

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.

Vol. 41

Independence, Missouri, September, 1964

No. 9

Into My Garden

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Your seeds blow into my garden, friend,  
Whenever the wind is right;  
They blow on wings of the wind by day,  
And they ride on the gales by night.

Whatever you grow in your garden, friend,  
Of beauty and ugly weed,  
The fall will come, and the wind will blow,  
And over will come your seed.

Your words blow into my life, my friend;  
Or whether of good or ill,  
Your thoughts fly over like ships of love,  
Or daggers that pierce and kill.

Your smiles blow into my heart, dear friend,  
And neighbors across the way,  
Then blow and blossom in buds of love,  
A blessing to life all day.

Your life is a garden of love, dear friend,  
And planted with kindly deeds,  
So ever over the fence will blow  
Into my garden your seeds.

Author Unknown

## CONTENTS

|                               |          |                                       |          |
|-------------------------------|----------|---------------------------------------|----------|
| Editorial .....               | Page 130 | Responsibilities of Citizenship ..... | Page 135 |
| Ten Ways To Be Unhappy.....   | Page 131 | From A Sermon .....                   | Page 137 |
| A Philosophy of Life .....    | Page 131 | Where Art Thou .....                  | Page 139 |
| Spotlights .....              | Page 132 | Indian Prophecy .....                 | Page 141 |
| A Great Secret .....          | Page 133 | Reunion Report .....                  | Page 142 |
| Historic Canal Beds .....     | Page 133 | Additional Witness .....              | Page 144 |
| Pick Up Thy Cross .....       | Page 134 | Obituary .....                        | Page 144 |
| The Consequence We Reap ..... | Page 134 |                                       |          |

## ZION'S ADVOCATE

Official Publication of the Church of Christ

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PUBLISHED MONTHLY BY THE CHURCH OF CHRIST (Temple  
Lot), Box 472, Independence, Missouri. 64051.

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.  
64051

### EDITORIAL

The following admonition to the church found in The Evening and The Morning Star for July 1832 and here quoted from the reprint of September 1911 should be taken to heart by every minister in the Church of Christ today.

#### TO THE ELDERS OF THE CHURCH OF CHRIST, WHO PREACH GOOD TIDINGS TO THE WORLD.

"Brethren, As stars of the ensign, which is now set up for the benefit of all nations, you are to enlighten the world; you are to prepare the way for the people to come up to Zion; you are to instruct men how to receive the fulness of the gospel, and the everlasting covenants, even them that were from the beginning; you are to carry the Ark of Safety before the wondering multitudes, without fear, entreating and beseeching all men to be saved; you are to set an example of meekness and humility before saints and sinners, as did the Saviour; and when reviled you are not to revile again; you are to reason with men as in days of old, to bear patiently and answer as the spirit of truth shall direct, allowing all credit for every item of good. You are to walk in the valley of humility and pray for the salvation of all; yes, you are to pray for your enemies; and warn in compassion, without threatening the wicked with judgments which are to be poured upon the world hereafter. You have no right to take the judgments, which fell upon the ungodly before the flood, and pour them upon the head of this generation; you have no authority to use the judgments which God sent upon Pharaoh in Egypt, to terrify the inhabitants of America, neither have you any direction, by commandment, to collect the calamities of six thousand years, and paint them upon the curtain of these last days, to scare mankind to repentance; no; you are to preach the gospel, which is the power of God unto salvation, even glad tidings of great joy unto all people.

"Again, you are not to take the blessings of an individual, or of a church, from the days of Enoch to the days of the apostles, and place them upon an individual or a church, in these last days; but you are to teach all men that they shall be judged according to their works: For, if God is the same yesterday, to-day, and forever, his reward is always with him, and his revelations and blessings, and judgments, before the flood, were fitted for that people and that time; in the days of Abraham, for that man and that time; in the days of Moses, for that man and that time; in the days of David, for that man and that time; in the days of Paul, for that man and that time; and now, for this generation, and this time: You therefore, must reason from the Bible and the Book of Mormon, with great care and not pervert the meaning of God's sacred word. If our Heavenly Father saw fit to destroy Sodom and Gomorrah for their wickedness, Nineveh for its abomination, and Jerusalem for a transgression of his commandments, what have their destructions to do with the salvation of the world now? The Lord says vengeance is mine, and I will repay. Teach all men to trust in God and not in man, and do works meet for repentance.—Again, teach all men that God is a God of the living and not of the dead. Finally, whatever you do, do it with an eye single to the glory of God. You are the light of the world in matters of pure religion, and many souls may be required at your hands. Let the idea not leave you, that, not only the eyes of the world, but the eyes of the angels and of God are upon you."

It is with example and entreating that those we come in contact with shall be influenced by the Gospel of Jesus Christ. Christ came into the world in humble circumstances to invite all mankind to receive him. It was Satan's plan, we are told in the Scripture, to compel mankind to obey.

We cannot force the Gospel upon any man, either by threat or intimidation. They must come because of their own desire and thirst for righteousness. When we use such means we partake of the Satanic power and drive men farther from the Gospel than they were before they came in contact with us.

Neither can we justify pulling our cloak of self-righteousness about us and refuse to associate with those who differ with us, in the mistaken idea that it is what Christ would have us do. Never in all the pages of Scripture did Christ teach us to shut ourselves off from any in such a manner. But he did teach us that we should leave the ninety and nine and **go in search** of the **one** that has gone astray. He further taught that for the return of each such stray, the rejoicing in heaven would be great, and the reward of he who went in search of it.

By His example of eating with the sinner, He made plain that it was they to whom He was sent, that we are not defiled by association with such people unless we allow ourselves to become as they are, instead of influencing them to forsake their evil ways and follow Christ.

This is the mission of the Church today; to gather and to unite in one, all who will come and join with us in the work which Christ has given us to do. We are not told to shut out, run off and scatter those who disagree with us: But rather we are told that by association with us, (if we are what we should be) they may turn and yet repent and follow Him.

R. A. W.

### TEN WAYS TO BE UNHAPPY

According to Dr. C. H. Baylor, assistant medical director of The Texas Company, whether one is happy or unhappy is largely a matter of either remembering or forgetting to count one's blessings along the way of life. This authority lists ten of the most common unhealthy thinking habits, guaranteed to produce unhappiness. They are here given for your consideration.

1. To forget the many good things in life you have and to overemphasize the few things you lack.
2. To think that money is more important than it actually is.
3. To think that you are indispensable.
4. To think that you have too much to do.
5. To think that you are exceptional, or entitled to special privileges.
6. To forget that a sense of responsibility is essential to a democratic society.
7. To think that you can control your automatic nervous system by reason or will.
8. To forget others.
9. To cultivate a pessimistic outlook.
10. To feel sorry for yourself—perhaps the worst mental habit.

Sunshine Magazine

### "DOING MY DUTY"

Once during Colonial time a "dark day" occurred. When the sun seemed to disappear at midday, the populace was so alarmed that many began to cry, thinking the world was coming to an end.

Even the legislature was disturbed and confused. Some wanted to adjourn without delay.

One stalwart member, however, quelled the confusion in a very meaningful way when he said, "I make a motion that we secure some candles and proceed with our business. If the end of the world is about to come, I want to be found doing my duty."

A Safe Way

Virtue is its own reward.

### A PHILOSOPHY OF LIFE

Everyone needs a creed to live by. But it is rare when a person of sixteen, such as the writer, develops a philosophy that challenges those of much more mature years. Have you a philosophy of life?

### A JUVENILE CREED

Be a good sport and take it on the chin with a laugh, even if you do lose the game.

Don't be selfish. It won't do any good and you will be sorry some day.

If you ache and pain, don't bother others. They have their troubles, too.

Prepare for the future. You have to support yourself some day. Decide what you want to be and prepare yourself for it. If you don't, some day when you are digging ditches, you will have regrets. After you choose, don't ever give up until you get to the top. Put your heart and soul and back into it, and you will have everyone looking up to you.

Keep your room spic and span, and always let people in. Make everyone welcome, and you will see that people will love to be in your company.

Make others feel important. People just love the one who is nice, and makes them feel good.

When the boys appear, don't run away. You listen to them talk, and you will learn. Don't let yourself get cheap. You will be glad later on when you meet the one you love. He will like you much more if you are all his own rather than all the neighborhood's.

Be interested in everyone, and not be one who can't talk. Prepare yourself in your friends' interests so that you can talk and be merry. Don't be ignorant. It takes little time to learn about this and that.

Be sure to appreciate all of your things and your experiences, and your family, too. They all love you, and you love them.

Keep yourself and your clothes clean every day; don't waste time in loafing.

Night is the time to sleep, and so sleep and prepare for tomorrow.

Notice the one who is kind to all, and can talk to rich and poor alike. And never make anyone feel worse off than you.

Be ambitious, and make sacrifices, and be willing to help all those who really need you, because "a friend in need is a friend indeed."

Get a job. Earn your own money.

Write a few letters to friends and older people, who love to receive them. They are not here for much longer, and you can make them feel that life's really worthwhile.

(continued on page 132)

### PHILOSOPHY OF LIFE

(continued from page 131)

Go visit that old lady around the corner, and make her feel important. You may learn something yourself. At any rate, your reward comes in the end.

And go to church. Be a leader, not a follower. Help others to learn the truth.

Dorothy Jean Runner

Dorothy Jean Runner was born in Ann Arbor, Michigan. She was killed in an automobile accident at the age of sixteen. She wrote this creed while vacationing at Yellowstone National Park, Wyoming.

A Safe Way

## SPOTLIGHTS

OF

OUR HISTORY

### DOES THE INDIAN LEGEND HARMONIZE WITH THE SCRIPTURES?

Since we are taught in both the Bible and Book of Mormon to rely upon the Scriptures, and if they speak not accordingly to that which is written in these two records: I Nephi 3:192, and Isaiah 8:20; there is no light in them, let us examine these two records and see if the belief in a Temple on the Temple Lot in these last days as taught by the Restoration from its beginning is defensible.

In three former articles in this column I have called your attention to some miraculous happenings among the early "Hedrickites" that would certainly lend weight to a belief in the building of a Temple on That Spot, and some of the Indian legends having come to our notice which pre-date the Restoration. The Book of Mormon tells us that Christ appeared to the people on this Continent at the Temple at Zarahemla in the Land Bountiful. The Maya Indian's tradition has it that the "Bearded White God" who appeared to them out of the Heavens and gave them their religion and their culture, first appeared to them at a place now called Palenque, in Chiapas in what they call the "rain forest." It is certainly a "land bountiful." It rains, at least, a little almost every day. The jungle growth is so dense and grows so fast that in places where you have to cut your way through it, if in ten or fifteen days you should come back to the same trail you would have to cut your way through it again. At this interesting place there are no carvings of warriors or such but everything is of a religious nature.

Be that as it may it will be recalled that it was at the Temple that the people were gathered to meet Christ when He came to them from Heaven clothed in white robes. And He rode into the other Jerusalem on the occasion of His triumphal entry and entered the Temple driving out the money-changers and declaring that His Father's House was a house of prayer but they had made it a den of thieves. And we know that

that temple referred to as Solomon's Temple, was to all peoples the main attraction of Jerusalem. According to the Book of Mormon there is to be in the latter times a New Jerusalem built upon this land by the remnant of the house of Joseph and it shall be "like unto the Jerusalem of old; and they shall no more be confounded until the end come, when the earth shall pass away." Read Ether 6:1 to 14. Can you imagine a Jerusalem like the Jerusalem of old without a temple, even if there were no other references given us?

In III Nephi 10:1 to 3, we read, "But if they will repent, and hearken unto my words and harden not their hearts, I will establish my church among them and they shall come in unto the covenant and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob; and also, as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem; and then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem."

You may say, "A New Jerusalem, yes but a temple, no." Let us see. I am using Book of Mormon references for the most part now because I think it will be most acceptable to those who care to read this little treatise.

When Christ appeared at the Temple in Zarahemla He said to them, "Behold other Scriptures I would that ye should write, that ye have not." III Nephi 10:33. "And . . . he commanded them that they should write the words which the Father had given unto Malachi, which he should tell unto them." III Nephi 11:2. Now Malachi, according to Young's Analytical Concordance to the Bible lived from 400 to 300 B. C. So he lived and uttered his prophecies some 200 years or more after the Nephite migration from Jerusalem so they could not have taken his words with them. But Jesus said unto them, III Nephi 11:29, "These Scriptures which ye had not with you, the Father commanded that I should give unto you, for it is wisdom in him that they should be given unto future generations", and among those words are these III Nephi 11:4—"Behold I will send my messenger, and he shall prepare the way before me, and the Lord, whom ye seek, shall suddenly come to **his temple,**" etc. Read it all. I have quoted only part for brevity's sake; (among other things it teaches tithing.)

Some will say, "Our bodies are His temple." True, our bodies are and should at all times be kept fit for the in-dwelling of His Holy Spirit but if that was what He meant to convey in Malachi it would have read "And the Lord whom ye seek shall suddenly come to his temples"—plural. But the Spirit of God doesn't come to us suddenly. It is, as we might say, a still, small voice—gentle and at times only a whisper. This could hardly be described as sudden. And it comes in only at our invitation.

It seems only fitting then, in the light of the Scriptures I have brought to your attention that when God was ready to bring to light from its dusty resting place in the Hill Comorah the Gospel as He had taught it to His disciples of old on this continent and to have it translated by an unlearned lad by and through the power of His Holy might, that He would speak also to this young man and reveal to him the exact spot where the unfolding of these ancient prophecies of both the Bible and Book of Mormon was to take place. The revelation which identifies the Temple Lot as that spot though given in 1831 was not published in the Book of Commandments in 1833 for they were instructed that certain of the revelations were not to go out to the world as yet. And this was one of them. (See page 39 of Book of Commandments Controversy Reviewed, by Clarence and Angela Wheaton.)

So the story of the significant little pile of rocks being for so many ages a marker for the Temple of the Lord our God, in this land, seems to have some Scripture backing.

Angela Wheaton

### A GREAT SECRET

Take heed and be quiet; fear not, neither be faint hearted.—Isaiah 7:4.

It is said of the Buddhist philosophers that they are the most self-contained of men. So the thoughts, the impulses, the passions can be forces to do what the soul bids them to do. They can be held in check, they can be forbidden to mutiny, they can be made docile when they know they have a master.

If you could abolish anger and the resultant crimes and agonies and heartaches and heartbreaks this world would be a very different place to live in. It is really the cause of half the ills to which flesh is heir. No man is just when he is angry. He is simply a run-away horse, who, in the wild frenzy of temporary insanity, dashes the carriage and himself to destruction. Anger is a delirious impetuosity which makes the heart beat like a triphammer and sets the brain in a whirl which renders a sound judgment impossible. Anger is generally egregious folly, followed by a loss of self-respect and by stinging regrets. Habitual anger created physical disease, and when it is sufficiently vehement it may cause sudden death. It is practically a form of blood poison, destructive alike to health and happiness.

If we could also overcome our tendency to worry we would change the whole complexion of life. We would be stronger, healthier and happier. Worry is not remedial of disease, but is causative of it.

By worry I mean that useless brooding which saps your strength, because you live in the trouble before it comes and again live in it after it has passed. I have known persons who never seemed to be happy unless they were trying to make themselves miserable,

who always wanted something other than what they possessed, were ever lastingly discontented because if the sun shone on Monday they were sure that there would be a tempest or an earthquake on Tuesday.

God still lives. The world has many beautiful spots in it if you will search for them. The habit of dwelling on the evils which beset us rather than on the pleasant things we may enjoy, is almost criminal.

A sweet temper and a contented soul are treasures worth working for. With God above you and heaven ahead of you, you ought to bear with patience, and by being cheerful yourself, give good cheer to others.

George H. Hepworth

Reprinted from the Searchlight

Vol. 4, No. 11, January, 1900

### DAVID SEABURY SAID:

We can control, not what happens to us, but what these happenings do to us, whether they break us or bring out a courage in us that masters them.

### HISTORIC CANAL BEDS

A western correspondent furnishes something doubly curious about the engineering resources of the ancient past, and the contriving abilities and resources in the west in the present industrial era:

"During my last visit to Arizona I saw in the Salt River valley a sight that would strike a stranger as queer. A steam dredging scow, such as is used in deepening rivers and harbors for navigation, was voyaging slowly and steadily, through a wide strip of arid desert. It was started landward from Salt River, and was excavating its own channel ahead, the river waters following and floating it as it advanced. But the work done was not, in fact, the making of a new channel, but the digging out of an old one, the irrigating canal made by a civilized people that lived and flourished and departed before recorded American history began. That there was a time when this wide valley, now being again redeemed to man, was a garden of plenty, teeming with inhabitants, is shown by the extensive and regular system of broad canals leading from the river, through which the water for irrigating was conveyed for centuries. With drifting sand and earth, these canals still are plainly indicated on the face of the ground, and so skillfully were they planned and built, that modern engineering science applied to irrigation can do no better than retrace their course and restore them. What race laid out the canals and built the towns whose ruins are strung along the valley is a question not yet settled by archaeologists. Aztecs or Toltecs, or each in their turn, probably carried here in their centuries and southward to the valley of Mexico, and the ruins may be of an older people than either of them."

Mining and Scientific Press  
Reprinted from the Searchlight  
Vol. 3, No. 8, September, 1898

## 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.

### PICK UP THY CROSS

In my previous discourse my theme was discrimination. It was my purpose to stimulate the thinking of my brethren and allow them to approach the subject with unbiased thoughts. Therefore, in this same field of endeavor, I shall continue.

As I recall, I made reference to a segregated high school in my home town and an unpleasant incident that occurred there. I stated that the students had shown their adults a lesson in tolerance. I did not mean there are no longer any ill feelings at said high school. This incident was not the first nor the last that the Caucasian and Negroid races have been pitted against each other at said school. This school has been a problem in the city for a long time and will continue to be so in the future. I don't have the answer to this problem, but I do feel that the solution rests in the gospel of Jesus Christ, for in Christ we all have something in common.

During one of these heated debates on the segregation issue, the governor of a southern state said, "Sure, God created the Negro. He also created the bluebird and the blackbird, but He didn't put them in the same nest." I would reply with this statement: "He put the bluebird and the blackbird in the same sky, and they will roost in the same tree; breathe the same air and get their food from the same earth."

In the early history of the Church of Jesus Christ, Restored, we find that the Saints were persecuted because of the feeling that they were abolitionists. At that time there were laws in our country that declared the Negro as inferior. Since that time these laws have been repealed and the way has been opened for us to extend our belief that "God is no respecter of persons", to these people.

The task that lies before us is the task of building the kingdom Zion for our Lord and Master, the King of Kings to return. True we are the guardians of the Temple Lot, but the goal that was set before the prophet, Joseph Smith, was to establish Zion. As the successors of the original Church of Christ, Restored, we therefore have inherited this responsibility.

You Sisters of the faith who are familiar with cooking and baking fine foods, know the importance of following a recipe. Oh! I know that some of you will say that you never use a recipe to bake a cake, etc. and you always have perfect results. The answer to that is that you quite fortunately have used the necessary ingredients even though you did not have a written list of such in front of you at the time. An

(continued on page 136)

### THE CONSEQUENCE WE REAP

By Thomas S. Maley

"Everybody, soon or late sits down to a banquet of consequences."—Robert Louis Severson: quoted in Reader's Digest for July 1964.

We are creatures of cause and effect. The current event is the effect of past and passing cause and the hours of tomorrow will be filled with the effect of our having lived today.

There is a blindness to which we are prey: the inability to see the effect that will ensue the sum of our daily acts. Our efforts are to produce some given result, but what will be the full ultimate issue of any single act we are not and can we be aware.

Different than men, God is aware of the issue of all acts. With such knowledge of the current of human things He has through His Son Jesus Christ afforded counsel wherewith men may be guided. "A new commandment give I unto you that ye love one another", He is quoted in John 13:34. And in the next verse it continues on this wise. "By this shall all men know that ye are my disciples, if ye have love one to another."

In a discussion of the subject of love, Julian Huxley, a renowned English biologist has this to say: "Love is a positive emotion, an enlargement of life; it leads on toward greater fulfillment and counteracts human hate and destructive impulses. In the words of a poet who was a man of science—Robert Bridges: 'Love is a fire in whose devouring flames all earthly ills are consumed.'" Readers' Digest, July, 1964.

That the early church was unsuccessful in following this commandment is discernable in the records of Acts and the Apostolic letters. Discrimination (surely not an act of love) cause the birth of an additional office in church service, one not found in the work as organized by Christ, that of Deacon. (Acts 6—Forgetful of the true unifying factor and turning rather to the established patterns of religious form, (which by the way were not the teachings of Christ) they succeeded in setting up items of difference or division. Nationality, Judaism, and before too many years a myriad of things some of which remain in the practice of the Roman church today and also in those religious forms which have sprung from it in the interceding years.

There is perhaps a deadly parallel of events in the so-called 'Kingdom of God' in our day: As in prior days and with no less a commandment that we "love one another", we proceed on the basis of man's respected difference and the service to the Church of Christ is with respect to persons; the qualifying element not being compliance with the Gospel of Jesus Christ but

the imposition of an added code. Protest and question are met with bigotry and dogmatism.

As in the early church there will be fragmentation of the church and scattering of its members unless there be strong voice raised by ministers who know that the mark of the brotherhood is not agreement on dogma but love.

The text says, "That they love one another." and nowhere in all the reliable sacred writ to which we refer are we cautioned that we must first completely agree. Difference with brotherly respect and love is the hope of the Church of Christ. Dogmatic oppression is the cup which holds the dregs of bitter death, for charity, the love of God, does not exist in its presence.

God grant that the commandment to, "love one another" will save the suffering Church of Christ from reaping such consequence.

### THE RESPONSIBILITIES OF CITIZENSHIP

By Don McIndoo

(continued from last month)

Why hasn't Christianity done for the world all that it should? The answer is similar to the reason that the revolution in Cuba has failed. It failed because the citizens of that nation, wanting the very best for themselves, their children, and the country, were not ready to take over the responsibility of citizenship and leadership of a free nation. Instead of being ready and willing to assume that responsibility themselves, they turned it over to just a few, and those few were corrupt men. They were evil men with personal, selfish intentions and designs.

We live today in a free country and the reason it is free is because the John Kennedys and the Barry Goldwaters and the Richard Nixons, though men whose basic ideas radically differ from one another, yet were willing to give up their time, their energies, and their fortunes in exchange for the privilege of standing up and having a say in the direction our nation should go and the way it must go. We live in a free nation today because there are millions of people like you and me who, though we don't shout as loud as some of the others mentioned, we accept a responsibility to know what's going on in our country, and to vote intelligently. In short, we try to accept the responsibilities which go with that citizenship. But if we refuse to speak out for the things that are right—morality, justice, equality, there is an evil force ever ready to move right in and take over, just as the communist took over Cuba: just as an evil force came and took over the citizens of Phoenix City, Alabama several years ago: just as they are moving into places like Las Vegas, Nevada; just as they moved into Cuba, Russia, and Communist China: just as they would like to move into Tucson and Phoenix, Arizona.

Christ told His followers: "To whom much is given, even the more is required." Even so, to whom is given

the citizenship of a nation like ours, to the people to whom these great blessings are given, even more is required!

We are not only citizens of a great and good nation, but, as indicated in the scripture reading above, we are also to be citizens of a kingdom that is to be everlasting. It is a greater kingdom by far than the United States of America or any other nation on the face of the earth. It is a kingdom which, if its citizens were willing, could be a uniting, underlying force in the world to bring the nations of the world to peace and to abundance.

The Apostle Paul said, "For we have our conversation in heaven." Language experts say that this word "conversation" was incorrectly interpreted — that it means citizenship, for we have our citizenship not only in the state in which we live, and in the United States but also in heaven. There is, in actuality a kingdom that is not seen by the eye. It registers no vote that is counted on a ballot and put in the newspapers, but it is far greater than any kingdom which can be seen. All people everywhere are invited to become citizens of that kingdom and to enjoy the privileges of that citizenship. We must also assume the responsibilities of that citizenship.

Going back to the question, "Why does God permit evil in the world?" God does not permit evil to reign in the world. We permit evil to reign in the world. We permit it because we refuse to accept the full responsibility of Christian citizenship in that unseen kingdom, that spiritual kingdom which shall be everlasting. Some of Christ's hearers asked Him when the kingdom of God would come. He told them that the kingdom of God did not come by observation, that it was not seen. He said, "For behold the kingdom of God is within you." It is within all who are willing to accept both the privileges and the responsibilities of maintaining and promoting the well-being of that kingdom.

Jesus told us how to become citizens of that spiritual kingdom. He said that if man is not born again (baptism) he cannot see the kingdom of heaven. This kingdom is a spiritual one, not a thing of meat and bread, voting or taxation. But it has its laws, its officers as an earthly kingdom has. We are familiar with these laws and the officers of that kingdom. Most important of all, this spiritual kingdom has a special ruler. In Phil. 2, Paul tells us about that ruler, who is Jesus Christ, to whom every knee shall bow, both in heaven and on earth, and those under the earth, and that every tongue shall confess that He is the Lord of glory.

In St. John 17, I believe, is the story of Christ going into the garden to pray for those in whose hearts the kingdom of heaven has been planted. He prayed, not that they should be taken out of the world, but that they should be kept from evil. Living in this world we are to keep ourselves apart from its evils. It was

(continued on page 136)

Christ's intention that His citizens should be the salt of the earth, with which the entire earth should be salted. He expects them to be a light, not hidden, but shining before all mankind, to witness for him, not only by word but by deed as well. They are to put on His ways and let His mind be in them. Paul admonished the saints, the citizens of the kingdom in that day, to be worthy of the vocation to which they had been called.

One of the things citizens of the spiritual kingdom should do is to remember in prayer the leaders and rulers of the nations that they might, indeed, stand up for peace and godliness in the world.

The evil in the world spoken of in the beginning of this discourse can be overcome, but it can be overcome in one way alone, and that is to follow the simple teachings of Christ, and to accept the responsibilities of Christian citizenship fully and completely. When that time comes, Christianity and the kingdom of heaven will spread to the people of all nations. In this way we can all help to bring the world to godliness.

Don McIndoo

Words are both better and worse than thoughts; they express them, and add to them; they give them power for good or evil; they start them on an endless flight, for instruction and comfort and blessing, or for injury and sorrow and ruin.

—Tryon Edwards

### PICK UP THY CROSS

(continued from page 134)

angel food cake that calls for 13 egg whites will be a miserable flop if you use 10 egg whites and 3 yolks. Even though the quantity of the ingredients is adhered to, the quality is not prevalent. The recipe for establishing the kingdom of Zion is found in the commandments of the Lord. Jesus Christ did not make these commandments—He lived by them to show us that this recipe can be followed. It has been tried, tested and proven to produce perfect results if adhered to. We know that Jesus taught us to love our fellowmen because of His parable of the "Good Samaritan", and we know that He practiced what He preached because of His experience with the woman at the well.

Most of us enjoy travel; going to far places to see and enjoy the wonders of the world brings many happy experiences. Come with me then; let us turn back the calendar and journey to Zarahemla. The year is 36 A. D. Our passage will be through the Book of Mormon, the 4th book of Nephi. Because of lack of space I shall give you the location of the Scriptures and you can seek them out. (4th Nephi, chap. 1, vs. 1 through 3.)

Let us examine this portion of Scripture. vs. 3; "And it came to pass in the 30 and 6th year, the people were all converted unto the Lord, upon all the face of the

land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another."

What do we know about the Lamanites? That they were a dark-skinned people. Add 1928 years and it could read like this: "The people were all converted unto the Lord, upon all the face of the land, both the Whites and the Negroes, and there were no contentions and disputations among them and every man did deal justly one with another."

But let us not stop here, for I have ventured to show you the customs of a happy and righteous people. To continue in our excursion, read on; verse 4 through 7. Here we see that through the avenue of righteousness, the people had the Spirit of God in their midst, and the gifts of the Spirit were manifested in abundance: Raising the dead, healing the sick, causing the deaf to hear, the blind to see, the lame to walk.

Continue with verse 11 through 14. No longer was there a need for the harsh law of Moses to govern the people for they lived by the love of God. They kept His commandments, fasted and prayed, met together to hear His word preached, and attended and participated in the Wednesday night prayer services.

Read on verses 17 through 20. What a glorious life these people had. Peace and contentment, prosperity and an abundance of the blessings of the Lord. This period followed the visit of Jesus Christ to these people. Let us turn back a few years prior to these events and try to determine why this change had come over the Nephites and Lamanites. Read III Nephi 5:29-31.

This was commanded by Jesus when He visited the people after His crucifixion. "The Devil", He said, "is the father of contention." Remember the Scripture that tells us God is no respecter of persons? Let me caution you: Satan is no respecter of persons either. He'll accept all who will work for him: black or white, rich or poor, young or old, weak or strong. If you open your heart and let his spirit of contention enter, what a disciple for Satan you'll be. If we allow the dictates of Satan within us, we'll be the elements of destruction for sin leads to destruction.

Let us leave Zarahemla and journey now to the ancient city of Troy. The city has been under siege for ten years. The enemy can find no way to break down the defences of Troy. Finally one of the soldiers goes to the General and suggests the idea of the Trojan horse. This huge wooden horse was built with a hollow interior and a cleverly concealed trap door leading to it. Part of the Spartan army was hidden inside. Then the horse was hauled to the gates of the city and left. At first the Trojans were wary, but finally they decided it to be a peace offering. Opening the gates of the city they pulled the horse inside. After night had fallen and all was quiet, the Spartan army emerged from within the horse and besieged the city. It was conquered from within.

You say that this is part of the Illiad, written by the Greek poet, Homer? You say it is fiction and does not apply in reality? Let's turn our thoughts to the reality of Christianity. The days of the crucifixion reveal that Jesus was betrayed by Judas, His friend and follower. Betrayal from within! Zion could be betrayed from within by the Saints who refuse to obey the will of God; the doctrine of Jesus Christ.

Julius Caesar was a great Roman Emperor who won battle after battle. Victories so great, they went down in history—these were his. But he lost his last battle at home—betrayed by a friend.

World War II heard use of the 5th column. The name came from a General who had four armed columns of troops on the battlefield and a 5th column of civilians working for him behind the lines. The result was destruction behind the lines—destruction from within.

We're missing many of the blessings that God intended for us. Our greatest threat is not the evil that lies about us, but rather our unwillingness to comply to the will of God. Do we love our fellow man enough to share our blessings with him? Do we love our brothers and sisters in the church? How about within our own local? Has someone wronged you; or have you wronged someone? Remember, Jesus hung on the cross and said of those who had put Him there, "Father, forgive them for they know not what they do." Can we swallow our false pride and say to someone we haven't been getting along with, "I'm sorry if I have offended you. I want to be your friend and work together with you for the cause of Zion. I want to work **with** you, not **against** you."

Once there was a "Bookie"—a man who earned his living by taking bets on horse races. Like most gamblers he had a system of selecting the winning horses, but his system depended a lot on hunches. One morning at 7:00 o'clock he entered a coffee shop to eat breakfast. He noted that he was the seventh person at the counter and it took exactly seven minutes for his order to be served. When he paid his bill, it was for seventy-seven cents, tax included. Looking at the race sheet, he decided to put \$7.00 on the seventh horse in the seventh race. To make the story short, I'll tell you now that the horse come in, seventh place—and such is the folly of playing hunches.

But the recipe for success is no hunch. The law of God has been tried and proven. If we are to establish Zion, it must be in accordance with the will of God. We **cannot** substitute our own desires. If we are defeated in our effort, the betrayal will come from within our own hearts. Will you pick up your cross and stand with Jesus Christ or will you stand with Judas? Will you listen to the will of God or will you pledge allegiance to Satan, the father of contention? Will you love your neighbor as yourself?

The Nephites and Lamanites never could have attained the state of righteousness they enjoyed by sit-

ting back, waiting for someone else to become obedient to the commands of Jesus Christ first. Someone had to start then. Someone has to start now. Will it be you?

Floyd Rader, Jr.

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### "THY WILL BE DONE"

Carry me back—Oh! Memory,  
Back to the days—that **used** to be.  
Into dim—receding past,  
When life on earth—was not harrassed.

Harrassed—by all the hustle and drive  
That humans beings can contrive,  
To keep man **always**—on the hop  
Trying vainly—to reach the top.

**Modern Day Living**—leaves no room for **GOD**  
Too much in a hurry—to think of their **LORD**.  
For **HE—AND—THEY** walk **separate ways**.  
In these **hectic—troublesome—Modern Days**.

So—**Take me back**—Oh! Memory,  
That once again—**In You**—I'll see,  
The days—**when Man and GOD were ONE**.  
And prayer meant—"THY WILL BE DONE".

By Harry S. Tordoff

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### FROM A SERMON

The current events of the day, including the threat of war in Viet Nam, the great destructive earth quakes, the devastating tidal waves, the numerous and terrifying, whirling tornadoes, the restless riots among so-called civilized people, and daily lists of murderings, all proclaim the time in which we live. They proclaim in thunderous tones that the hour is late and that the popular expression, "It is later than you think!" is quite in order.

It is time that we expend every ounce of our energy to accomplish that which God has given us to do. And what has he given us to do? He has given us the task of preparing for that time when we shall depart this life and be called upon to stand before Him and acknowledge to Him the deeds which we have done in this life. What a glorious time that will be if we have repented of all of our sins and have brought forth fruit meet for His kingdom. And again how horrible it will be if we have neglected to make proper preparation and have to acknowledge with shame that our preparation has been neglected and that our punishment is just. "Every tree that bringeth not forth good fruit is hewn down and cast into the fire."

When we, who went down into the waters of baptism, did so, we voluntarily took upon us a great responsibility which cannot be left to someone else. That responsibility is that, having had faith in Jesus

Christ, we solemnly promised that we will serve God and keep His commandments.

Likewise, each time we partake of the bread and wine in remembrance of Him, we solemnly witness that we are willing to take upon us the name of Christ and that we will keep His commandments and that we do always remember Him.

Have we fulfilled those promises or have they been neglected? We must each pass judgment upon ourselves or wait and be judged after it is too late to make restitution.

We had a very interesting discussion recently in a Sundry School Class. The question was asked: "Do you have the image of Christ in your countenance?" Where do we measure up on this respect? Do we show by our countenance that Christ abides with us? If not, we need now to take the necessary action to see that it is there, because we know not how soon we shall be called upon to leave this time of preparation and return to that God who gave us life and give an answer to Him for the deeds done in the flesh.

In this connection I want to read from the 19th chapter of Alma beginning with the 43rd verse through the 47th, a few words given from our Heavenly Father. These words are those which either exonerate us on the one hand or condemn us on the other. "Behold, it has been made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body; yea, the spirits of **all** men, whether they be **good** or **evil**, are taken home to that God who gave them life. And then shall it come to pass that the spirits of those who are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and from all care, and sorrow, etc. And then shall it come to pass, that the spirits of the wicked, yea, who are evil; for behold, they have no part nor portion of the Spirit of the Lord: for behold they choose evil works, rather than good: therefore the Spirit of the devil did enter into them, and take possession of their house; and these shall be cast out into outer darkness; there shall be weeping and wailing and gnashing of teeth; and this because of their own iniquity; being led captive by the will of the devil. Now this is the state of the souls of the wicked; yea, in darkness, and a state of awful, fearful, looking for, of the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection."

How long can we afford to put off the proper preparation of our souls for the eventuality? It is like repairing a car in order to complete a trip which is necessary to be completed by a given time. Will we get the repair job done soon enough? We don't know how much time the Lord shall grant to us to complete it.

Many of us, in the past, have expressed our de-

sires to be baptised into Christ. We were baptised. We became members of the Church of Christ. Our names are on the church records. But does that guarantee us entrance into the paradise of God without our faithfulness to Him unto the end? In I Nephi, chapter 4, verses 30 to 64 we read, "And it came to pass that I, Nephi, spake much unto them concerning these things; Yea, I spake unto them concerning the restoration of the Jews in the latter days; And I did rehearse unto them the words of Isaiah, who spake concerning the restoration of the Jews, or of the house of Israel; And after they were restored, they should no more be confounded, neither should they be scattered again. And it came to pass that I did speak many words unto my brethren, that they were pacified, and did humble themselves before the Lord.

"And it came to pass that they did speak unto me again, saying, What meaneth this thing which our father saw in a dream? What meaneth the tree which he saw? And I said unto them, It was a representation of the tree of life. And they said unto me, What meaneth the rod of iron which our father saw, that led to the tree? And I said unto them, that it was the word of God; and whoso would hearken unto the word of God, and would hold fast, unto it, they would never perish; Neither could the temptations and the fiery darts of the adversary, overpower them unto blindness, to lead them away to destruction. Wherefore, I, Nephi, did exhort them to give heed unto the word of the Lord; Yea, I did exhort them with all the energies of my soul, and with all the faculty which I possessed, that they would give heed to the word of God, and remember to keep his commandments always, in all things. And they said unto me, What meaneth the river of water which our father saw? And I said unto them, that the water which my father saw, with filthiness; And so much was his mind swallowed up on other things, that he beheld not the filthiness of the water; And I said unto them that it was an awful gulf, which separated the wicked from the tree of life, and also from the saints of God. And I said unto them, that it was a representation of that awful hell, which the angel said unto me was prepared for the wicked. And I said unto them, that our father also saw, that the justice of God did also divide the wicked from the righteous; And the brightness thereof was like unto the brightness of a flaming fire, which ascendeth up unto God for ever and ever, and hath no end.

"And they said unto me, Doth this thing mean the torment of the body in the days of probation, or doth it mean the final state of the soul after the death of the temporal body, or doth it speak of the things which are temporal? And it came to pass that I said unto them, that it was a representation of things both temporal and spiritual; For the day should come that they must be judged of their works, yea, even the works which were done by the temporal body in their days of probation; Wherefore, if they should die in their wickedness, they must be cast off also, as to the

things which are spiritual, which are pertaining to righteousness; Wherefore, they must be brought to stand before God to be judged of their works: And if their works have been filthiness, they must needs be filthy: And if they be filthy, it must needs be that they cannot dwell in the kingdom of God: If so, the kingdom of God must be filthy also. But behold, I say unto you, the kingdom of God is not filthy, and there can not any unclean thing enter into the kingdom of God; Wherefore, there must needs be a place of filthiness prepared for that which is filthy. And there is a place prepared, yea, even that awful hell of which I have spoken, and the devil is the foundation of it: Wherefore, the final state of the souls of men is to dwell in the kingdom of God, or to be cast out because of that justice of which I have spoken; Wherefore, the wicked are rejected from the righteous and also from that tree of life, whose fruit is most precious and most desirable above all other fruits: Yea, and it is the greatest of all the gifts of God. And thus I spake unto my brethren. Amen."

Brothers and Sisters, we have no time to waste. We must prepare ourselves for greater service to Him. We must see that we are not deceiving ourselves into thinking that we are ready to meet Him, if we are not. There are people who are watching us and whose lives we are influencing, whether we know it or not. We must watch our every act to see whether it is such as will have the proper effect upon him who is watching us, lest we cause him to stumble and fall, and lest we ourselves lose the prize at the end of the race.

Nicholas F. Denham

## WHERE ART THOU?

By Oren Caviness

How many of us know what was the very first question that God ever asked man? We find it in Genesis 3:9. It is a very direct question and one that is full of meaning. We learned in Sunday School this morning the importance of a name. Because He was speaking directly to an individual, He wanted that person to know that he was being spoken to. This is the question: "Adam, where art thou?"

Do you think God didn't know Adam was in the garden of Eden? Do you think that God didn't know that Adam and his wife were hiding in the shrubs? And in the bushes, because they had been discovered doing something that was wrong, and they couldn't face God? They were ashamed. That question came after man's first sin. After man had done the one thing he was commanded not to do. Temptation got in the way, and we are told that the serpent tempted Eve and Eve gave the apple to her husband, and her husband did eat thereof. The old story of the apple, but it has much more to it than the story of an apple. It is the story of life, of all human associations. And that question was not a question of geographical loca-

tion, but it was a phrase which meant, "Where do you stand?" It could just as easily have been "Adam, what have you done?" Because God knew that there had been something done that was wrong. And He demanded of Adam a confession to that wrong doing. Any time that this question is asked of an individual, it expresses one thing. It expresses the distance that we as individuals have separated ourselves from God. It expresses the reluctance which we as individuals have of facing the responsibility of our actions.

Is that any different than it is between us and the children that are here this morning? How many of us, as mothers and fathers, find a reluctance in our children to face up to the things that they have done that are wrong? How many times have we asked of our little ones, "what have you done?" And we find them hiding their faces, running away from facing us. It is a natural thing that when we separate ourselves from those whom we love, by our misdeeds, that we are reluctant to face them. We are reluctant to be called into question, and have that question placed at the end of our name, "Oren, what have you done?"

Since Adam sinned this first sin, and was cast out of the garden of Eden, all mankind was made a partaker of his punishment, because, through that sin, all mankind gained a knowledge of the difference between good and evil, between right and wrong. And we find that that knowledge is imprinted upon us in such a way that it becomes apparent in the very young. In the young we find the ability to know the difference between what they should do and what they want to do for their own desire and pleasures.

There are many examples of these things. One example is in the form of a mulberry tree which stands in our back yard. We have kept the tree there just for the children to climb and enjoy. But we have made a few rules. They are not to climb out on the limb branches or to pull on the lower branches so that they will hang down and scratch people in the eyes, or otherwise hurt them. The tree is there, and the children can climb it to their heart's content, if they obey the rules regarding it. We have also in the back yard some clothes poles which they are forbidden to climb, because to do so would cause the lines to sag. We have told the children "now be sure you stay off the clothes poles. Like the tree in the garden of Eden, you may climb the mulberry tree, but do not climb the clothes poles!"

But children, being human the way we all are, find the clothes poles the most attractive things in the back yard! And many times, we have to repeat the instruction, "Stay off the clothes poles!"

I wonder if God finds us the same? I wonder if sometimes in His constant admonition to us, that He doesn't get just a little bit provoked, and a little bit tired of saying, "This fruit is forbidden. Do not eat of it." But man disobeyed, as children disobey, and he was

cast out of the lovely garden, and deprived of a close relationship with the Almighty God. He must find his way back to God. He must find his way back to that position where the question will no more be asked, "What have you done?"

Upon these questions of life, where do you stand? God doesn't hide himself from us. No, hiding, and running away from God was the work of Adam and Eve. We are the ones who try to hide from God. Man tries to hide his actions, to keep them secret, to prevent them from coming out in the open. God tells us in Ezekiel, "As I live, sayeth the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his ways and live." That's where God gets His pleasure—in seeing His children turn from their evil ways.

We sometimes sing the song, "Softly and tenderly Jesus is calling, calling for you, calling for me." Sometimes we fail to realize that those are more than just words. He is always calling us. Do we hear Him? He has told us, "I stand at the door and knock, Come unto me. Hear me." No, the love that God expresses for mankind did not diminish, did not lessen, and did not disappear when Adam was expelled from the garden of Eden. That love is still the same as it was then. We believe with all our hearts that God is the same yesterday, today, and forever. Therefore His love cannot diminish, and through that love, God gave us His Son. "For God so loved the world that He gave His only begotten son that whosoever believeth on Him should not perish, but have everlasting life." That was the gift of God, the gift of His love. And we know that there is more rejoicing, more happiness, when we do the things that we should, than there is when we do the things that are wrong.

There is a story that I want to tell this morning, especially to the boys and girls who like stories. It is the story of man who had two sons. And these two sons lived in happiness and joy in their father's house, in their father's fields and their father's farm. But finally one of the boys came to his father and he said, "Dad, divide me the things that you are going to give me when you pass on. A certain amount of all the things you have here you say is going to be mine some day. So give me my part of it now." And his father said, "Well, all right, son, I will divide these possessions, as you desire." So the boy took all his possessions and he went to the big city. And there in riotous living, in extravagant living, he squandered all his money. Then there came a severe famine in the land. Many people were without jobs and many people were hungry. The boy went to one of the prosperous citizens and asked for work, because he was hungry. The man sent him into the pens to feed the swine, and the story says that he was so hungry that he felt like filling his stomach with the husks that he fed the swine. And yet no man would give it to him.

And here is the thing that impresses me in this story. The word says, "And when he came to him-

self . . ." It was then that he realized his sin. When we come to ourselves, we then realize that we have separated ourselves from God. When we wake up, then we realize that we are missing the most important things in life, that we are throwing away precious days and precious years. Time is what we spend when we squander our life. We spend hours and minutes that cannot be recalled, years that can never be returned.

So when we make mistakes and finally wake up and realize that in our Father's house there is plenty of bread and that there are many servants in our Father's house who are eating and faring much better than we are, then we say to ourselves, as this boy said to himself, "I'll leave this pig pen and I'll go back to my father's home, and I'll tell Dad, 'I'm not worthy to be called your son. I've spent the things that you gave me. I've thrown them away, but if you'll just accept me and take me back, and let me live in your house, I'll gladly be one of your servants.'" So the boy got up and returned to his father's farm to offer himself as a servant. As he was coming towards the house, his father saw him, and he ran out to meet him, and threw his arms around him, and kissed him. And the boy said:

"Father, I'm not worthy to be called your son." But did his Dad say, "Well, I know you're no good. I don't know why you are coming back on me. Your brother has stayed at home and worked and been a good boy, but you have run all over the country and squandered what I gave you. Now you just get on down the road. Don't come bothering around me." Is that what his Dad said? No. His Dad knew that he had come back home because he didn't have anything, but he loved his son, and he said to one of his servants, "Bring the best robe and put it on him. Put a ring on his finger and shoes on his feet. And kill the fat ox. Let us eat and be merry, for this my son was dead, and has come back to life."

Oh, he knew the boy hadn't actually died. But as far as his home was concerned, it was as if the son had died, because he was gone, and they didn't know where he was. They had had no word from him since he went away. And so to them the boy was dead. And so the father rejoiced. But the older brother was a little jealous, and he said, "Now here, Dad I've been home all this time. I have worked for you faithfully. I have kept your commandments. I have behaved the way I should have behaved. And have you ever killed the fatted calf for me? Have you ever given me a party?" And the older brother wouldn't come into the house. This made the father sad and he said: "Why son, everything I have is yours. Everything! Your brother was dead, in a manner of speaking, and here he has come back to life. It is right that we should rejoice and be merry."

That is just the way God feels when one of us finds his way back to Him, after we have sinned. Jesus tells

us a story of a shepherd who had a hundred sheep, and one of the little black lambs wandered away and got lost, and the shepherd went out and hunted for that one little lost lamb, because of the love in his heart for any which wandered away. We are Jesus' sheep, and He grieves when we wander away, but He rejoices when we return to Him. He said: "I say to you that such will be the joy of heaven over one sinner who repents, more than over the ninety and nine, who need no repentance." Why is this? Because the joy is already there for them. They are already living in the garden of Eden of God's love. And God does not need to ask them: "Where are you?"

What does that question mean to those of us who can understand its implications? It's full meaning is, "What do you believe? Where do you stand on questions of right and wrong? Where is your influence?"

George M. Hazelhurst, M.D., writing in the Arizona Republic, had this to say: "In these days nearly everybody seems to be against something, be it communism, fascism, Jews, Catholics, Negroes, labor, management, or just plain neighbors. It is easy to see what people are against, but I wonder just what people are for. The sad fact is that these noisy people don't know what they are for and I suspect that if they analyzed what they were for you'd find they were for nothing. Accordingly, I would like to introduce a new twist . . . and it's as old as the hills. I stand for God, for truth, for freedom, all of which mean about the same thing to me. I am not against anything. I am not anti-communist, or anti-Negro, or anti-labor or anti-anything. Being for God obviates completely the necessity for being anti-anything. Think it through, you silly pagans. Being anti-anything makes you anti-Christ, whom some may remember commanded us to love everybody. I sincerely question whether it is entirely possible to be anti-communist and pro-God at the same time."

Those are the words of this writer. But there are terrible implications in those words! Implications disastrous to the soul of a Christian! Is God against anything? What does God stand for? How much does God stand for? Who drove the money-changers out of the temple with his whip? Listen to God's words in Malachi 45, and see if He is anti-anything.

"For the days are coming when my anger shall burn as an oven and all the wicked and all who do iniquity shall be stubble. And the day that comes shall burn them up."

Is it possible for the Christian to take a stand for God that is not a stand against evil, wrong, lies, hatred, injustice? Where is your voice, God wants to know, when wrong is done to your brother? Can you justly say, "Oh, I love my brother and I love God, so if one brother beats the other and makes him his slave, that is no concern of mine. It is not important. It is only a matter of this life only. Eventually God will

save us all, so why should I worry about the injustice all about me?" For shame! I can hear God saying, "Where are you? Where do you stand?"

Here are some more short-sighted words. These are from the Congressional Record for August 22, 1958, page 17,918: "As Soviet power grows, there will be greatest aversion to communist powers everywhere, so we must practice the techniques of withdrawal."

That is the same as saying, "The greater the wrong, the farther it spreads, the less I will speak out against it." Is it possible for us to take a stand **for** God and **not** take a stand **against** communism? One passive sympathizer for communism is worth more to the communist cause than a dozen militant communists carrying communist cards! If you take the position, "Well, communism isn't so bad. I can't see that being actively against them is doing so much good." Oh, how they will love you! They count on your doing their cause more good than scores of active members. Think it over. Where do you stand?

Is it any different with Satan? In the things he wants you to do? If you stand by and see injustice, wrong, and keep silent, you make the old Devil very happy! But how he shudders when he sees an individual who, when seeing wrong being done, speaks up and says, "No. I do not believe in those things. I will not be a party to them. I will not slander my brother nor stand silently by while someone else slanders him. I will not do an injury to those who look to me for an example, nor will I withdraw into anti-nothing when there is a crying need to be anti-wrong!" The Devil hates such an individual—an individual who, when God asks, "Where are you", answers, "Here, Lord, am I."

What are we for and what are we against? That's what God meant when he asked, "Adam, Where art thou?" Like the foolish son, how much of our Father's bounty have we squandered? How much distance have we placed between ourselves and God? Do we feed on husks when we could have God's bounty? "What shall it profit a man if he shall gain the whole world, and lose his own soul?" Or, "What shall a man give in exchange for his soul?"

Where art thou?

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### REMARKABLE FULFILLMENT OF INDIAN PROPHECY

Forty or fifty years ago, while living in their ancient rudeness, and practicing customs which now remain only as vestiges, the Cherokees were accustomed to be addressed, when assembled in their town houses, by certain individuals who were to be found in every village. Whether these individuals were a distinct class of men and set apart for the special purpose of talking, and relating traditions to the people, or whether they were nothing more than the leaders or head men of the villages, we are not prepared to say.

It is a fact, however, which many living eye witnesses can testify, in addition to many very interesting particulars (with which, perhaps, we may hereafter entertain our readers) related of these men, that they actually foretold the events which are now taking place in relation to the Southwestern Indians. It was their custom on the occasions above mentioned, to take their station (some say they would ascend the town house, wearing leggins made of dressed but unsmoked deer skin, and fanning themselves with the wing of some particular bird) and relating the traditions of the nation to the people.

The language they employed was somewhat different from the one in common use, many words and phrases being interspersed in their speeches which were not understood by the mass of their hearers, especially when mentioning the names of places where the Cherokees had formerly resided. They would tell of the events which had happened to their forefathers and would bring their account to the time in which they lived, when a new era in their history would commence in consequence of approaching settlements of the white man.

In speaking of the future destiny of their nation, they foretold with a remarkable exactness the principal events which have since taken place in its history. This part of their address was something like the following.

Our elder brother (meaning the white people—using the singular for the plural) has become our neighbor; he is now near us, and already occupies our ancient habitations—But this is as our forefather told us—They said my (our) feet are turned towards the west—they are never to turn around. Now mark what our fathers told us. Your elder brother will settle around you—he will encroach upon your lands, and then ask you to sell them to him. When you give him a part of your country, he will not be satisfied but ask for more. In process of time he will ask you to become like him—He will tell you that your mode of life is not as good as his—Whereupon you will be induced to make great roads through the nation, by which he can have free access to you. He will learn your women to spin and weave and make clothes, and learn you to cultivate the earth. He will even teach you his language, and learn you to read and write, and etc. But these are but the means to destroy you, and to eject you from your habitations. He will point you to the west, but you will find no resting place there, for your elder brother will drive you from one place to another until you get to the great western waters. These things will certainly happen, but it will be when we are dead and gone. We shall not live to see and feel the misery which will come upon you.

Such in substance was a part of their speeches and it is that which we have denominated prophecy, and as for the fulfillment, we leave it to the reader to judge for himself.

It is, perhaps, difficult to say upon what ground the forbodings of untutored men were predicated. It will hardly do to say that they judged from the past conduct of the whites towards others Indian tribes, because they were in great measure ignorant of the behavior of whites, except towards the Cherokees themselves, and there was nothing in that behavior, at that time, to create suspicion that the events which they seem to have foreseen would actually take place.—(Cherokee Phoenix).

Remarks—Notwithstanding the Indians may doubt, or even fear the policy of the government of the United States, in gathering and planting them in one place, etc.—they may be assured, that the object is good, and they will soon be convinced that it is the best thing that has come to pass among them for many generations.—(Star.)

Reprinted from the—  
The Evening and Moring Star  
Vol. 12, No. 9, January, 1912

As a man thinketh in his heart, so is he. Proverbs 23:7.

#### REPORT OF THE MISSOURI REUNION

The Missouri Reunion at Yukon held its opening service Friday afternoon July 24th at 2:00 P. M., at which time we the body, decided the procedure and order of our coming assemblies. One of the younger members asked for some kind of young people's activities. Questions and answers was suggested and accepted, this form of service being held Saturday afternoon directly after the sermon. The questions and discussions were interesting, informative and of worth to all. Such diversions in the type of services is certainly a refreshing touch to routine activities.

The sermons we enjoyed at this reunion were by Apostles, C. L. Wheaton, William Sheldon and E. L. Yates—Elders Harvey Seibel, Richard Wheaton and Oren Caviness.

And what shall I say of our Sacrament service Sunday morning. Words are so lame to describe the quiet peaceful surge of the Spirit as it touched the heart and mind and seemed to fill the whole tent with a soft warmth and glow of deep happiness. We came away feeling washed, fed, and determined to try harder for the "good life." No wonder we are instructed, "neglect not to assemble yourselves together . . ." The benefits of it can be felt and known—but they seem to defy description.

We don't want to forget to say a word of much deserved praise to the Sisters of the Houston Local, who supervised, prepared and served the food for the occasion. It was so well planned that they missed none of the meetings and no hired help was used. Our hats off to them for a hard job well done, and to Sister Medders of Clinton, Oklahoma, for teaching the younger children.

Some of my notes, laboriously taken in long-hand of the various sermons and transcribed after a two week's vacation to Canada, seem hard for me to translate. But feeling sure that many of you who did not attend will be interested, I offer the following partial "deciphering."

Bro. Wheaton said he didn't expect to say anything new but wanted to add more polish to the same old gospel.

That we were living in the verge of night when great events will take place. Protestant ministers today are comparing notes on spiritual manifestations and realizing that divine revelation is still the plan of God today as of yesterday. It may seem to be a new thought to them but it came back to the world in 1830 when the Gospel was restored.

As a road map gives signs and traveling information so we have signs to guide us in our life's activities. Jeremiah 31:21: "Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities."

His text was: Esiah 21:11, ". . . Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come."

The Restoration has given to us "waymarks." The Scripture says that there would come a time when the gospel would be taken from the earth and restored again by the hand of angel.

Ezekiel in 2nd chapter speaks of some of the identifying signs—behold an angel would speak to a young man—Jerusalem would again be a city without walls—all this has been fulfilled. For 1800 years the Holy Land was a barren waste—thanks to God it is being restored. Thirty-five million seedling pines cover the hills of Judea—great forests of them. It is a happy thing to live in the time when we can see these things taking place.

Yes prophecy has been fulfilled—a young man had read in James, "If any man lack wisdom let him ask of God . . ." he was praying—and an angel appeared and a voice said, "This is my beloved son—hear ye him." This is one of the "waymarks."

Another angel appeared (Moroni) and told him how to find the plates and to translate them—bringing forth an added witness—another "waymark." And if you haven't read that book thus translated, you have missed much. Henry Wallace in 1937 at the World's Fair said that of all religious books of the 19th Century, the Book of Mormon had had the greatest influence.

One hundred and thirty-five years ago this restored gospel preached the second coming of Christ. The whole Christian world today is echoing the thought. It taught us to call for the elders for the laying on

of hands and anointing with oil for the healing of the sick, the belief in this is now rampant. The Dead Sea scrolls (written two or three hundred years before Christ) have been found and translated, proving our Bible to be authentic—and we find there for the first time, mention of the laying on of hands for the healing of the sick.

The Book of Mormon is to be a witness to all nations, another "waysign." The priesthood was to be restored in authority, another "waysign." Roger Williams, refused to be baptized for he said he looked forward to the time when the ministry would be restored.

How much do we appreciate our heritage? How many are ready to cast their lot with us—some day before the Bar of God it will be too late.

Bro. Wheaton closed with the beautiful poem:

### TO KNOW ALL IS TO FORGIVE ALL

"If I knew you and you knew me—  
If both of us could clearly see,  
And with an inner sight divine  
The meaning of your heart and mine—  
I'm sure that we would differ less  
And clasp our hands in friendliness;  
Our thoughts would pleasantly agree  
If I knew you, and you knew me.

If I knew you and you knew me,  
As each one knows his own self, we  
Could look each other in the face  
And see therein a truer grace.  
Life has so many hidden woes,  
So many thorns for every rose;  
The "why" of things our hearts would see,  
If I knew you and you knew me."

Nixon Waterman

Since this report has grown a little lengthy I will try to transcribe some of my sermon notes of other speakers at a later date.

So I close this report by saying that we who attended this Reunion feel that it was a great success and that any effort expended in its preparation by the saints in Houston and by those driving the long miles to attend, was amply rewarded.

Sometimes we lose sight of the fact that there are many "fringe" benefits to a Reunion other than the staple food of Sacrament, prayer service and sermons. I personally feel that I know many of the Saints better after sharing our food, thoughts and time with each other for the three designated days. And to know each other better is to understand each other more and certainly we are bound in closer bonds of love and friendship because of it. This is good. This is worth expended effort. We look forward to seeing you all again next year and hope to see many new faces as well.

Esther Caviness, Reporter

AL WITNESS

At the Omaha Exposition, a band of  
and a band of American Indians, while not  
the same language, were able to hold slight  
communication through the medium of grips and sign  
words of a secret order to which both found them-  
selves members.

How strange that these representatives of different  
races, their homes separated by thousands of miles of  
land and sea, should find that both were brothers in  
an order handed down for ages past by the fathers,  
and yet it is only the old saying again proven true, that  
"truth is stranger than fiction," for according to the Book  
of Mormon narrative inhabitants of these lands, who  
practiced these same rites, etc., that has been practiced  
hundreds of years before in the far east.

This is but an additional straw to show that the Book  
of Mormon contains the truth.

Reprinted from the Searchlight  
Vol. 3, No. 9, October, 1898

Worry is a state of spiritual corrosion.

Delightful people are that way because they enjoy  
making other humans happy and comfortable. They  
are the people who "make their light so shine", and  
help make the world a better place in which to live.

Difficult people are that way because they never  
learn how to master a morbid expression of a mis-  
placed ego. By being obnoxious, they achieve some  
sort of negative importance, but it never occurs to them  
that they fool no one but themselves.

—Dr. Galen Starr Ross

OBITUARY

CHARLES IRWIN

To the friends and acquaintances of Charles Irwin,  
we regret to announce his passing on July 7, 1964.

Charles Irwin was 94 years old and was buried  
at Mountain View, Missouri.

NOTICE

To Whom It May Concern:

As previously announced a year ago, I repeat, that  
I, as missionary in charge, have asked Elder Thomas  
E. Maley to be my assistant in Minnesota, Manitoba,  
Saskatchewan, Alberta, northwestern Canadian terri-  
tries and Alaska.

I am rather well pleased with the assistance in the  
work in Minneapolis and surrounding territory by Bro.  
Maley. He has converted and baptized a number of  
people in this region, which is worthy of commenda-  
tion, to my mind.

In Gospel Bonds,  
T. J. Jordan

Vivian Olson  
Apt 7, 414 Belt  
Bemidji, Minnesota

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