

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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Testing - Times

In a world that seems so full of disturbing incidents and influences, do we have the understanding and patience to deal with the things that might otherwise make us disheartened and wretched?

In everyone's life there are times of great frustration and discouragement. They are the testing-times that prove our worth, and invariably precede experiences of true joy and satisfaction.

It is within the power of any person to hold firmly to a faith in the ultimate rightness of our destiny.

The Safe-Way

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ZION'S ADVOCATE

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Headquarters on the Temple Lot, Independence, Missouri.
Phone: TEmple 3-3995

EDITOR: Richard R. Wheaton, 704 S. Elizabeth Road,
Independence, Missouri 64050.

ASSOCIATE EDITORS: Clarence L. Wheaton, Sr., 204 W. Sea,
Independence, Missouri 64050. Harvey E. Seibel, 8364 Midland Blvd.,
Overland, Missouri.

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Guest Editorial

EASTER TIME IN THE HOLY LAND

Easter is a beautiful time of year in the Holy Land. It is Spring-time and the fields are aflame with the bright crimson anemones as well as other variegated colors. As you walk along the shores of the Sea of Galilee, you find the plowed fields to be vertible flower gardens, as they await the turning of the soil by the farmers, who, in many cases use the age old wooden plow of the Middle East drawn by camels, donkeys or oxen, with their Arabian or Jewish plowmen guiding the plow so that it will turn a neat furrow. Every-when you turn you see the inspiring beauty, and the spirit of peace pervades the air.

It was in such an atmosphere as this that Jesus walked the paths that He knew so well along this beautiful body of water as he traveled from the vicinity of Tiberius and down the Jordan River Valley towards Jericho to the south. We are made to wonder as to his thoughts, as he looked upon these pleasant scenes for the last time. For He knew that in just a few days, He, the Son of God, would reach the climax of His earthly labors upon the cross of Calvary. I am made to wonder as to just what our thoughts would be under similar circumstances. The Scripture relates that He had just spake several parables to His twelve disciples as they were thus journeying alone, healing a few sick folks, etc., when He abruptly ended this part of His ministry as related by Luke in his gospel:

Then took He the twelve, and said unto them, Behold, we go to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

And they shall scourge Him, and put him to death: and the third day He shall rise again.

And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.— Luke 18:31-34.

These evidently were the thoughts which passed through His mind, but His disciples neither understood the prophets nor the things which He said; and as He passed through the area of Jericho, and was come nigh to the city, he was proclaimed by a blind beggar who cried out several times, "Saying, "Jesus thou son of David, have mercy on me", and as he persisted in this way Jasus said for him to be brought to Him, and after questioning him as to what he wanted, He said to him, "Receive thy sight, thy faith hath saved thee," (Luke 18:35-43).

Passing through Jericho He stopped at the home of Zachaeus, who had climbed up into a sycamore tree to see Him as He passed by. (Luke 19:1 to 11). After that He continued on His way to Jerusalem:

And it came to pass, when He was come nigh to Bethphage and Bethany at the mount called the mount of Olives, He sent two of His disciples,

Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat, loose him and bring him hither.

And if any man ask you, Why do you loose him? thus shall ye say unto him, Because the Lord hath need of him.—Luke 19: 29-31.

When they had brought Him the colt, He mounted it and began what has been described as His triumphal journey into Jerusalem. This journey took Him by way of Bethphage, and over the saddle or descent of the Mount of Olives, and along the way the multitude cast their garments and palms before Him, praising God with a loud voice saying, "Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest." Because of the great enthusiasm of the multitude, the Pharasees wanted Him to rebuke the multitude, but he said unto them, "I tell you that, if these shall hold their peace, the stones would immediately cry out." (Luke 19:35-40). As He drew near Jerusalem He wept over it and predicted the sad days that were just ahead for them, how that their enemies would lay seige against them and not one stone of the temple would be left one upon another. History attests that this was so literally fulfilled that, even to this day the foundations of the temple cannot be traced. Then He went into the city, and as He approached the temple, He saw them making it a place of merchandise, thus desecrating the house of God, and He cast out the

money changers, overturned their tables, and freed the doves.

A few days later, just two days before the feast of unleavened bread, He was in Bethany, and a woman came, having an alabaster box of ointment, and she broke the box and poured it upon His head, for which she was rebuked by Judas Iscariot, who was evidently the treasurer of this little band of disciples, for he carried the "purse". But Jesus said, "She hath done what she could: she is come aforehand to anoint my body to the burying," (Mark 14:8). Thus the King of the Jews was anointed for His burial. Leaving this place, Judas went to the chief priests, who were holding a secret meeting to discuss the taking of Jesus, over across the Valley of Hinnom on what is called the Mount of Offense. There he agreed to betray the Christ for thirty pieces of silver. (Mark 8:10-11).

On the first day of the feast of unleavened bread, when they killed the passover, or pascal lamb, His disciples asked Him where they should go to prepare a place for Him to eat the passover:

And He sendeth forth two of His disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

And wheresoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest chamber, where I shall eat the passover with my disciples?

And he will shew you a large upper room furnished and prepared: there make ready. Mark 14:13-15.

Accordingly His disciples did as they had been instructed, and even to this day that large Upper Room is to be found upon Mount Zion, miraculously preserved through the many wars and destructions which have visited this holy city of Jerusalem. Here in this large room, with its beautiful Roman columns, and ancient windows, the Lord's Supper was instituted, which all Christian people commemorate to this day in remembrance of His broken body and shed blood.

While they thus partook of the feast of bread and wine Christ said:

Take, eat: this is my body. . . . This is my blood of the New Testament, which is shed for many.

Verily, I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.—Mark 14:22-25.

With this feast ended, they sang a hymn, (ibid 26), and went out into the Mount of Olives where He had often gone before with His disciples to a secluded place called the Garden of Gethsemane, or the place of the oil press. To this beautiful garden, He went with His disciples to pray and seek the aid of His heavenly

Father in the ordeal that was just a few hours off. Some of the very trees, according to the scientists, under which He thus prayed still stand to this day. Here Peter declared to him, "Although all shall be offended, yet not will I."

And Jesus saith unto him, Verily, I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice. Mark 14:30.

Then Jesus agonized in the Garden sweating great drops of blood, as He did so. Three times He rested and sought solace with His disciples but found them asleep. Yet, He continued the conflict between His dual nature, that of the spirit and that of the flesh. So great was His conflict that He prayed:

Abba, Father, all things are possible unto thee: take away this cup from me: nevertheless not what I will, but what thou wilt.—Mark 14:36.

Still His disciples slept on. Alone, He had to pass through this ordeal. As the poet has said:

'Tis mid-night, and on Olive's brow
The star is dimmed, that lately shown;
'Tis mid-night in the garden now,
The suffering Savior prays alone.

William B. Tappan

Yes, only He, of all the world, the Only Begotten of the Father, who had been designated from the foundation of the world to make this dreadful atonement for you and for me and all mankind; that through His death and resurrection, we might have a mediator and intercessor who would plead our cause before a just God, that through His love and grace thus manifest we might have the opportunity to return among the redeemed into the presence of God the Father and live. He had to "tread the wine-press alone" (Isa. 63:3). No one else in all the world could do it, and He it was that gained this victory for you and me, and all mankind over death, and doing so He was able at last to awaken His disciples for the third time and say:

Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

Rise up, let us go; lo, he that betrayeth me is at hand.—Mark 14:41-42.

Immediately, as these words were still on His lips, Judas came with a great mob armed with swords and staves, being led by the chief priests and the scribes and elders of the Jews. And from their midst Judas steps forward, and kisses Jesus, as pre-arranged, and they took Him like a common criminal and arrested Him. So great was the feeling of Peter that he cut off the ear of the servant of the high priest. Here we see

one of the most marvelous displays of compassion of the Christ, for when He saw what Peter had done He did not say, "Thanks Peter, it was just the thing to do, to retaliate, and thus avenge evil for evil." No not this, but he reached down in the dust and made a salve of dust and saliva and replaced the man's ear and told Peter to put up his sword "for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?" (Matt. 26:52-53). How unlike this do humans seek to avenge themselves by retaliation and false accusations.

Then the mob with the captain and officers of the Jews took Jesus, and bound Him and led Him away to the house of Annas, who was the father-in-law of Caphais, who was the high priest and president of the Sanhedrin that year, to be tried for blasphemy. On the road down from the descent of the Mount of Olives, close to the Garden of Gethsemane, you will find a marble marker that designates the very spot where Jesus was betrayed according to the traditions of that land.

They led Him away, across the Valley of the Kidron, down past the tomb of Absalom, and the Pool of Siloam where Jesus had caused the blind man to be healed, after covering his eyes with a coat of mud made with saliva and dust (John 9:1-7), then up the ancient lane that led to the steps, which are still there, that leads to the seat of the Sanhedrin where Jesus was tried according to Jewish law. There they scourged Him and cast Him into the dungeon till the morning when they were to deliver Him to Pilate to be tried by Roman law. There in this dank, dark gloomy prison Jesus suffered the scourging of the Jews. What a dreadful place it was! Archaeologists have uncovered this place of horrors, and as we stood in its chambers, where the suffering Christ had been lashed, and noted the hollows cut into the rock to hold the salt to be smeared into those wounds, I thought, "What an excruciatingly painful ordeal that must have been, for this gentle man who had never sinned nor harmed a single creature, at the hands of His enemies in an effort to force Him to deny His mission among men."

Just outside is a porch, and nearby is an ancient well. Here is the place according to tradition, Peter was questioned concerning his associations with Jesus, and even the second time as they questioned him, saying, "Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto," he began to curse and swear vehemently, saying, "I know not this man whom ye speak," (Mark 14:66-72), and then Peter remembered the words of Jesus, and wept bitterly.

Early the next morning the chief priests consulted together, as to what they could do with Jesus, for they knew that the Romans alone could execute the death penalty, so they agreed to take him before Pilate (Mark 15:1), to be delivered up for trial. Though they had accused him of many things falsely, they could find nothing against him, and scourged him, yet he answered not a word, for as Isaiah had said:

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

And he made his grave with the wicked, and with the rich in his death: because he had done no violence, neither was any deceit in his mouth.—Isaiah 53:7 to 9.

Then as the Jews took Jesus to the judgment seat of Pilate, we learn:

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.—Matthew 27:3-5.

So, he went across the Valley of Hinnom, to Alchemada, and there committed suicide by hanging himself or casting himself off the cliff, and you can see this place across the valley from the "Church Where the Cock Crowed", which marks the place of the Jewish trial.

When they had brought Jesus to Pilate's judgment seat they condemned him, and though Pilate washed his hands against them and could find no just cause against him and desired to release unto them Barabas, "They all cried unto him, **Let him be crucified.** And the governor said, Why, what evil has he done? But they cried out the more, saying, **Let him be crucified.**"—Matthew 27:22-23.

So they led him away and again cast him into prison. There they put the purple robes of royalty upon him and mocked him after stripping him of his own garments.

And when they had platted a crown of thorns, they put it upon his head, and a reed before him, and mocked him, saying, **Hail, King of the Jews!**

And they spit upon him, and took the reed, and smote him on the head.

And after that they had mocked him, they took the robe off from him, and his own raiment on him and led him away to be crucified. Matthew 27:29-31.

Then from this musty old jail, in the bowels of the earth, they took him through the narrow streets of Jerusalem, called the Via Doloroso, just outside the walls of the city to a place called Golgotha, "that is to say a place of a skull," which is just a short way north of the Damascus Gate, where even to this day you can see, etched in ages past by the erosion of the elements and the winds in the outcropping of rock over the place called Jeremiah's Grotto, the great ugly features of a massive skull, as an everlasting witness to the world, that this was the place where the Son of God was crucified between two thieves upon Calvary's brow. Today it is the site of an Arabian cemetery. Here they nailed their Messiah to the cross, and the Romans set up, over his head his accusation, THIS IS JESUS THE KING OF THE JEWS." (Matthew 27:37).



GOLGOTHA. THE PLACE OF A SKULL.

Matthew 27:33.

There, from about 3 o'clock in the afternoon, till near sundown, which was the beginning of the Jewish Sabbath, Jesus suffered and bled for us. So great was his suffering that "Jesus cried with a loud voice, saying, Eli, Eli, lam sa-bach-thani? that is to say, My God, My God, why hast thou forsaken me." (Matthew 27:46). In a little while he again cried out for relief from his suffering, and one of those near by ran and took a sponge and soaked it with vinegar, and put it on a reed and gave it to him to drink. Still again he cried out in his suffering with a loud voice and gave up the ghost.

Then the temple veil was rent in twain from the top to the bottom, the old Mosaic covenant had been fulfilled, a new covenant had thus been sealed and became in force only after its testator was dead. (Hebrews 9:16-17). A great earthquake followed and the rocks were rent, evidences of which you can see even to this day. So terrible was the events of this day, that the effects of this earthquake was felt even in America according to the legends and traditions of the ancient Mayas, who have preserved a record of it in their ancient calendar system. Even the Roman soldiers, who had been hardened by the sight of as many as a thousand

and persons being crucified upon crosses in Galilee at one time, were amazed and filled with fear, as they exclaimed, "Truly this was the Son of God." Matthew 27:54). Yes, it was the Son of God, and all creation wept, as he thus suffered and died.

And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

Among which was Mary Magdalene, and Mary the mother of James, and Joses and the mother of Zebedee's children.

When the even was come, there came a rich man from Arimathaea, named Joseph, who also himself was Jesus' disciple:

He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

And when Joseph had taken the body, he wrapped it in a clean linen cloth,

And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed."—Matthew 27:55 to 60.

This act of love and kindness was performed as Isaiah said it would be done by a rich man. This man, though a disciple of Jesus, was also a counselor of the Sanhedrin according to history, and had this beautiful Garden Tomb, as did many of the rich Jews. In it he had hewn burial places for five persons in this sepulchre, "wherein never man had lain," (Luke 23:53), for it was very close to the place of crucifixion (John 19:42).. Having previously visited the Tomb of Herod's family on the Israeli side of the border, we noted that it was sealed by a great disc of stone about five feet in diameter and a foot thick, which could be easily moved in a slot, by leverage, so that it would effectively seal the tomb, and by placing of a chock block of stone behind it and covering it with gravel and dirt, it would be impossible to break and enter. Thus, was the Garden Tomb sealed, as were other sepulchres of that day, which gives us the information as to how Joseph was able to "roll a great stone to the door of the sepulchre" as related by Matthew.

Yet in spite of this fact, that the grave wherein Jesus was laid, was thus sealed, with so great a stone as would weigh approximately two tons, which if it were a common boulder, no individual could have moved it alone, and we find that certain of the Jews went to Pilate and petitioned him to have the sepulchre sealed, lest his disciples should come and steal away his body, and then say to the people, "He is risen from the dead." (Matthew 27:62-65).

So it was, that by the ingenuity of man, this tomb was sealed both by Joseph and by order of Pilate as an official act for the Roman authorities which he represented. But thanks to our gracious heavenly Father, the best laid plans of man and his craftiness came to naught, for:

In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magalene and the other Mary to see the sepulchre.

And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door and sat upon it.

His countenance was like lightning, and his raiment white as snow:

And for fear of him the keepers did shake, and became as dead men.

And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

He is not here: for he is risen, as he said.
Come, see the place where the Lord lay.

And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth into Galilee, there shall ye see him: lo, I have told you.—Matthew 28:1 to 7.



THE RICH MAN'S TOMB WHICH NIGH AT HAND.

John 19:42.

And in another passage it tells how Mary accosted Jesus in the Garden and thought he was the gardener, and demanded to know where they had lain her Lord, but when she heard him speak her name "Mary", the grief that she bore was turned to gladness (John 20:11-16), and she ran to tell Peter and the other disciples that the Lord was risen, then John the beloved disciple and Peter ran to the sepulchre, and looked in and departed, (John 20:1-9), and as they were on the road to Emmaus, Jesus joined them and conversed with them (Luke 24:13), and thus was the first Easter. How glad I was and how my heart rejoiced as I too looked into that empty tomb, where only one out of the five burial places had been used, and learned that when the archaeologists had unearthed this holy place, there were no skeletal remains to be found in it. How happy we were, as we too, traveled the ancient road to Emmaus that bright Easter day, where the peace and gladness of Spring was in the air, and you could feel that sweet comforting spirit of Jesus, and there in Emmaus

we saw the remains of the place where Jesus had met with his disciples. How glad I am, that this was conformed to my soul, not that I ever doubted, that he was indeed risen and that we had come and seen the place where the Lord had lain.

With the spirit of that beautiful Garden Tomb, with it's many fond memories still lingering in my heart, I am doubly glad that I had this blessed privilege of going to the Holy Land, and retracing the steps of Jesus in so many places, and that even now, when I have passed the age of three score and ten years, which is allotted unto man, that I have health and vigor of body to go forth in all the world where He would bid me go, and proclaim the resurrection, and the great plan of salvation He has devised for the salvation of all mankind that will believe and be saved according to what He has caused to be thus written.

Clarence L. Wheaton

The following poem was printed in the February issue without the first line, and is here reprinted completed. Editor

THE HOUR GLASS OF LIFE

Each day—like tiny grains of sand
In a shapely hour glass,
Life is getting out of hand
And soon becomes "the past".
Each day's the "tomorrow" of yesterday
And "yesterday"—once was tomorrow
That is how quick—life passes away
With its happiness and sorrow.

So—when we're tempted to be vengeful
When our tempers start to flare,
When our mood is dark and hateful
And our attitude—"don't care",
Let's think about time's fleeting hours
And how short—our lifetime's sphere,
Let's make the most of what is ours.
For "tomorrow'll"—soon be here.

Each day recedes so very fast
Their passing—we cannot discern,
Each one goes faster than the last
And—they never can return.
So—when we borrow "tomorrow's" trials
As a human is want to do,
We are drinking from poison vials
That will alter "tomorrow's" view.

So—think of the hour glass and learn
To make the most of each day.
The good in life—today, discern
And we'll clear "tomorrow's" way.
As grains of sand fall—uncabated,
Taking with them—hours of life,
Let not that life—become deflated
By a bitter—self made—strife.

Harry S. Tordoff

A LETTER

Just thought I would drop a line and let everyone know that we are still a part of the Church of Christ even though, being isolated, are not too active. During the past year we were happy to have Brother and Sister Clarence Wheaton with us for a few days. While they were here Brother Wheaton baptized our middle daughter, Jackie. The baptism was held with just the family and the Wheatons present, at a lovely spot in a creek not too far from our house. After which we came back to the house for the confirmation and a prayer service. On the Saturday night before we had some friends from another church over and Brother Wheaton showed about two hours of slides which were thoroughly enjoyed. Brother and Sister Wheaton made quite an impression on these people and they have many times asked when they would return with more pictures. We were very saddened when we heard of Brother Wheaton's heart attack the day after he left our place, but had no doubt that he would recover because he has too much left to do before the Lord takes him.

A few months ago the Lord blessed us by sending Brother Housknecht at a time when his presence meant a great deal. Even though he could only stay a few hours he helped to renew my faith at a time when I needed it most.

About two months ago the girls and I went to Ava, for a Sacrament service. It was a cold day but it was very nice meeting new Brothers and Sisters as well as seeing old friends again. We had dinner with Brother and Sister Arthur Smith, and spent two or three wonderful hours visiting with them. It had been a long time since we had seen them.

Only a couple of weeks ago Brother Wheaton, and Brother and Sister Smith came down and spent Sunday afternoon and night with us. We did so appreciate having them. And through a meeting we had with Brothers in the Reorganized Church our faith in the Church of Christ became greatly strengthened.

I believe with all my heart that we of the Church of Christ must humble ourselves to the extent that we can kneel before God and know what is His will and not our own will, and then we must work in harmony without contentions among ourselves so that our light might shine before all the world to see. That although we are not a wealthy group, we so indeed have something better to offer to anyone who is sincerely seeking Christ's true church.

I would like to ask that you all pray for us, that we might be able to be good representatives of our church in our community.

Well, I thought I was finished writing, but since I closed this letter I feel that God's blessing has been with me in great abundance. Because in the past few weeks I have begun trying to put in practice the things the things I believe and doors have begun to open up that never had before. Last week the girls and I drove to Preston and spent the weekend with the McIndoo's and attended services with them at Collins. It was in-

deed a lovely week-end. I feel as though I have just returned home when I am able to spend more time with Church people. My only regret is that I didn't give myself to my church when we were not isolated. I guess you have to be away from something for awhile to realize how much it means. The Spirit of God was truly with us at Church Sunday.

On Wednesday Bro. Housknecht and Brother Sheldon came and spent the night with us. It was a wonderful visit, although we still have problems. Through their encouragement and prayers I know things will work out. I do wish now that they had stayed another night, but perhaps the Lord is telling me to be patient, and just give people of other faiths just a taste of our Church at a time. Or maybe He is telling me to better myself so that people can see something good in our Church through me. Anyway after Brothers Sheldon and Housknecht left my place of employment, the warehouse foreman wanted to know if they were going to be here another night, as he would have liked to have had an opportunity to visit with them. Then last night they came up again in a conversation I had with two of our salesmen. Both were baptized Baptists. One is active and the other is looking for a church. Both said they would love to visit with our Apostles. Six months ago they would have turned a deaf ear to the Church. One of the men said, "I am really interested in knowing more about a church where a man, such as your Apostles, make such a sacrifice to give up their material possessions, to go out and Preach the Gospel." It would be well for some of our own members to consider this and humble themselves to pray for God's forgiveness and pray that God will be with and guide our Apostles—rather than condemn our Apostles for their human failings. At any rate any time any of our Apostles can get to Branson, our door is never locked and I know now that there are finally people in Branson who are willing to hear what we have to offer.

It is my prayer that each of us will be able to humble ourselves that people will have only to look at our actions to know we do indeed have something better. I feel now that the Church of Christ has a challenge in Branson. I hope we can be worthy of the Lord's blessing in our efforts.

May I again ask your prayers that our family will soon be united as one under god. Bonnie Sanders

DEAR LITTLE ROBIN

"If we had the faith of a little bird, how much greater would be our peace of mind."

Dear little robin—made by God
 With its breast of flaming red,
 Gathers the worms—out of our sod
 They know they need never worry
 For the Father up above
 Is always ready—their woes to carry
 And to give them abundant love.

Etna L. Tordoff

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.

THE BOOK OF MORMON: AN ADDED WITNESS

Elder Don McIndoo

Text: Acts 1:21-26.

Why do we believe so firmly in the birth, the divinity, and the resurrection of this man, Jesus, who lived so long ago?

1. Because we believe the testimony of multitudes concerning His existence. Thousands heard His words and witnessed His power and authority. Even Romans and historians wrote of Him as a power to be reckoned with.

2. Because God moved upon several of these witnesses to record the life of the Master. In their various testimonies we find harmony and agreement and inspiration.

3. Because we have read of His promises, believed in them, tried them and found them fulfilled in our lives. We have found His every word to be true.

And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. St. John 10:16.

This being the case, when the Lord spoke to the Jews in Jerusalem just prior to His crucifixion and told them that there were other people, not of that fold, who would hear His voice, and become His disciples, shall we not have confidence that this promise, too, shall be fulfilled? Shall we not realize that somewhere there was to be a nation, or nations that would have the same testimony as to the divinity of Jesus Christ?

Say to them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. Ezekiel 38:19-20.

As we read of God's promises to bring forth two records, or books, which will be one in His hand as a witness of His nature and His dealings with the children of men, shall we not have confidence in His record? One of these witnesses was to be the Record of the Jews. We have it before us (the Bible) and it has caused us to believe. Shall we not also believe that the other witness, the Record of the descendants of Joseph, shall come forth according to His word? Nay, not only

believe, but eagerly anticipate and expect this added witness of God's love.

It is our sincere belief that this added witness has been brought forth by the hand of God and that it is available, as an added source of faith and belief, to all men; the history of the people who inhabited this land. We should each stand ready to explain to all, the reason for our belief in this Book of Mormon.

My reasons for believing in the Book of Mormon, I would place in five categories as in the Roman numerals I through V:

I. Scriptural Testimony.

These we have already discussed, such as God's promises to the descendants of Joseph—the choice land He would give them—the ocean they would cross—Christ's promise to visit the House of Israel.

II. The contents of the Book of Mormon itself.

The harmony of the Book of Mormon with the New Testament gospels is significant.

Evidence shows that Matt. 5:22 was changed in the third century A.D. by inserting the words "without a cause". In the Book of Mormon we find these words as Christ spoke them:

But I say unto you, that whosoever is angry with his brother, shall be in danger of his judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of hell fire; III Nephi 5:70.

The names used in the Book of Mormon show marked resemblance to Old World Hebrew and Egyptian names from which the descendants of Joseph came. Example: the name Ammon, commonest name in the Book of Mormon. Amun or Amon is one of the commonest names in Egypt.

The following paragraph is a quote from a sermon by Roy Weldon, of the R.L.D.S., which he verified as of the foot note accompanying it below: "It will be noted that the names compared are never exactly alike, except in the case of the monosyllables Sam and Hem. This, strangely enough, is strong confirmation of their common origin, since names are bound to undergo some some change if the resemblance were perfect, we should be forced to attribute it, however, fantastic it might seem, to mere coincidence."

The various books in this record show evidence, in their word use, style, etc., of having been written by different authors. (speaking of the Book of Mormon).

The above evidences listed are remarkable, consid-

ering the fact they were brought forth by an unlettered, uneducated young man.

Finally the history and record of these people and their way of life as recorded in Book of Mormon is in harmony with archaeological findings of the present, according to this quote from Roy Weldon's lecture: "My archaeological studies convince me that the Book of Mormon was inspired, for it contains many archaeological and historic facts which were absolutely unknown at the time it was written."²

III. Let's discuss momentarily these archaeological discoveries.

First: The Book of Mormon tells of two major migrations from the Old World; one from the Tower of Babel about 2200 B.C., and another from Israel in about 600 B.C. These people were directed to build vessels and they came through uncharted seas to America. Again Roy Weldon quoted: "Traditions and early chronicles alike bear witness to the fact that at least two important migrations entered Yucatan in the earliest times."³

Another Weldon quote: "According to this tradition, the Cimus' ancestors arrived by way of the sea in a great fleet of rafts or canoes."⁴ And this: ". . . traditions tell us, and carvings on ancient walls and stone columns sustain them, that unknown ages ago there appeared strange craft at the mouth of what is now known as the Panuco River . . . In these craft were light-skinned beings, and some of the traditions have it that they were tall of stature and blue-eyed."⁵

Mr. Weldon again quoted the following: "With their calendrical system already in working order the Mayas appear on the threshold of history 600 years before the Christian Era. . . ."⁶

Second: Of interest is the most prevalent theory explaining how these Indian people of America migrated from Asia to America via the Bering Strait and then gradually spread southward, developing their culture as they traveled through the years. Since this conflicts with the Book of Mormon account, it is of interest to find what the archaeologist has to say of these early people.

Speaking of the highly civilized state of these ancient people, Mr. Weldon further quoted: ". . . the most ancient races that inhabited the district appear to have been the most highly civilized. There are no traces of a gradual evolution of their culture." And again in speaking of the Mayas, Incas, Aztecs, and Pre-Incas, and others, Mr. Weldon further quoted: "Rather, it was an abrupt and entirely revolutionary order of things, exactly as through the laws, customs, arts, sciences, industries and social organization of the new regime had been brought, ready-made and fully developed, from another sphere or unknown land. . . ." These people ". . . appear to have sprung into full bloom, so to speak, overnight. There are not, so far as is known, any remains of preliminary steps or beginnings to show a gradual evolution or building up, nor any evidence to lead us to assume that the results were the culmination of slow improvement through many centuries."⁷

Third: The Book of Mormon tells us that after their arrival in this New World, there was a division among the people and some of them became darker-skinned and there was much warfare between the two peoples. This is verified by ancient codices which show fighting between white and dark people.

Fourth: We are told in the Book of Mormon how Jesus arrived here and taught the people. Mr. Weldon, in his lecture, also brought some interesting evidences, in this quote regarding the Aztec gods: "Probably the best known and most famous of the Aztec gods was the 'plumed Serpent' or Quetzalcoatl. . . . There are many myths and legends connected with Quetzalcoatl, but all agree that he was a white stranger with a flowing beard. Among other things he prophesied that long after his departure white strangers would arrive from overseas and would overthrow the Aztec kings and enforce another religion, but that eventually he would return to reestablish the Aztec and their faith. As Quetzalcoatl is always represented as a white man with a full beard and attired in a black robe bordered with white crosses, and as the Mayan Plumed Serpent god, Kukulcan, is also represented as a bearded man it seems quite probable that the myths were based upon the actual arrival of some European in ages past."⁸

Fifth: After the Master left these people they rose to a zenith of spiritual living, the Book of Mormon tells us. There was peace in the land and abundance. This continued for many years, but eventually pride and selfishness brought about changes that led to warfare. After many years of continual battles the white-skinned Nephites were eventually destroyed completely, leaving the land to their dark-skinned brethren.

To strengthen the Book of Mormon story of a very prosperous time followed by destruction, Mr. Weldon chose a quote from Sinden: (also Radin). "The most brilliant period was from 300 to 600 A.D., after which all these cities appear to have been abandoned to the forest that soon closed over them."⁹

The years between 472 A.D. and 620 A.D. constitute the most brilliant epoch in Mayan civilization. It seems to have come to an end suddenly. As overwhelming catastrophe seems apparently to have swept over all the cities where this civilization had flourished. Some scholars have invoked a tremendous civil war; others, a devastating epidemic, and still others social decadence."¹⁰

Sixth: The archaeologist finds and records a great similarity of architecture, tools, and culture between the New World civilizations and the Old World. Mr. Weldon again went to Verrill for an interesting quote regarding this point. In this quote Mr. Verrill was speaking of the ruins at Boghaz Koi in Asia Minor and at Mycense, Greece. "No one comparing photographs of the two can believe that they were merely a coincidence, that two races, separated by thousands upon thousands of miles of ocean, could have chanced upon the unique type of masonry, so identical in every respect that the structures in Peru and those in Asia

Minor might well have been planned and erected by the same artizans."¹¹

Some of the similarities of architecture are these: the walls slope inward toward the top; polygon type walls have nipple-like projections, and door lintels are the same. Mr. Weldon continues to quote from Verrill: "Nowhere else in America is there any similar method of building and in only one other spot in the world is it known to have been duplicated in early times. In the ruined palace walls of Ashur-nasir-apal's residence of Calah or Nimrud in Assyria are enormous stone slabs with niches for metal staples cut in the same manner as those found at Tiahuanaco, Bolivia."¹¹

Mr. Weldon used another source to point architectural similarities. "In the first place it must not be forgotten that these stelae at Copan were erected within walled courts and in close association with great pyramidal structures of a very distinctive type. Pyramids presenting similarly peculiar features were being built in Mesopotamia as long ago as 2,400 B.C. . . . and in association with these Babylonian monuments were walled courts just as at Copan."¹²

A further comparison of tools used in ancient Sumeria and Peru is made in the following, quoted by Mr. Weldon: "There are many other culture features of the Sumerian and the Peruvians. . . . No other race in America used the plow and the wide-bladed, short-handled hoe exactly like the ancient Sumerian implements. In no other portion of the Western Hemisphere did the Indians use the Biblical type of sling. In addition the Incans used a peculiar form of wooden shield exactly like the shields shown on the bas-reliefs of the ancient Sinjarli warriors of Asia Minor. . . . Neither did any other pre-Columbian American race possess balance scales, steel yards and standards of linear measurements, and nowhere in America except in Peru did the people use shears, precisely like those of the Old World."¹³

Seventh: The Book of Mormon speaks of the fact that these people used elephants as beasts of burden. The lecturer found evidence of this also, in his quote: "The Copan elephants are not the only representations of the creatures in America. . . ." "There are large numbers of representations of the elephant as the so-called long-nosed god, to which Schell has given the non-committal designation 'god B'. Inscribed upon the walls of the temple at Palenque is the figure of a man wearing the skin of an elephant's head upon his own."¹⁴

Then, in addition, Mr. Weldon examined the following: "To my mind there is no doubt that the people who built this temple and reached such heights of culture in Panama in prehistoric times had either seen elephants, had domesticated some species of mastodon, or were in direct and frequent communication with the Orient. . . ."¹⁵

IV. The Indian people themselves should, in their culture, their religion and customs bear evidence of the truthfulness of this record.

Our Lecturer pointed out that there is evidence of this also: "There is scarcely a prominent fact in the opening chapters of the Book of Genesis that cannot be duplicated from the legends of the book, American Nations, and scarcely a custom known to the Jews that does not find its counterpart among the people of the New World."¹⁶

Such cultural evidence has led some to believe that the Indian was descended from the Dispersed tribes of Israel. For evidence of this, Mr. Weldon quoted Willard, as follows: "Landa says in his book that some old men in Yucatan related to him the story handed down from many generations, that the first settlers had come from the east by water. These voyagers were ones 'whom God had freed, opening for them twelve roads to the sea.' If there is any truth in the tradition, these progenitors may have been one of the lost tribes of Israel. An interesting sidelight on this hypothesis is the distinctly Semitic cast of countenance of some of the ancient sculptures and murals found at Chichen Itza and in other old Maya cities."¹⁷

From the Book of Mormon account, however, we would expect to find evidence of Christian belief and worship, which our lecturer found in the following quotes: (1) "No region in America appears to have furnished so many or such striking analogies to Christian ritual and symbolism as did the Mayan. It was here, on the island of Cozumel, that the cross was an object of veneration even at the first coming of the Spaniards, and when the rites of the natives were studied by the missionaries, they were found to include many that seemed to be Christian in inspiration. Bishop Landa describes at length the Yucatan baptism which was designated by a name equivalent, he says, to *renascor*—'for in the Yucatan tongue *Zihil* means to be reborn.'—and which was celebrated in a complex festival, god-father and all. The name of the rite was *Em-Ku*, or 'Descent of God': and, he adds, 'They believe that they receive therefrom a disposition inclined to good conduct and that it guarantees them from all temptations, of the devil with respect to temporal things, which by means of the rite and a good life they hope to secure salvation'. Sacraments of various sorts, confession of sins, penitence, penance, and pilgrimages to holy shrines were other ritual similarities with Catholic Christianity . . ."¹⁸ (Landa, *ehh.* xxvi, xxvii) (2) "Las Casas, quoting a certain cleric, Padre Francisco Hernandez, tells of a Yucatan trinity; one of their old men, when asked as to their ancient religion, said that 'they recognized and believed in God who dwells in heaven, and that this God was Father and Son and Holy Spirit, and that the Father was named B Icona who had created men and all things, that the Son was named Bacab, and that he was born of a virgin called Chibirias, who is in heaven with God; and Holy Spirit they termed Echuac. The Son, Bacab, it is added, being scourged and crowned with thorns by one Eopuco, was tied upon a cross with extended arms, where he died; but after three days he arose and ascended into heaven to be with his father.'" ¹⁹ (Bartolome De Las Casas, ch cxxiii) (3) To Zamma, of

Yucatan legend, were brought ". . . the sick, the halt, and the dead, and he healed and restored them all to life by the touch of his hand. . . ." 20

V. The only and final belief in the Book of Mormon, however, is personal. Archaeology can never prove the divinity of this or any record. It can and does, however, strengthen our Faith.

"If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."—James 1:5.

Here are the words of Moroni, the man who compiled the Book of Mormon records and sealed them up for future generations:

"Now, I Moroni, write somewhat as seemeth me good; and I write unto my brethren the Lamanites, and I would that they should know that more than four hundred and twenty years have passed away, since the sign was given of the coming of Christ. And I seal up these records, after I have spoken a few words by way of exhortation unto you.

"Behold, I would exhort you that when ye shall read these things, if it be wisdom in God, that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam, even down until the time that ye shall receive these things, and ponder it in your hearts.

"And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true.

"And if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you by the power of the Holy Ghost; and by the power of the Holy Ghost, ye may know the truth of all things."

1. A. Hyatt Verrill & Ruth Verrill, **America's Ancient Civilizations**, (New York, 1935), p. 30.

2. Verrill, **loc. cit.**

3. E. H. Thompson, **Literary Classics, Inc.**, (New York, 1932).

4. A. Hyatt Verrill, **Old Civilizations of the New World**, Tudor Publishing Co., (New York, 1938), p. 231.

5. E. H. Thompson, **People of the Serpent**, Literary Classics, Inc., (New York, 1932) p. 77, 78.

6. Herbert J. Spinden, **Ancient Civilizations of Mexico and Central America**, Anthropological Handbook Fund, American Museum of Natural History, (New York, 1928), p. 75.

7. Verrill, pp. 257, 289, 15.

8. *Ibid.*, pp. 180, 182.

9. Spinden, p. 75.

10. Paul Radin, **The Story of the American Indian**, Boni & Livwright, Inc., (New York, 1927) p. 79.

11. A. Hyatt Verrill and Ruth Verrill, **America's Ancient Civilization**, G. P. Putnam's Sons (New York, 1953), p. 303.

12. G. Elliot Smith, **Elephants and Ethnologists**, Ke-

gan, Paul, French, Grubner & Co., Ltd., (London, 1924), p. 28.

13. Verrill & Verrill, pp. 303, 304.

14. Smith, p. 43.

15. Verrill & Verrill, p. 133.

16. Donnelly, **Mexican Antiquities**, Vol. 8, p. 19.

17. T. A. Willard, **The City of the Sacred Well**, (Gossett & Dunlays, 1926).

18. Hartly Burr Alexander, **The Mythology of All Races**, Latin America, Vol. XI Marshall Jones Company, (Boston, 1920), pp. 142, 143.

19. Alexander, p. 143.

20. Charney, **Ancient Cities of the New World**, p. 308.

BE THE BEST OF WHATEVER YOU ARE

If you can't be a pine on the top of a hill,

Be a scrub in the valley—but be

The best little scrub by the side of the rill;

Be a bush if you can't be a tree.

If you can't be a bush be a bit of the grass,

And some highway some happier make;

If you can't be a muskie then be just a bass—

But the liveliest bass in the lake!

We can't all be captains, we've got to be crew,

There's something for all of us here.

There's big work to do and there's lesser to do,

And the task we must do is the near.

If you can't be a highway then just be a trail,

If you can't be the sun be a star!

It isn't by size that you win or you fail—

Be the best of whatever you are!

Douglas Malloch

UNCOMMON COMMON SENSE

Elder Hubert A. Yates

Some time ago my son, Hubert, asked if he could bring his Sunday School class up here at the ranch some Saturday and Sunday, and if so, would I talk to them. I told him I would, and that we would be happy to have them. As I look at this group, I must say he has quite a class, and they all got here but him. Sorry he had to work today, but we are glad to have you here. It's good to see so many we haven't had the chance to visit with for such a long time. It's also a pleasure to have those of you whom we haven't had the opportunity to meet before.

I'll admit those seats aren't the most comfortable in the world (wooden planks) but no where could we find a more beautiful cathedral. As we look at the grass, the flowers, the pine-covered mountains, and on up to the blue sky dotted with a few fleecy clouds, we know no artist could duplicate this picture. In this great outdoor-chapel, we pause a little while to meditate, and to worship.

Some one asked, "How do you feel about talking on religious topics when there is such a variety of beliefs in your audience, and how can you talk to them?" Personally, I think it's easy and shouldn't be any problem at all. You believe there is a God in heaven who created this earth; so do I. You believe he created you and me and is interested in what we do, I do too. I believe when he placed us here he also created with great precision everything for our best physical and Spiritual good, that we might enjoy great happiness. You believe that too. You believe that He sent His Son to this earth to teach men the better way to live that we might enjoy the abundant life. I believe this too. There is no end to the important things we all believe. Too often we refrain from discussing important matters just because someone else doesn't believe quite like we do.

Many never use the word God unless it's done in profanity. The mind without some serious thought and meditation is like a house without inhabitants, it soon comes to ruin. So we want to talk a little while this morning about the great man who spent his entire life in the service of others, trying to teach the better way to life and happiness. His teachings made uncommon common sense. The people in those days were no different than the people of today. They went their own way in search of happiness and peace. Like today a few try to follow him, and receive great blessings for their effort. Look at the world today. Is man's plan for peace and happiness working? No, and it never will as long as the plan is built upon hatred, greed, and selfishness.

Men and nations are taking the good things of this earth and turning them into something that will bring destruction and heartache. Were these harsh things part of his plan? Do these machines of war fit into his plan for peace and happiness?

Sure everyone loves power and strength. How often have you seen a group of people watching a steam shovel in action? With little or no effort it can pick up tons of rock and dirt, turn and drop it in a truck with just as much grace and ease. We say, "what strength!" And as the truck pulls the load away we marvel at its power to pull such a load up out of the pit. We stand in awe at the power of a train. Yes, we admire strength and power in its every form. But there is a great difference in the kind of powers active in this world. Some are much more to be desired than others. Each of us have some of it; some more than others.

We enjoy seeing someone with a powerful body, or with a clear and powerful mind. We don't have to have both to have either.

I once went to hear a lecture, and when the speaker was introduced I felt surprised and very sorry for him, because he was a little cripple who had trouble getting up to the speaker's stand. When that man started to talk, his physical body was forgotten. He was a powerful speaker—one with a power plant for a mind. It was a real joy to hear him speak. Each of

us has a right to a spiritual mind and body that will enable us to do great things.

Love is the most powerful thing known to man. It has the power to make men and women do with eagerness that which no other power on earth could force them to do. So, there is a great difference in the power active in this world. The train, steam shovel, electricity, war, cancer, sin—all have power of one kind or another. But with all this strength to move and to destroy, they haven't the power to love—to forgive.

All strength comes from God. He alone has the power to save the souls of men. He said, "The meek shall inherit the earth." Not the war lords with all their equipment, but the meek. It's the tender, the loving, the meek things of this world that will last long after the harsh and cruel have destroyed themselves.

Some time ago I took a group of guests to see the Montezuma Well. I noticed some large blisters in the asphalt walk around the well. I had no idea what they were. A few days later I had an occasion to take another group to see the well. To my surprise those blisters in the asphalt were pushed up and aside, and out of the middle of each blister was a tiny tender little flower. I knelt to examine them. They were so tiny and delicate, I could scarcely touch them without destroying them. Yet this tender little flower had the power to push itself up through the hard packed surface.

I don't pretend to know how this was done. Only God could make this law of nature possible. "The meek" He said "shall inherit the earth". Yes, meekness, tenderness, and love are the greatest powers in the world. Do you believe this? I do. It isn't given to me to question the power and strength of the great creator. I may not understand all about it, but I see it every day, and I believe it. I have known His power. Ride the canyons with me and I'll show you small trees growing right out of the middle of tons of solid rock. Ride on a little farther and I'll show you some larger ones that have started to split those solid rocks. A little farther I'll show you giant pines that have a solid rock base. They grew and grew and somehow those little tender roots opened that rock, and let the pines grow to full size. We ask how this is possible. It's part of His plan to remind us of His strength and power. We are no closer to the source of this great power than we want to be. He is just as close to us as we will let Him be.

Listen to this poem from the 19th. Psalm: "The heavens declare the glory of God; and the firmament sheweth his handwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit into the ends of it; and there is nothing hid from the heat thereof."

Yes, the heavens speak of His power and glory, and the nights do show knowledge and strength. Every hour of the day and night into the farthest corners of the earth their voice is heard. He speaks to all. Come taste of his goodness, his power, and strength and willingness to bless. I have tasted of this goodness, and it has brought more real pleasure and happiness to me than words can tell. Each and every day of my life I enjoy enough happiness and goodness to out-weigh all of the troubles I have ever had. Come, let us taste of His goodness together.

SUCCESS

Success is speaking words of praise
 In cheering other people's ways.
 In doing just the best you can
 With every task and every plan.
 It's silence when your speech would hurt,
 Politeness, when your neighbor's curt.
 It's deafness, when the scandal flows,
 And sympathy with other's woes.
 It's loyalty, when duty calls,
 It's courage when disaster falls.
 It's patience when the hours are long.
 It's found in laughter and in song.
 It's the silent time of prayer
 In happiness and in despair,
 In all of life, and nothing less,
 We find the things we call success.
 —Author Unknown

"STUDY TO SHOW THYSELF APPROVED"

Elder James M. Case

Sometimes our expressions, and the way we make them, open up avenues of thought that make me wonder if any of us completely realize what Jesus Christ actually said as He tried to bring us the word of His Father. We often times do not stop to realize the depth of the expressions Jesus made, and if we do, do we fully comprehend that depth?

We read in the Book of Commandments, chap. 2, verse 1: "The works, and the designs, and the purposes of God, can not be frustrated, neither can they come to naught, for God doth not walk in crooked paths, neither doth he turn to the right hand nor to the left, therefore his paths are strait and his course is one eternal round."

Now do we understand this statement? Do we understand what it means, and the depth of it? If we do, to the fullest extent, we can realize that the teachings and expressions of some of the people are misleading and wrong.

Let us read from the prophecies of Isaiah 2:5, to 22.

"O, house of Jacob, come ye, and let us walk in the light of the Lord. Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers. Their land also is full of silver and gold, neither

is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots: Their land also is full of IDOLS; (emphasis J.M.C.) they worship the work of their own hands, that which their own fingers have made; And the mean man boweth down, and the great man humbleth himself: therefore forgive them not. Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of Hosts shall be upon everyone that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, And upon every high tower, and upon every fenced wall, And upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. And the IDOLS (emphasis J.M.C.) He shall utterly abolish, And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?"

Let us consider the things that have happened because of disobedience in the different dispensations of time, as God has worked with the children of men: the destruction of the people in the flood, the scattering of the children of Israel at different periods of time, and the Tower of Babel. It was Joshua that led the people into the promised land because of the disobedience of Moses.

I urge you to study and consider the depths and meaning of the teachings of the Scriptures, that you might be able to understand them more correctly, with a greater understanding of the teachings of Christ. We also should know Biblical history and be able to catch the small but significant points of Christ's teachings.

The Kingdom of Israel was established under King Saul, ruled later by David, then by Solomon, all of the tribe of Judah. After the death of Solomon, his son Rehoboam became King. We find his rule was challenged by one Jeroboam of the tribe of Ephraim, causing the Kingdom to be divided. The Southern Kingdom was of Judah, Benjamin and a half tribe of Manasseh, thus bringing about the beginning of the fulfilling of the blessing of Ephraim and Manasseh as it is recorded in Genesis 48: 8 to 20.

Those things that transpired were brought about because of disobedience—the Southern Kingdom was car-

ried into Babylonian captivity, as also the Northern Kingdom was taken into captivity.

We read in the Apocraphy, II Esdras 13:39 to 42: "And whereas thou sawest that he gathered another peaceable multitude unto him; Those are the ten tribes, which were carried away prisoners out of their own land, in the time of Osea the King, whom Salmanasar the King of Assyria led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go into a further country, where never mankind dwelt. That they might there keep their statutes, which they never kept in their own land. . . ."

This showed what transpired principally because of disobedience and it fulfilled prophecy. Should not these things be a lesson to us or something that might bring us to realize where we are today as individuals and as a people?

I once heard a sermon, the subject being, "Sincerity is not enough" and one of the thoughts brought out was that sometimes people are stirred up emotionally and thinking it to be the Spirit of God are deceived and get the wrong impression of things. I have seen musicians playing a musical instrument, especially the violin, and they were able to sway an audience with emotion, even to making them laugh or cry. Likewise I have heard an orator speaking and through his oratory be able to sway the people into the different moods that he wished, keeping them in awe. What could be the matter with people, especially the people of God, to let a man sway them in this manner, to let something like this happen to them, even to the point of being confused religiously and physically by the emotional appeal of a man.

The Master of men by his life, laid out a pattern for us and He commanded his ministry to teach the things as he had instructed them, telling them as recorded in the 24th chapter of Matthew to, Take heed that no man deceive them. Now how long were they able to carry the gospel as they were instructed?

We read in the Book of Mormon in 4th Nephi that in the 36th year of the reign of the Judges, the people were all converted on all the land, both Nephites and Lamanites, and they did deal justly one with another. If we were living as we should we would be enjoying the blessings of the Gospel, and confusion would not be in any way manifest, gifts of every kind would abound and would be common among us, not only here but among all the people of the Church of Christ everywhere.

I would like to bring to your attention that which is written in the 6th. chapter of Matt. verse 33. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." This means the temporal things of life, that which feeds this mortal body and clothes it, shall be added—it is our doing good for each other that magnifies our good works and brings about the blessings promised through the gospel.

Do not follow me, or any man, follow Christ's teachings found in the Bible and the Book of Mormon; man can only point the way.

If we check up on the men that came out of Catholicism, the reformers who started the different protestant churches, we would find that each one pointed to a restoration to come about, stating that they were only forerunners of that which they thought was to come. Some actually pointed out that God would choose new apostles. But today you will find those same churches do not teach these things, in fact, most of them teach just the opposite—their teachings are not from that established by their founders. In other words the people are following the precepts of men.

In the 24th chapter of Matthew, Christ speaking to his disciples, said to them: Take heed that no man deceive you, for many shall come in my name, saying, that I am Christ and shall deceive many."

We would also bring to your minds in the Book of Mormon in Moroni 8:15;—

"Behold I say unto you, that he that supposeth that little children need baptism, is in the gall of bitterness, and in the bonds of iniquity; for he hath neither faith, hope, nor charity; wherefore, should he be cut off while in the thought he must go down to hell." Now you may read it if you wish down to the 22nd verse and get a clearer picture, but these few remarks will carry the thought I wish to bring to you. It tells us here if we are cut off, "taken from this life" in other words, while the THOUGHT is in our mind that little children should be baptized, we will be cast down to hell. Now if this be so, then it could also apply to all teachings that are deceiving, not only idolatry but teachings that are contrary to the teachings of Christ.

Also let us turn to II Nephi 12:13 to 17. We find the people have gone astray and are teachings things contrary to the doctrine of Christ, save a few who are the humble followers of Christ, and in many instances they do err, because they are taught by the precepts of men. This then, is a warning to us as a people, we must put on the whole armor of God, and work to that end where we can make our calling and election sure.

Therefore we read from Matt. 6:32, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." In the Book of Mormon, III Nephi, 5:50: "Blessed are the poor in spirit: that come unto me, for theirs is the kingdom of heaven."

PROOF OF GOD'S LOVE

God made you—and He also made me,
The sands of the desert—the sands of the sea;
The Sun by day—and the moon by night,
The shadows of dusk—and the dawn's first light.

He made the air—that we breathe so free
And the earth that supports—both you and me;
A wave of His hand—and the rivers did flow
And through His mercy—great forests grow.

The staple foods—and the fruits of the land,
Through God alone—are given to man;
Each living thing—though some deny it
Is proof of God's love—and is nourished by it.

Harry S. Tordoff

WHAT ABOUT THE INDIAN?

John R. Halderman
Evening and Morning Star
September, 1912

(The Indian has progressed many fold times since 1912, though his abuse by the white man still continues as does the white man's abuse of all other races, for which he must soon repent or feel the wrath of God as has been prophesied would otherwise come upon him.—Editor).

The writer recently met a young Indian woman who is a member of the Ojibways tribe and also a graduate of the Indian School conducted by the U. S. Government at Carlisle, Pennsylvania.

It became opportune to attempt to tell her the Book of Mormon story of her people. In going over that marvelous record, so rich in the promises concerning the good things yet to come to the remnant of the ancient Americans, my mind was caused, almost irresistibly to compare the present status of the red men with what the Book of Mormon teaches will yet be their condition,—and the question forced itself upon my attention: "Have the white men or Gentiles done their full duty to our red brothers?" As one contemplates the racial composition of the two dominant "Mormon churches; sees them made up largely of the white race; looks at the reigning powers in each body, the presence or influence of the red man's, appears almost at zero.

A careful study of the Book of Mormon indicates that the red man and not the white man is to be the dominant force in the establishing of the great Zion, from which is to flow such great things for the preparation of the second coming of the Saviour.

In this article I desire to embody some extracts from the Book of Mormon, which have a bearing upon the destiny of the red man. I also will insert some extracts from a report of the Superintendent of the Indian School, at Carlisle, to indicate something of the progress the Indian is making.

Lehi, a prophet whose words have been recorded in the Book of Mormon, gave utterance to a prophecy outlining many things which would happen to his posterity. As the American Indian is claimed by the Book of Mormon to be a descendant of Lehi, the words of that man have a bearing upon the hopes of that people. Nephi, a righteous son of Lehi, explained to his brethren the meaning of his father's prophecy in the following: (1st Book of Nephi, Chap. 4).

"And now, the thing which our father meaneth concerning the grafting in of the natural branches through

the fullness of the Gentiles, is, that in the latter days, when our seed shall have dwindled in unbelief, yea, for the space of many years and many generations, after the Messiah shall be manifested in body unto the children of men, then shall the fullness of the gospel of the Messiah come unto the Gentiles, and from the Gentiles unto the remnant of our seed;

And at that day shall the remnant of our seed know they are of the house of Israel, and that they are the covenant people of the Lord;

And then shall they know and come to the knowledge of their forefathers, and also to the knowledge of the gospel of their Redeemer, which was ministered unto their fathers by him;

Wherefore, they shall come to the knowledge of their Redeemer, and the very points of his doctrine, that they may know how to come unto him and be saved.

And then at that day, will they not rejoice and give praise unto their everlasting God, their rock and their salvation?

Yea, at that day, will they not receive the strength and nourishment from the true vine?

Yea, will they not come unto the true fold of God?

Behold, I say unto you, Yea: they shall be remembered again among the house of Israel;

They shall be grafted in, being a natural branch of the olive tree, into the true olive tree;

And this is what our father meaneth;

And he meaneth that it will not come to pass, until after they are scattered by the Gentiles;

(continued next month)

OBITUARY

Arthur M. Smith

Arthur Marion Smith, son of Alexander Hale and Elizabeth Kendell Smith, was born at Andover, Missouri on February 8, 1880, and passed away at his home near Ava, Missouri on March 6, 1965, at the age of 85 years and 28 days.

He was united in marriage to Minnie Catherine Smith at Des Moines, Iowa, May 21, 1922.

He leaves to mourn his departure, besides his wife, six sons and five daughters:

Verl Marion Smith, Bemidji, Minnesota; Carl Kendall Smith, Rialto, California; Alexander Martin Smith, Ava, Missouri; Kenneth Julian Smith, Independence, Missouri; Arthur Granger Smith, Lambertville, Michigan; Joseph Frederick Smith, Ava, Missouri; Mrs. Elizabeth Marie Smith, Fair Oaks, California; Mrs. Georgia Mae Tate, Ava, Missouri; Mrs. Alta Lorraine Welton, Independence, Missouri; Mrs. Myrl Lee Darlington, Ava, Missouri; and Mrs. Barbara Jean Burgin, Toppenish, Washington; one foster son, Ollis Clifton Engle, Lynn Center, Illinois; 37 grandchildren, and 11 great grandchildren; one sister, Mrs. Coral Horner, Ronan, Montana; and a host of other relatives and friends.

Brother Smith embraced the Restored Gospel at an early age and remained faithful to that covenant all his life. He was ordained an Apostle in the Church of Christ (Temple Lot) in 1927 and remained in that official capacity till his death. Brother Smith's work as an Apostle took him into many of the States, into Canada and into the British Isles.

Brother Smith's pleasant personality and knowledge of the Gospel and its history, won him many friends who deeply mourn their loss in his passing from this life. He was a leader and a counsellor and stood firm on whatever he believed to be true. The many gifts of beautiful flowers stood as a testimony of the love many had for Brother Smith.

Funeral services were in charge of the Clinkingbeard Funeral Home of Ava, Missouri, Elders Archie F. Bell and Edward J. McIndoo officiating. Interment was in the Ava Cemetery.

Pall Bearers were, Verl L. Smith, Gerald A. Smith, Alexander H. Smith, Kenneth J. Smith, Robert O. Smith, James Speers, Lawrence D. Beem and Ireatess C. Keeney.

It is believed that the words of the Apostle Paul fit the passing of our beloved brother, Arthur M. Smith:

"I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but to all them also that love his appearing."

LOVE OF GOD

The love of God is ours to have,
If we'll obey His law.
He'll fill our hearts with love divine,
If we'll just let Him enter in.

Its satisfying love He gives,
Not just a wordly thing;
To you and me He'll freely give,
If we'll just let Him enter in.

The love of God will lead us on,
In paths so straight and narrow;
'Twill lead us to the open door,
If we'll just let Him enter in.

The Gospel that He loves so dear,
He sent for us to have;
'Twill fill our hearts with love divine,
If we'll just let Him enter in.

Don't close the door of love divine,
'Tis peaceful and enduring;
If we'll just open unto Him,
He'll enter and abide within.

Thelma Polack

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