, "O For A Faith."

Returning to Oak Ridge we met once again at 7:30 p. m. Brother Sheldon preached us having liberty of speech such as I have seldom seen. A fine sermon indeed, giving inspiration that is with us to this day.

I would not forget to mention that Sister Myrtle Robertson and our young Brother Tony Grooms came down by bus from Puryear, Tennessee, a distance of 300 miles, just to be with us in our Services over the week end. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

Saying good-bye to our Brothers and Sisters brought a deep feeling of love and appreciation in their efforts to participate as servants of the Most High God.

J. W. Kidd, Reporter

"For all the law is fulfilled in one word, even this: Thou shalt love thy neighbor as thyself." Gal. 5:14.

INDEPENDENCE—EAST LOCAL NEWS

At our business meeting in March Bro. John Randall was chosen pastor for the coming year.

Sr. Randall was elected leader of the women's Dept. for the coming year and the meetings were to be held in the basement of the church during the summer months, with a meeting every two weeks.

Word has been received of the death of Sr. Margaret Skinner. She had been living in a nursing home

in Ogden, Utah for several years and during the past couple of years had been in very poor health. Her body was returned to Perry, Iowa, for burial where services were held there the 6th of April. Sr. Skinner was known and loved by many here in Independence and also throughout the church. She was so in hopes we would have an Old Peoples Home that she could come to and pass the last years of her life there, close to the church and people she loved so much.

Mr. Noal Pratt and family of Alexander, Va., attended our services one Sunday. Brother Pratt is a great great grandson of the Orson P. Pratt of our early day history.

Bro. and Sr. Larry Shaw and family late of Phoenix, Arizona have moved to Independence and joined our little group. We are very happy to welcome them. Mr. Shaw is attending college in Kansas City, Mo. He has been chosen as our chorister for the coming year.

The last of the month is Family Night, which is enjoyed by all—lots to eat and a nice program afterwards.

Bro. Shaw's brother Jim and family of Grand Junction, Colo., visited them and attended one of our family nights, where they helped out with the program that evening.

Bro. and Sr. Weaver, who spent some of the winter months in California, stopped in Independence on their way back to their home in Mich.

With real warm weather comes vacation time for many of our members.

Bro. and Sr. William Nast and family spent their vacation in Wise, and Red Wing, Minn., visiting relatives and fishing.

The Berchie Weltens spent a long week-end at a lake near Ava, Mo. They took Darl Jean Sheldon with them as company for Jerry.

Sr. Orlea Premce had a auto accident which wrecked her car but through the loving watchcare of her Heavenly Father she was not hurt too badly—bruises and strained arms and back, when she could have been hurt so very much worse.

Brother Randall's son, Calvin and family, were in an auto accident and all suffered cuts and bruises, but the little two year old girl suffered a broken leg and will have to be in traction for two or three weeks.

Brother and Sister McIndoo of Preston and their son, Don and family of Phoenix, Ariz., spent the week end with their daughter, Sister Larry (Patty) Shaw and family. The McIndoo's took the Shaw's children home with them for the week, and the Shaws went down the 4th of July week-end after them.

We have finished the floor of the church and it is beautiful. It makes our little chapel such a lovely place to come and worship God. He has been so

good to us in the building of our little church, moving on the hearts and minds of so many people—not only here—but throughout the land. To help with the things God has blessed them with—money, help with their talents on the building, gifts for our bazaars, and food sales, etc. I am very sure that God is very pleased with everyone's efforts, large or small, because, as you open the door and step into the church you can feel the calm, sweet influence of God's Holy Spirit rest gently upon you and you feel that He is very near.

Some of the speakers we have had are: Bro. Jordan, Bro. A. M. Smith, Bro. Archie Bell, Bro. Walter Chapman, Bro. Larry Shaw, Bro. Roland Sarratt, Bro. Anderson, Bro. Ballard, Bro. B. C. Flint, Bro. Curtis Yates, Bro. Wm. Sheldon, Bro. Randall, Bro. Clarence Wheaton, and when Bro. Richard Wheaton spoke to us, his twin daughters, Karma and Konie, sang a very beautiful duet for us too.

Ora L. Derry, Reporter

“. . . when ye are in the service of your fellow-beings, ye are only in the service of your God.” Book of Mosiah, 1:49.

PHOENIX, ARIZONA LOCAL NEWS

We have enjoyed the first days of Spring and loved watching the yards turn green. Now that it's warm and they have been mowed several times, it has not dampened our joy at the ever new rebirth of nature.

Those who can, are making plans to leave for cooler spots for the summer, leaving the rest of us to whatever the elements have in store.

Since our last business meeting the new officers are: Don McIndoo is our Pastor, Al Voorhies, Assistant Pastor, Betty McIndoo, Secretary, Evalena Sills, organist (for church) Lorraine Patterson, Editor of Hand of Fellowship, and myself (Dorothy Wilson), treasurer. Our Sunday School officers are: Hubert Yates, Jr., Superintendent, Diana Patterson, Secretary and Treasurer, Johna Mae Jones, Organist.

We all felt very energetic about getting lots of work done, but so many of us have had one illness after another this past few months—and our enthusiasm has had to take a back seat.

We all feel that 1964 has blessed us each already. And not the least of these blessings are the many visitors we have enjoyed. We were fortunate indeed to have three of our Apostles with us; Wm. Sheldon, Leon Yates, and Archie Bell. We were pleased as always to have them stay with us, and we enjoyed many spiritual meetings through their efforts. We have also had some question and answer or roundtable discussions, which were a benefit to all.

In March we were so happy to have Oren and Esther Caviness from Missouri, and Ruth and Don Willard, and Minnie and Bob Willard from Sedona, Ari-

zona. Later on in May, Ruth and her son Bob and her grandsons, Bill Malone from Littleton, Colorado and Don Moser from Sedona, Arizona, paid us a very welcome visit. In April Mrs. Vera York, a daughter of Al Voochies, and her lovely daughter Trudy, from Bloomfield, Iowa, spent a week or two in Phoenix, much to the pleasure of all.

We are sorry to report the passing of our Brother Clifford Caviness, the older brother of Oren Caviness. Our sympathy goes out to all the family.

My mother and father, Mr. and Mrs. Charles Eddy have spent the whole winter with us and we parted with them in April with the promise of their return from Black River Falls, Wisconsin, next winter. We are all looking forward to seeing them then.

The Bert Pattersons have enjoyed Easter visitors from California, Mr. and Mrs. Gordon Padfield and their children. Mrs. Padfield is Bert's sister, they have a family of four girls and now a boy! It's easy to guess how happy they are about it all. Later Bert's mother spent a few days with them but is now back in California.

Our Easter program was a real pleasure. We had poems by the small children, an organ solo by Johna Mae Jones, an accordian solo by Greg Kelley, songs by all the children and a special song by Wanda Yates, Diana Patterson, Hubert Yates and Don McIndoo. All this was due to the hard work of the Committee, Diana Patterson and Betty McIndoo. Betty McIndoo was not able to enjoy the program, for her son Bryon was sick with the Mumps on Easter. His father Don, was very sick with the Mumps later but was over them by Mother's Day and preached a very special sermon for us then.

Since then the McIndoo children had Measles, as did the Jim Yates children, the Kelley children and now the Patterson "small fry"! We are not complaining but are very glad everyone seems to be returning to normal health and vigor!

We are always pleased with our Advocate and look forward to it each month. It does my heart good to read all the news from other locals, and such wonderful thoughts each of us share through its pages. We pray that God will bless and direct its new Editor Dick Wheaton—and may God be with each of you.

Your Sister in Christ,

Dorothy Wilson

Of all the acts of man repentance is the most divine. — The greatest of all faults is to be conscious of none. — Carlyle.

". . . bethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." Gal. 5:13.

THE MICHIGAN REUNION

JUNE 20-21, 1964

The Michigan State Reunion of 1964 is now history. The events of that reunion will live long in the hearts of all those who attended, as a refreshing and spiritual experience.

In attendance at Flint, were representatives of the Church of Christ from various States, the Province of Ontario and far away Nova Scotia. Within the State of Michigan we were made happy to see representatives from every local group, and some scattered members. Among the priesthood present were Teachers, Priests, Elders, Pastors, Bishops, and Apostles.

We felt greatly pleased that we had two members of the General Bishopric, Brethren Vance Harris, of Independence, Mo., and John Sweem of Hamilton, Mo. Three members of the Council of Twelve Apostles, Don Housknecht, and E. Leon Yates, and Clarence L. Wheaton. We were also happy to have with us Elder B. J. Hoare and his wife from Truro, Nova Scotia, who came by auto from their home.

It was the desire of the Reunion Committee that every member of the priesthood at the reunion should participate in the services, and we are happy to see the unity and gladness with which they all responded.

We wish to express our appreciation for the untiring services of Brother Orville Eddy, and his family in serving without portfolio as the committee in charge of housing the many guests, and seeing that the supply of groceries for the bountiful meals served at the church were provided. Also those who served meals.

The Reunion spent Saturday morning at 9:00 a. m., with a prayer and testimony meeting that lasted for two hours, in charge of Elder Hoare, assisted by Emery Pinder, Teacher. It was not largely attended but spiritual and uplifting. Apostle E. L. Yates delivered a fine sermon at 11 o'clock after which we adjourned for the mid-day meal.

In the afternoon we were favored with a service touching on the financial needs of the Church. Brother Sweem presented some timely views on the principle of tithing, emphasizing that tithing was an equitable means of financing the missionary and general welfare of the church until such times as the temporal law in all its aspects could be put into operation. Bro. Harris used his portion of this service to present a chart showing the growth of the financial support of the church through tithing and various contributions of the membership who recognize the needs of the general church. The message was well received, and the hope was expressed that a similar seminar would be held by the general Bishopric at each of the coming Reunions. The evening service was given over to a form in which questions and answers were permitted. This service was presided over by Elder Harold Polack of Traverse City, Michigan.

Sunday morning the time was used in a prayer and sacrament service presided over by the three Apostles present, assisted by two Elders.

During the meeting a large number of sick were administered to, and two children were blessed. All Elders present participated in the ordinances. Apostle Wheaton made the opening address, his text was the 50th Psalm, and the burden of his message was that the Church of Christ has not lost sight to the Zionie Message and gathering of God's people preparatory to the second advent of Christ, and that we should prepare for the call of gathering by establishing Zionie conditions in each locality where we have organized groups of our Church as a demonstration of our faith and belief in this great principle of the Restoration.

During the course of this service a spiritual manifestation was given through Apostle Wheaton, in which two brethren were called as Elders and two as Priests.

Many fine testimonies were given, even little children arose to bear witness of Christ and their desire to serve Him, reminding us of the experiences of the Nephites at the time Christ was among them (III Nephi 12:9). This service lasted four hours, and none seemed weary.

Sunday afternoon was given over to preaching by Apostle E. L. Yates to be followed by a business session for the reports of committees and the election of new officers, the number of the Reunion Committees being increased to five instead of three as in previous years.

Our attendance was considerably increased this year, estimated by count and otherwise as close to 85 or more.

In addition to the names of the ministry already mentioned, there were, Elder Ed Poulouse, Pastor of the Church at Flint; Elder B. J. Hoare, appointed by the Council of Twelve as Missionary to Nova Scotia as circumstances permit; Elder George Brantner, Pastor at Cedar Springs, Mich.; Elder Otto Pollock, Pastor of church at Maple City, Mich.; Elder Robert Eddy, former Pastor of Flint, Mich., whose family is now located near Clinton, Mo.; Elder Henry Van Duyne of Hopkinsburg, Mich.; Elder Harold Polack of Traverse City, Mich.; Orville Eddy, Priest at Flint, Emery Pinder, Teacher, ordained at Reunion to office of Priest, "Bud" Haines, Elder of Sand Lake, Mich., Max Lee of Marion, Ordained at this reunion as an Elder, La Verne Lusenden, Teacher called to be an Elder, acting pastor at Hopkins, Michigan, and others, all of whom took part in the reunion services in one way or another.

When the time came for the gathering to break up, we all felt a grand spirit of brotherhood and a renewed determination to rededicate our lives and services to the Master.

—C. L. W.

THE RESPONSIBILITIES OF CITIZENSHIP

By Don McIndoo

" . . . And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: . . . and it shall stand forever."

. . . Daniel 3:44

It is this everlasting kingdom we wish to bring to your attention this morning.

To be a citizen of a great and good nation like our own, is one of the greatest blessings I know. It is one that we frequently give thanks for. There are millions of people in the world today who do not have such a blessing. There are millions of homeless refugees, people without a country, without a home, without a system of law, order and justice to which they may appeal when in need. Many of these people live in barbed wire encampments because they have no nation to which they owe allegiance, no country to claim them as citizens. My heart goes out to such people as these. Also my heart goes out to the citizens of corrupt nations, evil nations, godless nations like the Communist nations. These people, also, have no recourse to law, order, justice, goodness. They have no privileges such as we enjoy and all too often take for granted.

Thousands of people are seeking to escape from communist nations and find that all the paths of escape are blocked and closed. Thousands of refugees have left Communist China and have gone into the little British province of Hong Kong. And now, even that avenue of escape has been closed and barbed wire has been stretched across the border where British soldiers and Indian soldiers patrol the streets, forcing those who would escape to turn back. This situation is a sad indictment against the world today. Evil and corruption are widespread . . . economic, political, social, and personal corruption are all too apparent.

Many people, looking at all this evil, and wrong, are led to question the existence of a personal creator and a heavenly father who is interested in the welfare and well-being of His children. They are led to ask this question: "If God lives, and is interested in mankind, why are such conditions permitted to run rampant in the world?" We who believe that God does exist try to answer that question something like this: "Well, it isn't God who has forsaken people. It is the fact that the world has not found God, or, if they have found Him, they have not heeded Him."

When we think about this answer, it really is no answer at all, to those who sincerely question . . . to other nations, other major religions or ideologies of the world today. It is no answer because it acts just like a boomerang. The same answer that we give can be given right back to us and serves to indict us. These same people say: "Well, you claim to have found God, and you have tried Him. Are all of these evils lacking

in your life? Are all these wrongs missing in your associations and your relationships? Are you a demonstration of God's power to change the lives of men and women? Can, or do you, make men and women into lives that are good and beautiful and strong?"

Sometimes we have to look at ourselves a little with misgiving because of our own personal private lives. The lives of Christians all over the world are not always the picture and pattern that we would have them to be, or that they ought to be.

(continued next month)

NOTICE TO THE MEMBERSHIP OF THE CHURCH OF CHRIST (TEMPLE LOT)

Whereas Harold B. Schultz, in a letter addressed to: "Dear Friends in the Church of Christ (Temple Lot)", dated May 8, 1964, Texarkana, Arkansas, and widely circularized throughout the Church, made in part the following statements: "Now all of these conditions spell just one important thing to me; that is, that the Church has so far departed from the doctrines of Christ and has so far proceeded into apostasy as to NO LONGER BE WHAT IT CLAIMS TO BE. I am therefore withdrawing my membership in the Church of Christ (Temple Lot) and have requested the General Church Recorder to remove my name from the membership records."

And whereas, he also made gross unsupported categorical accusations against the Church and the members of the Council of Apostles, and affirmed his belief in another church organization as being the true Church of Christ, inviting those of this Church of Christ (Temple Lot) to investigate the other organization, thereby establishing himself apostate with relation to the faith and practices of the Church of Christ (Temple Lot); the Secretary of the Council of Apostles has been instructed to notify the General Church Recorder that Harold B. Schultz is no longer a representative in this Church of Christ (Temple Lot) and to remove the name of Harold B. Schultz from the membership record of the Church.

In the event Harold B. Schultz should ever express a desire to reunite with the Church of Christ (Temple Lot), prior to acceptance of his application in proper form, it will be required of him to fully answer and repent of all false accusations and statements made by him against the Church, and to repent of unlawful accusations made against individual members without attempting to perform the required labor in the manner prescribed in the Scriptures.

In the event of such application for reinstatement by Harold B. Schultz, should he have submitted to a rebaptism following his withdrawal from this Church of Christ (Temple Lot), it will also be necessary for him to repent of such action and renounce the authority thereof.

Archie F. Bell, Secretary
Council of Apostles

WEDDING

Seibel-Carney

A wedding took place the eve of the Fourth of July in the Chamber's Park little white Church of Christ. In a double ring ceremony designed to invoke the blessings of God upon the new home, Alice Seibel became the bride of Joseph Carney.

Elder Harvey Seibel, father of the bride, officiated at 6:00 p.m. A single candle cast its wavering glow over the flowers as the spirit of solemn joy filled the room; as is true when we walk that pathway ordained of God from the beginning.

Present to witness the ever-recurring drama of two lives flowing together were friends from the little church, also the groom's mother and stepfather, Mr. and Mrs. Stogle of Grand Rapids, Michigan, and Mr. Gus Vlahakis of Las Cruces, New Mexico, former employer of the groom and father-in-law to the bride's brother, Harvey Seibel.

A reception was held on the lawn at the rear of the church in which all the guests mingled together in rejoicing over the establishment of a new Christian home. Following the reception the newlyweds left for a tour of southern Missouri, including an itinerary to the beautiful Lake of the Ozarks.

The couple will make their home in Vinita Park, Missouri.

WISCONSIN REUNION NOTICE

Our Wisconsin Reunion will be held at the Church of Christ, one mile east of Sparta on U. S. Highway 16, on the 15th and 16th of August. Those who have tents please bring them because we are short on sleeping space.

Wisconsin Reunion Committee.
Issac Brockman
John Davies
Viola Petrie

THE TENNESSEE REUNION NOTICE

South of the Mason Dixie Line

The Tennessee Reunion will be held at Puryear, Tennessee, September 4, 5, 6, and for all that can stay over the 7th (Labor Day), we will hold special services.

Labor Day, September 7, makes it easy for many to attend, as that gives them a day to get back to their home or to work; so plan to be with us this year and join us **South of the Mason Dixon Line.**

Write for information to Sister Myrtle Robertson, Route 1, Puryear, Tenn. or T. W. Paschall, or Elder Rony Overcast, Puryear, Tenn.

All are invited.

Apostle Arthur M. Smith.

REUNION DATES

The Wisconsin Reunion will be at Sparta, August 15 and 16.

The Tennessee Reunion will be at Puryear, September 5, 6, and 7.

OBITUARY

Mrs. Leroy Kremin 1924-1964

Resident this day with that God who sent it forth to bear flesh is the soul of our sister Mrs. Leroy Kermin of Slayton, Minnesota.

Born September 2, 1924 to Bert and Eva Krause, she departed from our scenes on the twenty-fifth of June, 1964 in an auto accident.

She was baptized into Christ August 29, 1937 by Elder B. A. Winegar in the waters of the Minnesota River north of Echo, Minnesota.

Married to Leroy Kremin January 30, 1943, she bore four children who with her husband now survive her. They are Peggy age 19, Linda age 18, Michael age 14, and Patrick age 11.

Surviving also are her mother, Mrs. Eva Krause, her sister Mrs. Della Bittner, and five brothers: Everette, Wayne, Virgil, Floyd, and Chester.

She was preceded in death by her father and one sister.

Active and industrious in various affairs, her presence here will be missed.

May the hand of our provident God give forth strength and comfort to those who remain and mourn her passing.

When God measures a man, He puts the tape around the heart instead of the head.

Forbidding prayers in school won't hurt the nation half as much as forgetting prayers at home.

For thus saith the scripture, Choose ye this day whom ye will serve, Alma, 16:9.

CHURCH OF CHRIST ELDERS

Perhaps many of the Elders have found need of having consecrated olive oil with them at a moment's notice. Here in Independence we have tried containers of many types and sizes, some like a fountain pen and some small glass bottles. Recently there was donated to us a large number of small plastic una drop containers about 1/5 oz size 2 1/2" x 1", which can be carried in the pocket without danger of being broken or leaking. Anyone desiring one of these containers write: Leslie P. Case, Rt. No. 3, Lee's Summit Road, Kansas City, Missouri 64139. We will be glad to share them with you without charge.

Vivian Olson
Apt 7, 414 Belt
Bemidji, Minnesota

CHURCH OF CHRIST PUBLICATIONS

Send all orders to: Church of Christ (Temple Lot), Box 472, Independence, Missouri. 64051.

	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 or 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. 64051

	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