

Zion's Advocate

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost."—1 Nephi 3:187.

Vol. 43

Independence, Missouri, January, 1966

No. 1

Welcome, New Year!



A flower unblown; a book unread;
A tree with fruit unharvested;
This is the Year that for you waits
Beyond tomorrow's mystic gates.

For now are possibilities, new born, and greater than those you oft have dreamed in dreams! And they can now become realities, for after many ages there is a union of the mystic wisdom of the past with all that science knows today. We have created miracles in things and processes, we have learned to fly faster than sound, we can unfold history as it is being made a thousand miles away, we can rend the atom and annihilate our enemies.

This birthday of time can be a new year of transforming change for us all. Time joined with the mystic wisdom of the Golden Rule will replace confusion with Faith, will give guidance instead of doubt, and strength to bear our burdens and responsibilities for the next twelve months.

—Sunshine Magazine

CONTENTS

	Page		Page
"Watch Therefore" (Ed.)	2	Comparative Denominations of Religion.....	9
Obituary	3	Acquaintance with Christ	13
Letters to the Editor	4	"Have You Ever Been Convicted of a Felony?"	14
The White Man's Book of Heaven	5	Amidst the Decline, a Perverse Doctrine.....	15
What Is a Boy?	8		

ZION'S ADVOCATE

Official Publication of the Church of Christ
 Headquarters on the Temple Lot, Independence, Missouri.
 Phone: Temple 3-3995

EDITOR: Richard A. Wheaton, 704 South Elizabeth Road
 Independence, Missouri 64050

ASSOCIATE EDITORS:

Velma J. Wheaton, 704 South Elizabeth Rd., Independence, Mo. 64050
 James A. Hedrick, 103 North 22nd, Blue Springs, Missouri 64015

BUSINESS MANAGER OF ZION'S ADVOCATE: C. LeRoy
 Wheaton, Box 472, Independence, Missouri, 64051. **Subscriptions and
 changes of address.**

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: Church of Christ (Temple Lot) Box 472, Independence, Missouri 64051.

ORIGINAL ARTICLES

Original Articles are the opinions of the author and do not necessarily reflect the teachings of the church or the opinions of the editorial staff. We solicit articles written in an affirmative manner in which a belief or an opinion is expressed, and evidences presented to support that belief.

CHURCH OF CHRIST PUBLICATIONS

Send all orders to:

Church of Christ (Temple Lot), Box 472, Independence Missouri 64051.

	Price Each
Book of Commandments—Paper Cover (out of print).....	\$1.00
Book of Commandments—Leatherette	\$1.25
Outline Church History	\$2.00
Book of Mormon—Missionary Edition	\$1.00
Also Available Postpaid5 for \$5.00
Book of Mormon—Cloth Binding	\$2.50
Book of Commandments Controversy Reviewed.....	\$1.00

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

SUNDAY SCHOOL SUPPLIES

INSTRUCTIONS IN ORDERING

Our quarterlies are not dated, but numbered, because they contain a regular course of study, and if the schools desire to make this study, they should order the quarterlies according to number so as to avail themselves of the entire course, so far as the study has been extended up to the present time. None of the courses are as yet, complete.

In compliance with the action taken at the 1960 General Sunday School Association General Assembly, all publications printed by the Association will be sent free of charge. Send ALL orders to: General Sunday School Association Treasurer, Church of Christ (Temple Lot), Box 472, Independence, Missouri. 64051.

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

Editorial

"Watch Therefore"

"And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke 18:9-14.

If we are to assist in the accomplishing of the work required of the followers of Jesus Christ in these last days, we must begin to realize that only an humble and ever repentant people will find favor in His sight sufficient to overcome evil and tribulations that lie before us. If like the Pharisee, we deem ourselves righteous we fall into that same category and shall be abased even as the Pharisee.

"There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish. He spake also this parable; A certain man had a fig tree planted in his vineyard: and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well: and if not, then after that thou shalt cut it down." Luke 13:1-9.

This passage like many others in the Bible as well as the Book of Mormon shows plainly that just because we are spared for a time does not mean our works are altogether acceptable. But rather we have been granted

yet a little more time, as was the fig tree, to prove our ability or the lack of it, to bring forth fruit worthy of forgiveness. That little time, may be only a day or two, perhaps a whole new year, or even longer. But of this we can be certain: there is not so much time left for any of us that we can afford to procrastinate the needed changes and labors of our life even one hour. For as Christ Himself has said in Matt. 24:42-44 and Mark 13:31-33.

"Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

"Heaven and earth shall pass away: but my words shall not pass away. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is."

R. A. W.

ERRATA

Through a proof-reading error in the November Advocate a part of the title of the Reunion Report was omitted. It should have read "Wisconsin Reunion Report." Will all our Wisconsin readers please accept our apology.—R. A. W.

Time

Time is a pilferer, the poet said, which stole the hours away, took the roses from our cheeks, the sparkle from our eyes, the luster from our hair, the spring from our steps.

The poet is wrong. Time is not a pilferer.

But I have been long in getting acquainted with Time. At twenty I gave no heed. At thirty I tried to outwit Time. At forty I respected him. At fifty I began to appreciate Time. And now I really know him.

Yes, Time took the roses from my cheeks, but he left a cameo instead—tiny lines that tell of laughter; deeper ones that speak of pain—all so delicately wrought that the etching tells the story of a life full lived. For the sparkle in my eyes, he gave me retrospect and vision. For the luster in my hair, he gave me silver. For the spring in my step, he gave me poise. For everything he took I have been recompensed without measure.

Time is God's perpetual gift to man. Twenty-four hours a day are given us for our very own. We may squander them, throw them away, or use them—every one—to drain dry if we will. Tomorrow Time will give again. Time is infinite. Beyond the unseen curtain, eternal are held in Time's hands.

—Beulah G. Squires, Sunshine Magazine

In Appreciation

At the request of Sister B. C. Flint we are most happy to extend to each one who has sent gifts, cards and letters to her and Brother Flint during his recent very serious illness, a grateful acknowledgment.

Due to the very great demand upon Sister Flint's time and endurance she has been unable to thank each of you personally as she would like to do, and has asked that this means of expressing their appreciation be extended to you.

Brother Flint has been released from the hospital and is confined to his bed at home, however his condition is extremely serious.

Sister Flint's long bedside vigils are a great physical and mental drain on her, and we most sincerely solicit the prayers of each of you in behalf of both Brother and Sister Flint and their family during these most strenuous times.

Most sincerely,
Your Editor.

OBITUARY

Clyde L. Babcock passed from this life December 2, 1965 at the age of 69 years. He was born at Albion Township, Jackson County, Wisconsin, on September 10, 1896, to Jared and Phoebe Babcock, being the youngest of nine children.

He was united in marriage to Beatrice Erma Tucker on September 21, 1918.

To this union was born three children; Doris May, Elwood Clyde and Barbara Jean. The son, Elwood, preceded him in death.

He formerly worked for the Fisher Body plant at Flint, Michigan, and in later years was employed as a carpenter in Camp McCoy at Sparta, Wisconsin, until illness forced his retirement.

He was baptized into Christ in 1922, uniting with the Reorganized Church of Jesus Christ of Latter Day Saints, and transferred to the Church of Christ, with headquarters on the Temple Lot, Independence, Missouri, in 1927.

In 1929, he was ordained an elder, in which office he served faithfully, as long as health permitted. His many years as pastor of the Church of Christ in Black River Falls, Wisconsin, was a source of great comfort to the membership, and earned their loving respect. His ministry included the members at Sparta, Wisconsin.

He leaves to mourn his passing, his wife, Beatrice, of the home, two daughters, Mrs. Doris Sheldon and Mrs. Barbara Hoagenson, both of Independence, Missouri, six grandchildren, and many friends who loved him because he was a friend to man.

The funeral service was conducted by Elder Don W. Housknecht, assisted by Elder Glen Gill.

Interment at Woodlawn Cemetery in Independence, Missouri.

Letters to the Editor

Greetings to the Editors and the Saints Scattered Abroad:

It has been some time since I have written to the Advocate. I feel I'm the weakest among you. But there is always hope, with a desire the future will be brighter, with knowledge increasing each day, of the true Gospel.

There doesn't seem to be many letters printed in the Advocate as in the past, maybe we have drifted by the wayside and the things of the world have hindered the spiritual fruits of the Tree of Life should bear.

I myself feel that I have been in the field of the slothful and not pressing upward as I should. We can so easily become weak when we are struggling so hard to serve our Master. Then is when the satanic power works harder than ever to lead us away from the interest of reading and seeking God's ways. His ways are higher than our ways. The desire to depart from the worldly lust does not come from the earth, it comes from the high heavens. The testimony we have of the Gospel of Peace, and Love, with a security of Eternal life, come from above the earth.

My blessings have been so many since going through so many trials. How God has seen fit to bring me through is beyond the spirit of discernment. I do realize now its for the lack of faith.

God's ways are best even though we have to be chastened and whipped with shame before we learn He is God, and He sent His only beloved son Jesus Christ, that through the atonement of His blood upon repentance we might have life—and have it more abundantly.

I can testify there is only one God, and only one Gospel, that He lives and blesses His children in the measure of faith we have in Him, and that there is only one plan of salvation planned from the beginning, no change. Heb. 13:8, "Jesus Christ the same yesterday, and today, and for ever." When His people try to change His plan, they suffer loss. My prayer is that each child that bears the name of Christ, can be as the Psalmist David, Psalms 27:1, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?". When we can say that and we love God with all our heart, with all our soul, with all our mind, and with all our strength, we will be a united people in spirit of love and a precious people in God's sight, and fit subjects to dwell with Christ in His Kingdom.

Christ said I am the life and the resurrection. We know life is revealed in love. The laws of God **must** be obeyed, but the word **must** be before us in our everyday lives. Some say we do not have to be perfect to enter into the kingdom of God. Paul

told the Galatians in Galatians 5:16-17, "This I say then, walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." Ephesians 1:3-4, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:". Love is another four lettered word, and the laws **must** be fulfilled in **love**. The scribe said to Jesus in Mark 12:33, ". . . . And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God." I Cor. 13:8, "Charity never faileth, . . ." I Cor. 14:1. "Follow after charity, and desire spiritual gifts, . . ."

We must, prepare the soil (dust) of our bodies. We must cultivate the seed (spirit), we must cleanse and purify our fleshly bodies to be prepared for our resurrection and the second coming of Christ. Are we going to celebrate the coming holidays and every day by being obedient to the truthfulness of the Gospel? Through obedience we will receive that resurrected life, to live with our Savior, Jesus Christ, who will be our King of kings and Lord of lords, for ever and ever. Will we be ready with our lamps burning bright under our feet to keep our pathway light?

When the bridegroom calleth and cometh to open the door to greet his loved ones (the church) those who have feasted upon the bread of life and clothed their fleshly bodies with the spiritual armour of God, with the helmet of salvation, a breastplate of righteousness, the shield of faith and feet shod with the preparation of the Gospel of Peace, sweet, sweet peace.

I see my article has become quite lengthy, more than I intended to say when I started writing. I want to say to all who may read this, I love each and every one of God's people. My greatest memory is one of my greatest blessings of knowing you. It has been a great inspiration to me in so many ways—words won't express my feelings.

May God's richest blessings dwell upon each heart, that the unity of love for God, will soon come and we can be as one in Him.

Love in the Gospel,

Sr. R. R. Robertson

The probability that we may fail in the struggle ought not to deter us from the support of a cause we believe to be just. Abraham Lincoln.

Peace is like a beautiful woman, it's wonderful, but has been known to bear watching. Will Rogers.

The White Man's Book of Heaven

By Archie F. Bell

The worship of the sun was introduced to the Nez Perce Indian people. They accepted this kind of worship and for a time celebrated the different ceremonies such as the sun-dance, etc. They were not long satisfied with this kind of worship, due to the fact that rumors were beginning to reach their ears that there was another, greater than the sun, who made both the sun and earth.

This rumor is reputed to have had its beginning with an American trapper by the name of Jedediah S. Smith. He was a man who was a member of one of the popular Protestant Churches of the day. He had the reputation of living a Christian example in the West among the white man and the Indian as well.

Since the day of Pocahontas, no long period of our history has been without a man of note by the name of Smith. This Jedediah S. Smith is reported to have spent the entire winter of 1824-25 among the Flathead Indians.

It is not known where he was, from then until the Spring of 1829. He started that Spring traveling east from the Columbia River. This would take him through the Nez Perce country. He is reported to have been a very sincere man and no one who knew him doubted this. There is no information that he was ever ordained but he was very devout and willing to give knowledge of the Scriptures to others. He was known of in St. Louis, as he was a fur trader as well as a trapper. While in St. Louis, he is reported to have always been faithful in attending the Church of his choice.

Jedediah S. Smith sold his business in the Rocky Mountains in the summer of 1830 and left that part of the country. He was not in St. Louis in the summer of 1831. That is the year our story has to do with.

Jedediah Smith was in company with some of the Chiefs of the Nez Perce, watching the ceremony of the sun-dance. Smith told the Chiefs, "It is not good. Such worship is not acceptable to the Great Spirit. You should get the white man's Book of Heaven." This is only part of the conversation which took place but it was sufficient to get the minds of the Chiefs working. They did not want to displease the Great Spirit. This took place on the present site of Walla Walla, Washington.

About the same time, the Nez Perce heard similar statements from Jesuit Priests along the upper Columbia River, King George's men from the same part of the country, and from the Iriquois in the Buffalo country. The more the Nez Perce heard of the white man's Book of Heaven, the more their hearts were troubled about the way they were to worship. They became

more and more convinced that the worship of the sun was not the right way.

Then Ellice, a Chief's son, returned from the Red River country where the Hudson's Bay Company had sent him to be educated. He reported that the white man did have a Book of Heaven. The Nez Perce Chiefs called a council with the thought in mind, "If this is true, it is certainly high time that we had the Book. If our mode of worship is wrong, we must lay it aside. We must know more about this. It cannot be put off. If we could only find the trail of Lewis and Clark, they would tell us the truth. Yes, Lewis and Clark always pointed upward. They must have been trying to tell us."

While over in the Buffalo country in Montana, Black Eagle's band of hunters met some white traders. These traders told them in answer to their questions, that they had come from the land of Lewis and Clark. The Nez Perce decided to follow the trail of the white traders east to see if they could find Lewis and Clark. The traders had told them the name of the place where they had come from.

The Nez Perce selected four Chiefs; two of them men of years and two were young men. They were Tip-ya-lah-na-jeh-nin, (Black Eagle or sometimes called Speaking Eagle), Ka-ou-pu, (Man of the Morning or Daylight), Hi-youls-tohan, (Rabbit Skin Leggings), and Ta-wis-sis-sim-min, (No Horns on His Head). There was a fifth one who started; a Flathead Indian. He went two days journey and returned. He said he was too old to go on.

There was a boy eight or ten years of age who was a cousin of one of the men who rode away. His name was Billy Williams. He rode a piece of the way on the pony behind his cousin. Billy Williams was the one among the Nez Perce who told the story of these four men who went on that sacred mission. His story was translated by Kate McBeth into the English language. It compares favorably with the records of Lewis and Clark on this matter. Billy Williams died in 1895.

This party, sent on this mission to find Lewis and Clark, went out by the Lola trail into the Buffalo country in Montana. According to the records, they started with horses but arrived in St. Louis on foot. This would take them over about 2,000 miles of unmarked trails.

Lewis and Clark had stayed awhile with the Nez Perce while on their way west and had left their horses with the Nez Perce while they continued their journey down the Columbia River to the Pacific. On their return they stayed with the Nez Perce for a month or more, waiting for the rivers in the mountains to subside so they could take their journey on east.

Meriwether Lewis and William Clark were Captains when they made their famous journey to and from the west. Upon their return to Washington, on March 3, 1807, Captain Lewis was appointed Governor of Louisiana; and on March 12, 1807, Captain Clark was made Brigadier General, and Indian Agent for Louisiana. General Clark set up his headquarters in

St. Louis. This is where he was when the Nez Perce Chiefs were ushered into his office.

General Clark recognized the dress of the Nez Perce as being of a people west of the Rockies but he did not recognize the men. But Black Eagle recognized General Clark as his friend, The Red Head, of a quarter century before. Clark could scarcely believe that these men had traveled for nearly two thousand miles to see him at St. Louis.

It did not take long to discover the story of these four men from the Nez Perce people. They told of the American trapper and the others who had told them that the sun worship was wrong. They had heard of the white man's Book of Heaven and had been told to get it. That was the reason they were there.

General Clark invited them into his home and to eat at his table. Mrs. Clark did her best to see that they were entertained. Black Eagle insisted on an early council. He said, "We have heard of the Book. We have come for the Book."

General Clark, when the council was called, told the Nez Perce men that what they had heard was true. Then he tried to explain to them in simple language, the story of the Creation, and of the Commandments, and of the life of Christ and of His crucifixion. Then he promised them that a teacher would be sent to them with the Book.

A few days after the council had been held, Black Eagle took sick with a high fever. A Doctor Farrar was called and Mrs. Clark acted as a nurse, but neither medicine nor nursing, it seemed, could save the aging Black Eagle. He died and was buried in St. Louis, Missouri, October 31, 1831. A young woman of that day made the statement that it was, "The most mournful procession I ever saw when those three Indians followed their dead companion to the grave."

The next Spring just a day after arrangements were started for the three remaining men to start back to their home land, Man-of-the-Morning died and was buried near St. Charles, Missouri. He had not been able to recover from the same sickness that had taken his companion, Black Eagle, the Fall before.

Mrs. Clark had died a short time previous to the death of Man-in-the-Morning. It is said that none mourned her death more than the tender-hearted Nez Perce.

When the new steamer, Yellowstone, of the American Fur Company, set out for its first trip up the Missouri River, General Clark made arrangements for the Nez Perce Chiefs to start on it back to their country.

William Walker, a Chief of the Wyandottes became interested in the four men from the Nez Perce and inquired of General Clark about them. General Clark replied that, "Their diet consists chiefly of vegetables and fish, and as a Nation, they have the fewest vices of any tribe on the continent of America."

When arrangements were being made for their return home, one of the young Chiefs made the follow-

ing speech, which was translated by a Wyandotte Indian, who no doubt, was William Walker:

"I came to you over the trails of many moons from the setting sun. You were the friends of my fathers, who have gone the long way. I came with one eye partly open for my people who sit in darkness. I go back with both eyes closed. How can I go back blind to my blind people?"

"I made my way to you with strong arms through many enemies and strange lands that I might carry back much to them. I go back with both arms broken and empty! Two fathers came with us; they were braves of snows and wars. We leave them asleep here by your great waters and tepees. They were tired in many moons, and their moccasins wore out.

"My people sent me to get the White Man's Book of Heaven. You took me to where you allow your women to dance, as we do not ours; and the Book was not there! You showed me images of the Great Spirit and pictures of the Good Land Beyond, but the Book was not among them to tell me the way! I am going back the long trail to my people in the dark land. You make my feet heavy with gifts, and my moccasins will grow old carrying them, and yet the Book is not among them!

"When I tell my poor, blind people after one more snow, in the big council, that I do not bring the Book, no word will be spoken by our old men or by our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go on a long path to other hunting grounds. No white man will go with them, and no white man's Book will make the way plain.

"I have no other words."

Among the passengers on the steamer going up the Missouri was George Catlin, the Indian Artist. On the way up the river, he noticed the two young Nez Perce and painted their pictures.

At the mouth of the Yellowstone River, No-Horns-on-His-Head died and was buried there. This left Rabbit-Skin-Leggings alone to carry the word of their journey back to the Nez Perce people.

It was earlier than was their usual habit when the Nez Perce crossed the Bitter-Root mountains to the Buffalo country in the Spring of 1832. They went into the Yellowstone and Judith Basin where they expected to meet the messenger who they had sent to see Lewis and Clark. They were camped there with their horses and their lodges, watching and waiting. It was there that Rabbit-Skin-Leggings met them. He told them that the "Red Head Chief" (Clark) promised to send a man to them with the Book. This started a tradition among the Nez Perce of going over into this basin each year to meet the man that was to be sent to them from their old friend, the Red Head Chief.

Rabbit-Skin-Leggings never dreamed that anyone would doubt his statement, but he, no doubt, felt his mission to be a sad failure due to the fact that three of the four men sent on this mission did not return, neither

did he bring back to his people the Book of Heaven they so seriously wanted. Neither was he permitted to bring back to his people the way of worship which was to take place of worship of the sun, they wanted to quit worshipping. But he never returned to his people in the Nez Perce land.

William Walker, the Wyandotte Chief, was considered a semi-Christian. He desired to follow his Nez Perce friends to the West. He obtained a permit from General Clark to do so. Nearly a year later he returned and wrote a public letter giving an account of the Nez Perce in their search for the White Man's Book of Heaven. His account of meeting them in General Clark's office, and the object of their errand, created a tremendous sensation.

Religious committees called upon General Clark; letters were written, and to one and all he said, "That was the sole object of their journey—to obtain the white man's Book of Heaven."

The year 1834, four men were sent by a church to the Nez Perce. Others were sent later. Through the years that followed, several different types of Christian religions were brought in among this people. Lands were allocated for missions that later fell into private ownership. In some instances, confidences were betrayed.

There are some questions that pose themselves here: Was the white man as dedicated in his mission to take the Book to the Nez Perce as the four Chiefs were who went East seeking it? Did the white man take the Book to the Nez Perce or did he take several interpretations of it to them instead of the Book? Did the white man take the belief to the Nez Perce of a united church or was it of a divided Christ?

This is 1965. Several years ago I read an account of a speech made by a Nez Perce Indian while he was at St. Louis, Missouri. I believed there was truth in the story and felt that if I could get among the Nez Perce people, I would be able to find the rest of the story. I heard of a man this year who was a member of the Nez Perce people. I believed he could help me, so a visit was made to his office.

He told me the story was true and also where I could find the book which had the story in it. I went to the library and read the account in the book. It referred to another book which had additional account of the story and dates to prove part of it. The above story is taken from these two books. We want to call the readers attention to a few things in this account:

1. The Nez Perce according to General Clark, are a people of high moral standards.
2. This word of the White Man's Book of Heaven apparently was brought to the Nez Perce during the 1820's. This is the period in which the history of the Indian's forefathers was in the process of being restored to earth.

3. Why didn't the Jesuits along the upper Columbia give the Book to the Nez Perce instead of only telling about it? Was it because the Lord intended them to go East to see General Clark? He was a man who kept a complete record.

4. It is apparent that these four Indian Chiefs were passing near Independence, Missouri, about the time the men of the church were there to dedicate the site of the Temple. These men of the church were in and around there from June till August, 1831. Was this because the Lord knew that the Restored Gospel was going to be divided in its teachings?

When some of you read this, you may determine that the church must start an all out mission among the American Indian. You may believe that the church must see to it that the Indian gets the Book of Heaven and understands it. That is a commendable thought but there is something which must be done first.

When Christ was among the Nephites, He told them that when the Gospel was taken to the American Indian, it must be the same as He was preaching, III Nephi 10:4. The Gospel He was preaching was pure in every detail. When there are differences in interpretation of points of doctrine, it is very plain that one or both sides of the differences has to be incorrect. The Scriptures give us the understanding that there will be incorrect teachings in the Lord's Kingdom in the time of the end, for we read:

"The Son of man shall send forth His angels, and they shall gather out of His Kingdom all things that offend, and them which do iniquity." Matthew 13:40-41.

Things that offend are those which are not in perfect harmony with the teachings of Christ. And Christ said some of these things would be in His Kingdom. He also said that those things would be gathered out. This would be necessary if we are to preach the same Gospel that Christ preached. Daniel, the prophet, spoke of the time when, "Then shall the sanctuary be cleansed."

During the 2:00 P. M. session, April 6, 1965, the following resolution was carried with but two dissenting votes:

"Also that from this conference shall go forth a recommendation to the people of the church that they engage in numerous seasons of fasting and mighty prayer throughout the remainder of the coming conference year. The reason for having these seasons of fasting and mighty prayer are as follows:

"1. In order that we might be able to increase in faith and humility, and thereby draw closer to God.

"2. In order that we might be able to have greater brotherly love for one another and have charity as commanded in the Scriptures.

"3. In order that we might prepare ourselves for the events that will take place during these latter days.

"4. In order that we might arrive at greater harmony on points of doctrine. And come together as the Nephites of old did when they desired to know, "Whereby we shall call this church." And as they were told by Jesus Christ the name of the church, we might be told by Jesus concerning the differences in points of doctrine."

It is hoped that you will read this resolution over several times and then notice how timely it is. Yes, all four points are very timely, and the instructions contained therein should be followed very closely.

It didn't take long for the answer to be given to the disciples gathered at Jerusalem after Jesus had departed from them. The Nephites received their answer while Jesus was still among them. The same promise is made for our time if we do as they of old did, and this resolution carries the same instructions they were following.

The "Promise of the Father" must be fulfilled in our time before the Gospel of the Kingdom will successfully be among the American Indian.

I believe it was more than the Bible only that the four men from Nez Perce were to be given. I believe they were also to be given the record of their forefathers, which tells them the way or as the young Chief spoke it, ". . . White Man's Book will make the way plain."

May the time soon come when this will be a reality is my prayer.

Archie F. Bell
802 South McCoy
Independence, Missouri

"BY ALL—DENIED"

By Harry Slocum Tordoff

If you gave your all—but it wasn't enough
And the only answers you got—were gruff,
If you tried to help—but was turned aside
And then found out—about you, they lied,
If every good thing—that you did
Seemed destined forever—to be hid,
And through it all—you felt so low
You wanted to tell them—where to go,
'Twas then you should—have thought of the Lord
And what He took—while on this sod—
Eventually—being crucified—
Nailed to a cross—by all denied.

What Is a Boy?

Between the innocence of babyhood and the dignity of manhood we find the delightful creature called a boy. Boys come in assorted sizes, weights, and colors, but all boys have the same creed: To enjoy every second of every minute of every hour of every day and to protest with noise (their only weapon) when their last minute is finished and the adult males pack them off to bed at night.

Boys are found everywhere—on top of, underneath, inside of, climbing on, swinging from, running around, or jumping to. Mothers love them, little girls hate them, older sisters and brothers tolerate them, adults ignore them, and Heaven protects them. A boy is Truth with dirt on his face, Beauty with a cut on its finger, Wisdom with bubble gum in its hair, and the hope of the future with a frog in its pocket.

When you are busy, a boy is an inconsiderate, bothersome, intruding jangle of noise. When you want him to make a good impression, his brain turns to jelly or else he becomes a savage, sadistic jungle creature bent on destroying the world and himself with it.

A boy is a composite—he has the appetite of a horse, the digestion of a sword swallower, the energy of a pocket-size atomic bomb, the curiosity of a cat, the lungs of a dictator, the imagination of a Paul Bunyan, the shyness of a violet, the audacity of a steel trap, the enthusiasm of a firecracker, and when he makes something he has five thumbs on each hand.

He likes ice cream, knives, saws, Christmas, comic books, the boy across the street, woods, water (in its natural habitat), large animals, Dad, trains, Saturday mornings, and fire engines. He is not much for Sunday School, company, schools, books without pictures, music lessons, neckties, barbers, girls, overcoats, adults or bedtime.

Nobody else is so early to rise, or so late to supper. Nobody else get so much fun out of trees, dogs, and breezes. Nobody else can cram into one pocket a rusty knife, a half-eaten apple, three feet of string, an empty Bull Durham sack, two gum drops, six cents, a sling shot, a chunk of unknown substance, and a genuine supersonic code ring with a secret compartment.

A boy is a magical creature—you can lock him out of your workshop, but you can't lock him out of your heart. You can get him out of your study, but you can't get him out of your mind. Might as well give up—he is your captor, your jailer, your boss, and your master—a freckle-faced, pint-sized, cat-chasing bundle of noise. But when you come home at night with only the shattered pieces of your hopes and dreams, he can mend them like new with the two magic words—"Hi Dad!"

—Author Unknown

When in doubt, tell the truth.—Mark Twain.

"DAY—LIFE"

By Harry Slocum Tordoff

The sun sinks low—in the western sky
 And another day—prepares to die;
 Like us—It had a bright new start
 When it pulled the veil of night apart;
 And in its youth—the morning sun
 Gave it a beauty—second to none.
 When noon day came—the pure gold light
 Shining up there so high and bright—
 Gave it a healthy—peaceful look,
 Like unto that—described in a book;
 And when it came—mid afternoon
 The whole world seemed—to be in tune—
 But now—the sun sinks low in the western sky
 And another day—prepares to die.

The pattern shown—in a passing day
 Is true to life—in every way;
 We're born—and the veil is pulled away
 To show us the start—of our earthly stay.
 Our youth is vigorous—filled with hope—
 Eagerly awaiting—adulthood's scope;
 Failing to see—as we pass them by
 The priceless gifts—those days supply
 In middle life—our search for peace
 Is aided by—our faith's increase;
 And, as our lives—like the noon day sun
 Begin their downward—afternoon run
 Toward the horizon—in the west—
 We all should feel—we have been blest;
 For God gave us—a taste of life—
 Companions—a husband or a wife—
 And left our lives—in our own hands,
 That we might heed—our own commands;
 We have the right—to choose our way—
 T'ward God—and everlasting day,
 Or—we can travel—the downward road—
 But—we'll have to carry a heavy load.
 So—as our sunset years draw nigh
 Prepare to live—and not to die.

CRIME KEEPS A SCHEDULE

Niagara Falls, Ont. (AP)—An FBI official reported yesterday that an increased crime rate in the United States last year meant on the average:

- One murder and one rape every hour.
- Robbery of a person every five minutes.
- A car stolen every minute.
- A burglary at a home or business every 28 seconds.

Special agent Charles A. Donelan of Washington told the Canadian Association of Police Chiefs that 1964 statistics indicated a 38 per cent increase in criminal acts over the previous year.

—The Kansas City Star

Everybody is ignorant, only on different subjects.
 Will Rogers

Comparative Denominations Of Religion

By Clarence L. Wheaton

It is a pleasure to greet this group of nurses, some of whom have ministered to my needs in the past, who have devoted their lives to the relieving of suffering and the care of the sick. Having been requested to thus address you in this study of Comparative Denominations of Religion I do so with a degree of hesitancy, as it is a subject which I very seldom discuss, except possibly with individuals. Therefore I pray that you will bear with me this afternoon as I thus present my views on the subject and give you at least a brief outline of the Church of Christ which I represent.

Back of the Christian faith, speaking of it in the more accepted terms, in all of its aspects is the covenant which God made in ancient times with Abraham, at which time the promise was made, "in thee shall all the families of the earth be blessed." (Gen. 12:2-3). From this covenant has come forth three great religious systems, Judaism, Christianity and Mohammedanism, which though being represented today through several sects of the Jews, the Arabians and many sects of Christianity, we find many teachings and doctrines which are identical and can be traced to a common source, i.e., to the influences of Abraham over the spiritual life of his sons, Ishmael and Isaac, for the Lord said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him. (Gen. 18:18-19).

For ages the offspring of Ishmael has warred against the posterity of Isaac in the Holy Land, as rivals for the spiritual as well as temporal favors of the Lord, for this was to be the homeland of both great divisions of the family of Abraham. (Gen. 15:18-21).

In due time, as promised to Abraham, the Mediator that was to come forth from the posterity of Isaac and Jacob, was revealed to be the Shiloh, "he whose kingdom it is" the prophet greater than Moses, the Messiah, the Christ who was the Son of God, who was not only to mediate the contest between the posterity of Ishmael and Isaac, but also establish the long promised kingdom of God as the prelude to his personal reign upon the earth for a thousand years and the return of the paradisaical order that was designed by its Creator in the beginning.

Thus the Christian faith was born, as it had been designed from the foundation of the world, and the plan of its origin, organization, faith and practice set forth in the New Testament.

The beliefs of these three great religions are found in the Torah for the Jews, the Koran for the Mohammedans, and the New Testament for the Christians.

Understanding these facts concerning the Judea-Christian heritage of our faith should teach us the need of greater religious tolerance and forbearance toward the religious views of others, for after all Christ came that we might enjoy a more abundant life both in this life and the life to come, and we as the exponents of His way of life should demonstrate our discipleship in Him by an understanding and appreciation of our common heritage through Abraham for we are taught in the New Covenant, "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." (Gal. 3:8).

When we fully grasp the magnitude of this great covenant, we shall have a better understanding of the religious background of many ethnic groups of the world, for we have but one God, who is the Father of us all, and through whom we have learned the way to live and let live among all the different divisions of the human race.

The inspiration these facts bring to us, is that we should continually lift our eyes to new horizons of spiritual attainment in Christ, for the person who is truly grounded in his or her religious convictions, can render a more noble and selfless service to humanity in their chosen profession, be they doctor, nurse or minister of the gospel, as Emperor William of Germany once said, "He who does not found his life on religion is a lost man." Therefore we should study to show ourselves approved unto God, and keep our minds and hearts open for the reception of Truth wherever it is to be found.

Leaving this aspect of my discourse at this point, I wish to present some of my personal views as to how the nursing profession can and does facilitate the work of the ministry of the gospel in the hospitals, nursing homes, and even on the battlefields in times of national emergency. Among other duties we might consider the following:

Visiting. Visit among your patients as often as your other duties will permit. There is nothing that so cheers and comforts one in the sick room as the reassuring and sympathetic smile of a dedicated nurse who comes in, and speaks a cheerful word or two, if for only a moment to pat the pillow, to exchange a cheerful word, and show an interest in the patient's needs. I know, for I have been a patient here several times.

Child Birth: Being a man, it may seem odd that I might have a view in regards to bedside attention at child-birth. It has been over forty-two years since I last sat at my wife's bedside as she was undergoing the travail of childbirth. Doctor John N. Hill, who perhaps some of you remember, was our family doctor in those days, and it was his custom to have the fathers present and share with the mothers this miracle of childbirth. He would have me sit on the side of the bed so that my wife could press her knee against my shoulder, as she held or grasped my hand when the pains came.

I will never forget those times thus shared with the one I loved. While her pains were a thousand times more real and distressing to her, I shared as much as I could, and would come from those experiences spent and suffering from the mental strain and anguish of them, which made me appreciate most assuredly what it meant to see and experience this miracle of life. And the comfort it brought to her was immeasurably great. For that reason I fully believe that there would be a closer affinity and understanding between parents if they could share more often this experience, for I am sure it would create a bond and understanding that would be hard to break. With my beloved wife I shared six such experiences, and we have over fifty years of togetherness as the result.

Surgery: To my way of thinking the art and science of surgery is one of the miracles of the age. The ancient Egyptians and the ancient Mayas of America practiced the science of trepanning, or opening of the skull to relieve the brain of compression, etc., as evidenced in the recovery of the skulls of these ancients in both hemispheres, which leads to my conclusion, that there was definitely a defusion or migration of peoples in ancient times from this area of Middle Asia and the Mediterranean shores who brought their knowledge of this science of surgery with them.

Modern science along the line of surgery has proven of great benefit to humanity and has resulted in the extension of the life expectancy of the human race, which today has been advanced to around 70 to 75 years. Personally I have undergone surgery twice, and consider that I am more physically fit as the result.

Counselling: There is nothing more soothing and consoling to a patient who has undergone surgery, child-birth or other sickness in the hospital, next to their own kin, and in some cases more so, than to have someone in whom they can confide, and on whom they may rely, than that of an understanding nurse or minister, who, **having listening patience**, and sympathy can give their charges reassurance and help regardless of how great or how trivial the need might be. Therefore I feel assured that such counselling is good therapy.

Death: To me death is the opening of a door from one experience of life that we call mortality, to another experience that we call immortality. An event to look forward to with eager anticipation when the time comes, which will bring new adventures and new experiences. I think of death as an adventure, like for instance, an anticipated trip to California or to a foreign land. And as the result think in terms of preparation of all the things necessary for a pleasant and happy journey, as Paul has said, "O death where is thy sting? O grave where is thy victory?" (I Cor. 15:55). Thus I look forward to the future state with fond anticipation and hope, as going to a place of expected pleasure and reunion with loved ones and friends who have preceded me. This preparation includes improvement of my spiritual health and well-being

so that I will be prepared for this new environment, just as I would make preparation to go into a foreign land. For such a journey I feel that I should set my house in order, arrange for meeting my obligations, to make my will, obtain pass ports, letters of introduction, and obtain the necessary inoculations against contagious diseases I might come into contact with, and above all to provide myself with sufficient means to pay my way. Therefore, preparation for this transition we call death, should include a Christian way of life; obedience to the gospel; and an eternal vigil to maintain a proper relationship with mankind by the demonstration of the principles of loving our neighbors as ourselves. Thus I do not fear death, but my concern is that I have acquired sufficient spiritual assets as are needed to assure my eternal happiness in the world to come.

I believe that with this philosophy of life, we can be an inspiration and solace to those in hospitals or on beds of affliction who are approaching this transition. I would take too long to relate a personal experience I had many years ago, when my spirit or soul, left this corrupt body and viewed the wonders of the life to come, and the Master said, I would have to return to my mortal body, for said he, "Clarence, you are not to die now, for my Father has a work for you to do." So here am I after many years endeavoring to do that work. But I can and do assure all who hear me this day and care, that the rewards of Christian living as I have viewed them on the other shore is worthy of your best effort, and that you can with confidence assure those in your charge of the better land. Not only that, but that Christian living in this life also has its compensations and rich rewards.

I consider that people are most receptive to the efforts of the ministry in times of sorrow, sickness or great national emergency, as James said, "Pure religion and undefiled is this, to visit the fatherless and widows in their affliction, and keep himself unspotted from the world." (James 1:27), and Christ speaks of Christian ministry in Matthew 25:34 to 48: "For I was an hungered and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger, and ye took me in: I was sick and ye visited me: I was in prison and ye came unto me." At such times as these, I have found that a short passage quoted or read from the word of God and a prayer has comforted many.

Relative to Marriage, Divorce and Remarriage, I presume that I may be considered a radical, but I am convinced that marriage is ordained of God, for the establishment of the home and as the foundation of a righteous nation, and is one of the most sacred sacraments of the Church, so much so that Christ performed his first miracle at the wedding of Cana. Divorces should be considered only as a last resort to breach this contract of marriage, which could many times be saved if both parties should seek a marriage counsellor, whose spiritual experience and guidance could help them.

Marriage is the consummation of the desires of two people who have been reared in different social, economic and home environments, as well, at times, of a spiritual environment. Wise counselling both of a pre-marital as well as after marriage can help these persons to adjust to each other, and to so adjust their differences that they can tolerate and be sympathetic toward each other during the adjusting period of this new phase of life. Wise marital counselling by the medical profession as well as of the man of the cloth can in most cases help prevent divorce. If divorce does come as the inevitable result of infidelity or on scriptural grounds of adultery, then the scripture provided only for the remarriage of the innocent or wronged party. Promiscuity through divorce and remarriage is not of God and should not be encouraged.

I feel that mixed marriages, whether of race or religion are fraught with many problems and much sorrow, therefore should be discouraged. In some instances they have succeeded, but in most cases they are not the success we would desire.

The purpose of marriage is primarily for the perpetuation of the race. It is ordained of God as the divine plan for raising families under a spiritual environment. The first commandment that He gave to man was, "Be fruitful and multiply and replenish the earth and subdue it." (Gen. 1:28). This was given in the pre-existent state, as part of their preparation for mortality. Therefore, in planning a family, a man and his wife should take into consideration their resources and capacity to raise a family. The size of a family should be governed by the ability to properly care for and educate their children, and they should so govern and control the urge of regeneration and procreation that the family will not be too large to properly provide the elements of life, education and such vocational training as will equip their children for life, as good independent citizens.

Often it is discovered that a couple, for one reason or another, are not capable of having children, therefore, I believe one of the most noble and unselfish acts they could perform would be to adopt children and bestow the loving care that they would otherwise bestow upon their natural offspring.

My position on the use of tobacco and alcoholic beverages is this: I consider them both to be detrimental to the spiritual and physical well-being of the human race. The man or woman who uses tobacco can not comply with the command of God in which He said, "Be ye clean that bear the vessels of the Lord." The smoking habit has caused many afflictions to mankind aside from the damage to property by those who become careless. In my childhood I was tempted by companions to try smoking and chewing. The result was griveous sickness and convulsions that nearly cost my life. After growing to manhood, my studies have led me to consider nicotine as a drug and a poison to our bodies. More recent scientific study has brought to light the dangers of the smoking habit. My experi-

ence at the bedside of those who have developed lung cancer from the cigarette smoking habit has shown that it is detrimental and dangerous. It is also demoralizing and degrading, for it destroys the will of an individual to resist it.

As a minister of the Restoration I do not use tobacco in any way and discourage its use in this way wherever I can as I consider it as a curse to humanity. As an herb it has medical values when administered by a qualified physician, but as a habit it is a curse to mankind.

As to the use of alcoholic beverages, I have no use for them, except for wine for the sacrament, and as stimulants in case of sickness administered by a doctor's prescription or order. The Scripture tells us, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." (Prov. 20:1).

The church which I represent, and of which I am a minister and member is officially known throughout the world as the Church of Christ, with headquarters on the Temple Lot, Independence, Missouri. It was organized by the will and commandment of God, and according to the laws of our country on April 6, 1830, by the Prophet Joseph Smith and six Elders as they assembled themselves together in the home of Peter Whitmer in Fayette Township, Seneca County, New York.

At the time of its organization, Joseph Smith noted in his history, that it was organized "in accordance with the commandments and revelations given by Him (the Lord) to ourselves in the last days, as well as according to the order of the church as recorded in the New Testament."

This Church of Christ, thus restored for the last time takes as its standards of faith the Bible and the Book of Mormon and such latter day revelations that agree with them. They believe in an apostolic form of church government in harmony with I Corinthians 12:28-31, and the various gifts of the gospel as set forth in I Corinthians 13th chapter; that membership in said church requires compliance with the six cardinal principles of the gospel as set forth in Hebrews 6:1-3; that the Book of Mormon is an added witness to the Bible for Christ, and therein is found the fulness of the gospel to the Gentiles.

Among the various gifts of the gospel which we enjoy is that of healing by the laying on of hands, and the anointing with oil as set forth in James 5:13-14.

We therefore appreciate the kind assistance of the medical staff and nurses of the various hospitals where we are called upon to administer to the sick.

We do not believe in race discrimination, for in Paul's great discourse to the Athenians on Mar's Hill, he said, (God) "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation," etc. (Acts 17:26). When

Christ commissioned His apostles to go preach the gospel, he said:

"Go ye into all the world, and preach the gospel to every creature.

"He that believeth and is baptized shall be saved; but he that believed not shall be damned.

"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark 16:15-18). See also Matthew 28:18-20.

And Peter had this to say:

"Of a truth, I perceive that God is no respecter of persons:

"But in every nation he that feareth him, and worketh righteousness, is accepted of him." (Acts 10:34-35).

Accordingly we believe that the gospel and its blessings are to all people regardless of race or color. That under the Constitution of our government, all men should have equal rights of franchise, freedom from want, freedom of the press, freedom from fear, and the right to worship God according to the dictation of his own conscience.

As I have above stated, this gospel and its ministry is to all men, regardless of color or race, both the bond and the free, the poor and the rich, in fact we should not hesitate to declare its truths to men of high estate or those of low estate. Before God they are all entitled to equal rights and the opportunity of raising their standards of living and cultures to the highest degree of which they may be capable. In order to affect such universal ministering there of necessity should be those trained to labor in our slum areas; medical missions should be organized for the underprivileged and low standard nations; and the missions to prisons should be considered, for Christ said, "when I was in prison, ye visited me."

In conclusion, it is our belief that so far as ecumenicism is concerned that there is no grounds upon which believers in the Restoration can work together under the banner of any other religious order whether it be Protestant or Catholic, for when Joseph the latter day prophet went into the woods to pray in the days of his youth, for direction as to which of them he should join he was told, you must join "none of them, for they are all wrong . . . and their creeds were an abomination in his sight." And the Book of Mormon clearly states, "Behold, there are save two churches only: The one is the Church of the Lamb of God, and the other is the church of the Devil." (I Nephi 3:220-221). This to me applies first to the Church of the Restoration of these last days, and second, to the Roman Catholic world and its daughters of Protestantism. Therefore as water and oil can not mix, neither can these two churches be one.

FLEDGLINGS

We solicit contributions to this column from the youth of our church.

Acquaintance with Christ

Dennis A. Walberg
A. Co. Hqts. USAS 14 P.A.C.
A.P.O. 96545
San Francisco, Calif.

Scripture: Job 22:21-30.

This month's message concerns a very important aspect of Christianity . . . that of getting to know and accepting Jesus Christ as a personal Savior and Friend. Many young people do not get to know Christ as a personal friend for a good while after they admit Him to be their Savior. This is too bad, although it a natural thing, for we do not see Him nor hear Him except on rare occasions, and the chief way we have of becoming acquainted with Him is by experience.

Now, there are a great many very good people, who read their Scriptures daily and have daily prayers and attend church regularly, and who do many kind and thoughtful acts, and who we would all say are good Christians; yet the vast majority of these folks cannot say that Christ is a personal friend to them. Now these folks believe in Christ as their Savior and testify that He has been good to them, yet they do not feel His companionship in their lives. The feeling of His presence as they go about their daily tasks is not theirs. They just do not know the living Christ. To them, He not only is unseen, He is unrecognized.

No one can estimate the measure of comfort and blessedness which one misses who remains thus unaware of the presence and companionship of the Living Christ.

A few years ago, I had the opportunity, with my father, to go on a fishing trip. This was not an ordinary fishing trip; but, rather, one which would take us up high into the Cascade Mountains in western Oregon. A church member friend of ours, was going to take us into the mountains to a lake where no one had ever been; that is, except himself. You see, this gentlemen had planted fish in this lake many years ago when he had worked for the government. He had made this trip to many times that we thought he could find it blindfolded. He was a true woodsman, who knew the signs of nature, and had a deep concern and love for the out-of-doors. Many years before, he had blazed a trail so that he and others would not become lost when traveling in this area. But, through the years many of the marks had become dim from the weather and growth of the trees. When this had happened he would renew the mark with his axe as we went along. In this way, he made sure that we did not get lost up in those woods. This man could tell us ahead of time what to watch for, even though we were a long

way away from particular scene. He would point out things which had happened many years ago, and also changes which had occurred recently. This was indeed a man who loved this country; every acre, every hill of it. To have him along, not only as a guide, but as a companion, was a real treat.

Now, I am not comparing this man with Christ; but that is the way it is when one has Christ as a companion on his journey through life. Every hour of the day is made more pleasant and interesting and worthwhile. And to some few people, Christ is just as real as was this companion of ours on the fishing trip.

No one can adequately describe the richness and power of the personal friendship of Christ. One misses so much if he does not have it. Too many Christians never seem to get any farther than the Cross in their knowledge of the Christ. They believe that He loved them and gave His life for them and that their hope of salvation comes from the atonement. They believe in the historical fact of the resurrection and think of Him as now in heaven where He makes intercession for them. But they miss the meaning of the rich promise: "Lo, I am with you always." We are saved, not alone by the death of Christ for us, but by Christ Himself **with us**. It is into fellowship with the living Redeemer that active faith brings us. Then we can walk together and we can share each other's toil, care, burden bearing, and sorrow, imparting each to the other as friends do, strength, and help. He needs us to do some of the worthwhile work here on the earth. He would really like to be able to say, "Henceforth, I call you friends." Those were the words which He spoke to some of His followers. No higher place can we attain, than to be called the friends of Jesus.

If we are the friends of Christ, His spirit will certainly dwell in us and will inspire us with good and beautiful desires and peace will dwell with us. But friends let us remember that "Every good and perfect gift cometh down from the Father of light." Therefore, if any good whatever comes to us, we should try and see God's hand in it—recognizing Him as its author. It will be good for us if we appreciate that it is God and His Christ who are blessing us. Praise them for these blessings. It is too bad when we have good things come to us that we do not know who was the giver. Try and get acquainted with Christ in some spiritual experience so that thereafter you will recognize the giver of all good things.

It is a privilege that every Christian has to have and know Christ. He is ready to be such friends and companion and guide and His inspiration will urge and direct our efforts to do better things. We miss infinite comfort and joy if we do not have His companionship and we miss much if we do not recognize Him when He is around. There really seems to be no reason why anyone should fail to recognize Him, except that we get too involved in other things and other interests. But the promise is plain and sure that everyone who believes on Him may have His constant presence with him.

Young Christians will find a wondrous new blessing in getting personally acquainted with Christ and in taking Him as a personal friend. It will change all life for you if you can gain the assurance and the consciousness of this blessed friendship. It will make all burdens lighter, all tasks easier and all sorrows less bitter. It will put a new meaning into all duty. It will fill the heart with joy and peace. That is what it is to be a real Christian and to have the friendship of Christ. It was a wonderful name they had for Abraham. He was called the friend of God. Now, we must get better acquainted with Him.

"Have You Ever Been Convicted of a Felony?"

Condensed from The Des Moines Sunday Register
Adapted by Merlin F. Sailor

In sentencing two high school boys who had thoughtlessly made a practice of "borrowing" automobiles to go joy riding, the late Judge B. O. Tankersley of Marshalltown, Iowa, made the following remarks. They will be remembered by anyone who reads them.

You come from good homes, both of you. Yet now you have been convicted of a felony—a crime for which you might be sent to the penitentiary. In this case I do not have to send you to the penitentiary. I am permitted to give you a parole.

But even if you never see the inside of a penitentiary or jail, you will not have escaped the penalties of your crime. The record of your conviction will be here as long as the courthouse stands. No amount of good conduct in the future can ever erase it.

Next year, or ten years from now, or when you are old men, if you are ever called to be witnesses in any court of law, some lawyer will point his finger at you and ask: "Have you ever been convicted of a felony?" You will have to hang your head and admit that you have, because if you deny it, the records of these proceedings will be brought from the vaults and read to the jury.

The question will be asked for the sole purpose of casting doubt on your testimony. Convicted felons are not believed as readily as other persons.

Some day you may have a chance to live and work in one of the expanding countries of South America, and you will apply for a passport. You may not get it. You might enter Canada for a fishing trip, but you would not be allowed to stay. No country will allow you to become a resident. Your world is so much smaller than it was.

Some day you may seek a position in the civil service of your state or nation. On the application blank you will find this question: "Have you ever been convicted of a felony?"

Your truthful answer will bar you from appointment. An untruthful answer will be detected because

appointments are made only after investigation. The record is here to be found by anyone interested.

In a few years you will be 21, and others your age will have the right to vote—but you will not. You will be a citizen of your state and country, but you will have no voice in public affairs.

Some day the governor may pardon you and restore your rights, but it is going to be humiliating to ask him. He'll want to know your whole record. It is a bad one.

I am granting you a parole. A parole is in no sense a pardon. You will report to the men who have accepted your parole as often as they may ask. Your convenience is not a matter of importance. You will also obey your parents. If your parents send you to bed at nine o'clock, you will go without complaint. You will perform such tasks as are assigned to you. Your parole is a fragile thing.

Should the slightest complaint of your conduct reach this court, your parole will be revoked immediately and you will begin serving your sentence. You will not be brought back here for questioning and/or explanations. You will be picked up and taken to prison—without notice to you and without delay.

Reprinted with permission from the September, 1965 Reader's Digest.
Copyright 1941 by The Register and Tribune.

Train Up a Child in the Way He Should Go . . .

Parents often ask what makes some children turn out well and some badly. Why do some youngsters grow up to be responsible, loving, well-adjusted adults while others seem to lose their way?

There are not pat answers to these questions. Heredity is undeniably a factor but there is more and more evidence to support the theory that a child is the net result of what happens to him in his early years:

- If a child lives with criticism he learns to condemn.
- If a child lives with hostility he learns to fight.
- If a child lives with fear he learns to be apprehensive.
- If a child lives with pity he learns to feel sorry for himself.
- If a child lives with jealousy he learns to hate.
- If a child lives with encouragement he learns to be confident.
- If a child lives with praise he learns to be appreciative.
- If a child lives with acceptance he learns to love.
- If a child lives with approval he learns to like himself.
- If a child lives with recognition he learns to have a goal.
- If a child lives with fairness he learns justice.
- If a child lives with honesty he learns what truth is.
- If a child lives with friendliness he learns that the world is a nice place in which to live.

TRUE RICHES

And old superannuated minister had unwittingly told of his wealth and fortune, and the fame of his possessions got to the ears of the county tax assessor. One day the government's representative came to his door to press him for a statement of his wealth.

"Is it so that you have capital", began the assessor?

"Yes," said the preacher, "I am a rich man."

"In that case," said the visitor interestedly, pulling out his book, "I shall have to assess you. What are your possessions?"

"I am enjoying good health," said the man, "and health is worth very much."

"Well," said the caller, "What more have you?"

"I have a good wife—worth more than diamonds."

"Congratulations," exclaimed the tax man, "but don't you own more?"

"Yes, I have healthy, intelligent, upright sons and daughters, and that is a possession of which any man can feel rich."

"Do you own anything else?" asked the inquirer.

"Yes, I own citizenship in the United States, and an assured inheritance in Heaven. What more could a man own?"

"But don't you own any money or real estate?"

"No, otherwise I own nothing," said the man.

"My friend," said the assessor, as he closed his book, "you are indeed a rich man, and your riches no man can take away—not even the government."

—Cheer

"A HAPPY—HOLY EARTH"

By Harry Slocum Tordoff

We're entering another year
Of life on this revolving sphere;
It's not so different—from the others
That time—in its onward march—has smothered;
We in our time—look forward to
The joys the coming year'll accrue,
But—as the days—continue to flow
Each holding its share—of things we should know,
As those in generations, past—
We learn that earthly joys—won't last
That only the joys of a Christian life
Can outlive worldly—woe and strife,
That—"our Father who art in heaven"
Can bring more joy—than the world has given.
It's only He—none can compare—
His love will follow us—everywhere.
Whatever the era—whatever the year—
The future can never—hold any fear
If we'll take each day—of that coming year
And fill it with—good Christian cheer—
That revolves around—the King of Kings
Including Him—in everything.
Then—"Happy New Year"—will really mean
A brighter life—on the whole world scene,
For—if everyone felt his Lord's true worth—
'Twould be a happy—Holy earth.

Amidst the Decline, A Perverse Doctrine

One hears there is a decline of morality in this country. It won't do to dismiss the statement with the old comment "people have always been saying this." Perhaps they have, but during most of history such a decline has been a significant chapter in the story of nations and men. It behooves us at least to consider the evidence concerning modern America.

In fifteen years, 1950-1965, one can trace the course of moral decay in many familiar areas. In 1950, rarely was a word of profanity permitted in the sound track of a movie, and mildly indecent scenes created a national uproar. Today, indecency is viewed with little complaint.

Fifteen years ago there were a number of books, some centuries old, that could only be obtained in certain European countries. Now these books are available to Americans, regardless of age or sex, in the ranks at almost any corner drugstore. French publishers and distributors who formerly profited from this dirty traffic are now mostly out of business, Americans having taken over.

The works of the Marquis de Sade—a sadist and, worse, a man of such monstrous evil that decent persons for two centuries wouldn't handle his books—now find their place in U. S. newsstands and drugstores side by side with other literature.

The publicity about "censorship" is not the issue here. Obviously, laws alone cannot prevent the publication and reading of salacious books; if a man is resolved to seek out dirt he will find it. The answer to this trend is not a law, and it is a result of disregard for right and wrong.

In the past, public opinion was sufficient to curb this evil by shaming those who might be tempted to traffic in it.

Consider again the changes 15 years have brought. Fifteen years ago there was cheating by college students—just as there has always been—but no one defended it or made excuses for the cheater. He was roundly shamed.

Now, studies and samplings show that a majority of college students have cheated at one time or another in their examinations. On many campuses, a flourishing business is conducted in research papers.

About fifteen years ago, the nation was shocked by a cheating scandal at West Point. All students found guilty were summarily discharged. The famous, hallowed West Point honor system, which the cheaters had violated and which led to their exposure, was proudly maintained.

Last year at the Air Force academy, a similar large-scale cheating scandal was exposed, and Air

Force authorities discharged the cheaters. But this time a storm of criticism burst loose. From the Atlantic to the Pacific, there echoed a wailing and bleating in behalf of the cheaters. Not only was their punishment said to be too severe, the Air Force Academy honor system was condemned. Students who were loyal to the system were attacked as "tattlers."

This generation of Americans is no worse than any other, and there isn't much to be gained in weary disputes about man being basically evil or good. The fact is men can do the right thing and uphold a high moral standard—but only if properly taught. The good and the true must be respected above all else, from the earliest moment a child can begin to understand.

This is precisely what is not being done; rather, a twisted doctrine that goodness and right and truth do not exist, that they are illusions, is being pushed.

Its perversity becomes obvious when we remember that every human society, primitive or civilized, has sought and recognized goodness, right and truth.

The doctrine's self-contradiction is as blatant as it is perverse. Many great philosophers have pointed this out, with a shattering simplicity: if one does not believe in the existence of truth, he is hardly in a position to argue that his ideas are truer than any others.

The idea that values do not exist holds the floor today in many of our most respected centers of learning and is conveyed in subtle ways. One of its worst effects has been in the family itself—the traditional base of morality. It is safe to say that the primary cause of juvenile delinquency and crime in America today is not a lack of material comforts but a lack of moral standards—the immediate cause of which is lack of sound teaching.

Americans have no patience with the idea that nothing good, right or the true exists when this idea is flatly stated as such. It is the seeping poison of doubt, hinted at and toyed with by the "sophisticates," that has done so much damage. Recognizing false doctrines is another course we must take in the school of sound, moral teaching.

—Life Lines.

THE GREATEST REMEDY

Work is man's greatest function. He is nothing, he can do nothing, he can achieve nothing, fulfill nothing, without working. If you are poor—work. If you are rich—continue working. If you are burdened with seemingly unfair responsibilities—work. If you are happy keep right on working. Idleness gives room for doubts and fears. If disappointments come—work. When faith falters—work. When dreams are shattered and hope seems dead—work. No matter what ails you—work. It is the greatest remedy available for both mental and physical afflictions.

—Sunshine Magazine

Egotism Destroys Communication

The thing that bores me the most is egotism. One cannot communicate with the egotist because he translates everything to himself and how it effects him. The egotist never puts himself in another's place so is quite incapable of communication. His anxiety for self destroys the potential of understanding anything outside himself.

The egotist is forever seeking consolation for his own unhappiness, which is essentially selfishness, which renders him incapable of doing good for another person.

I believe all egotists are anti-religious and so lack the humility to keep the commandment: "Love thy neighbor as thyself." The sin of not wishing to understand can become a habit that blocks laughter at one's self and prevents impersonal contemplation.

The inquiring mind is helpful, humorous, interested in many things. The heart that is kind feels another's misery. Self-forgetfulness educates and makes us feel more alive, whereas egotism is another name for ignorance and deprives us of the meaning of life.

—Capper's Weekly

FATALISM OR FAITH?

Harliegh M. Rosenberger

"When I was just a little girl,
I asked my mother, 'What will I be?
Will I be pretty, will I be rich?'
Here's what she said to me:"

So sang the little girl. And the answer of the mother was simply, "Whatever will be, will be." And so it was handed down from generation to generation. Many people today succumb to that deadly philosophy of fatalism—a philosophy that destroys the dignity and initiative of every human being. In a sense, we become puppets pulled by the strings of fate. We lose the very characteristics that make us children of God.

We should remember that some things in life are given quantities. Some things cannot be changed. Heredity will decree that the color of a person's hair will be black or brown. Heredity will cause one to be born with a white skin, another with yellow or brown.

Environment, too, determines certain limitations of life. One is born into wealth where education and skills can be acquired. Another is born in poverty.

But a second important fact emerges. It is the priceless possession of freedom of the will. Many of the finest examples of humanity have risen above the shackles of heredity or environment—or both. But you can never accomplish anything worthwhile if you accept the fatalistic philosophy of sitting back and waiting for things to happen. It is not so important what life does to you as what you do with life!

—Sunshine Magazine