

# Zion's Advocate

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

Vol. 44

Independence, Missouri, May, 1967

No. 5

## *A Mother's Love*

by

Phyllis Morningstar



A mother's love is like a thought;  
It's never really gone.  
It always lingers somewhere near,  
As real as light at dawn.

She gives it richly all her life  
While with her children here,  
And even when she's gone from earth  
It makes her seem so near.

The love she gave is in our hearts,  
And she shall forever be,  
One whose love shall light our lives,  
And shine through all eternity.

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# Zion's Advocate

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## Editorial . . .

### Time's Retrospect vs. Outlook

Time marches on and waits for no man, or set of men, in all of God's creation. Time takes its toll in life, sometimes in liberty and pursuit of happiness. The Gospel of Jesus Christ provides the safeguard against the inroads of time upon the happiness and well being of the souls of men. Why we must be forced to part with those, that have become near and dear to us in times past, we cannot understand in our own finite mind. Whether the dearness comes from the descent of blood line, or whether it comes from the association and tie of the common brotherhood of the Gospel of Jesus Christ, it is the same human disaster to the heart, in the departing of those we love so dear in this life. To the individual that knows not the fullness of the Gospel, and he that believes not in the existence of the great Creator, the parting becomes a greater personal disaster, and the effect upon the living narrows the happiness still further in that which is left to him in this life. But to those that have accepted the fullness of the Gospel of Jesus Christ comes the realization of the truthfulness of the statement of the Apostle Paul, when he said, "If in this life only we have hope, we are of all men most miserable." For the plan of the Gospel of Jesus Christ deals directly with Life, Death, and a Brighter Life beyond the grave. We have only to look about us to find the story told in stronger evidence than man can provide in words of knowledge in the continuing story of nature herself, the bursting forth of the bud upon the tree, the high sweet tone of the bird of the field, that lifts its voice in spite of the winter's blast, that is gone in full throated gladness of life and the promise of spring, new life, another harvest of good things that God has provided for man. Ah yes, to him that has accepted the fullness of the Gospel plan, there remains that bright and shining star of hope that carries us on to the knowledge that though we may part in this life with those that have become precious, we need not be strangers as we meet on the other side.

Time marches on and waits for no man, or set of men, in all of God's creation. Many years ago, I remember a story told of the experience of one who belonged to the high quorum of the Little Church of Christ on the Temple Lot, that went like this; he said, they have been meeting in quorum session for some time, meeting the problems that have confronted the church for many years. They were a body of men, strong in will by reason of the onslaughts of the adversary that struck from so many angles, and yet they had stood fast in the defense of the faith, and striven together to hold the banner high in the position and ideals of the Church of Christ, and the Restoration Gospel. And if my memory serves me correctly, he related that as they gathered together in prayer, and he arose to the floor to speak during the service, he looked out over the group that were gathered there and noted the inroads of time, in the evidence of graying of hair etc., and wondered what the outcome would ultimately be in the defense of the

faith. And the voice of the Spirit rested upon one and told them, that the Harvest is Ripe even then and that if they would but put in their sickles and read, the Church would be blessed. And, that young men would come from the west, the east, the north, and the south and that the work would progress, and the defense of the faith would be assured.

I relate this story from memory of experience of those, who have gone to the other side, told in my presence. My memory may be incorrect in some details, yet the basic principle involved that we are intensely interested in, is the fact of the promise of a blessing to come to the church by reason of the labors of his servants in these last days, and the evident fulfillment of that part of the promise of young men coming from the west, the north, and the south. The Quorum of Apostles is once more filled and with young men, whom we hope and pray will be qualified to occupy in the gigantic undertaking that is before them. For we believe that we are no longer living in the Latter Days, but rather that now we have entered into that period of time that is referred to as the Last Days, in which the Scripture speaks of "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." This is another sure promise coming down to us over hundreds of years to our very own time, as individuals and as a people. This is the intense interest in our hearts, "the elect" and their well being both spiritual and temporal. It is an established fact that it is impossible to harvest the fruit before the tree is planted; so also with the work of the Lord, the blessings of the Almighty come not before the labor, but rather they follow those who seek to serve the Lord.

Many years have we listened to the preaching of the word and the warning concerning the near approach of the return to earth of our Master and Savior Jesus Christ, and especially the references to the year 1967; so we have watched and waited for that day to arrive. Our own individual interest started on the 1st day of January, 1967, with the baptism of an interesting young man, in the baptismal font of the East Local, of the Church of Christ, (Temple Lot) by Apostle Robert Jensen of Omaha, Nebraska. I know not the reason why, other than the fact that we can expect unusual things in the future of the young man. Next event, of current interest to me, was the story in the public newspaper concerning the ability of China, the foreign power that is now Anti-American in her national policies, to bomb the United States within the year with Atomic weapons of destruction, if she so desired. I began to wonder if indeed we had entered upon a quickening time, and what was the condition of the "Very Elect". And, as we looked round about us, we began to see the venturing of some, that have in the past been near and dear to us, into new paths of old concepts, that if pursued, will ultimately destroy the image of the great Restoration Gospel that has made it so unusual to the eyes of the world, that has set it apart as a peculiar thing, unusual in its claims to the unique position it has held for the past 137 years.

Other clouds seemed to darken the horizon and hover overhead, and we began to wonder concerning the welfare of the work of the Lord, in the little Church of Christ of the Temple Lot, in these last days. There came to mind, a conversation I had with one that has gone on to the other side. I asked him what was to become of the work, when our ranks were again depleted by the vicissitudes of time. He related some of the experiences of his own life, and his worries in this respect, and the conclusion he had come to. And it was simply this: the Scripture's make it plain the Lord has said this is His work and He would proceed to do it. And speak to me he said, "If He doesn't protect it, I am sure either you or I cannot". To my surprise the darkening clouds have not dispersed as yet, but they have lessened somewhat in intensity. And then we remembered, that the preaching concerning the year 1967 also contained that part concerning the "Cleansing of the Tabernacle", and that it should begin at the house of the Lord. The Quorum of Apostles is full; the work is great, and few there be to do it. Shall we thrust in our sickle and reap? The time is extremely short. The workers be few, yet each individual member of the kingdom is in reality a missionary or representative of the Gospel which he or she believes. The promise is sure, the cause is great, the Outlook for the year is bright, just as bright as the clear sweet tone of the bird, with full throated gladness of life which indicates the coming of Spring. "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." The Apostle's charge is to "Watch". "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

We are further admonished to lift up our heads and be lifted up, when we see these things come to pass, for our redemption draweth nigh. Let us then be of good cheer, and place our shoulders to the wheel, and live that we might be found among those of the elect, when that time shortly comes to pass.

K. J. S.

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### Thank You For Your Thoughtfulness

Because you've been so thoughtful  
It makes it very hard  
To put so much gratitude  
Into a single card,  
But if you will read  
Between the lines, you'll know  
This brings a "thank you" more sincere  
Than words could ever show.

From Carl and Jeanette Cunningham

(An acknowledgement of help received after their recent loss by fire).

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"Recompense to no man evil for evil. Provide things honest in the sight of all men." (Romans 12:17)

## SOLEMN ASSEMBLY

The past general conference of the Church decided to have a Solemn Assembly during the summer of 1967. It left the appointing of the day to the Council of Apostles. The Missouri Reunion will be held on the Temple Lot and will close Sunday, July 30.

The Solemn Assembly will be held on the Temple Lot in the General Church building beginning July 31st and will continue as long as it is felt to be Spiritually profitable. Inasmuch as this was determined to be a fasting and prayer assembly, there will be meals served in the dining room of the Church building during the Solemn Assembly.

The purpose of this fasting and prayer assembly is to help us to rid ourselves of the things which stand between us and our Heavenly Father in the hope that we might be accounted worthy to receive from Him the knowledge of things that are to soon come upon the earth and how to make the proper preparation for them.

It is requested that if you can not come to the Assembly, that you hold your fastings and prayers in your homes as much as possible.

Archie F. Bell, Secretary  
Council of Apostles

## CENTENNIAL COMMEMORATION NOTICE 1867 - 1967

The Centennial Commemoration Committee and the Missouri Reunion Committee met jointly during the recent General Conference and decided that the Centennial Commemoration would be held on the Temple Lot, Independence, Missouri, July 27-28, followed on July 29-30, at the same location by the Missouri Reunion.

We plan, if possible, to have one or more covered wagons with appropriate signs on them to make the trip July 25th and 26th from the Missouri River crossing to the Temple Lot over the old route the returning Saints took one hundred years ago.

This is planned not only to commemorate and honor those early families of the Church of Christ who were the first members of the Restoration to return to Missouri after the expulsion in 1833, but to acquaint those along the route and in our City of our Centennial Commemoration.

It is hoped that as many as possible will come and attend all these services, and help make this a consecrated and memorable occasion. You will find a warm welcome for you and your friends here.

Most sincerely,

Angela Wheaton, Chairman  
Centennial Committee  
P. O. Box 472  
Independence, Missouri 64051

## STATE REUNIONS

### Colorado Reunion

The Colorado Reunion will be held on the 16th, 17th, and 18th of June. The Church address is 3233B½ road, Grand Junction, Colorado. We are looking forward to reunion time and to the association with each of you who can come. Reunions are a good time to draw closer to each other and especially closer to God. Let us remember to make all of our reunions a matter of special prayer.

Those who plan on coming please contact:

Marvin E. Ely  
Route 4, 236-32 Road  
Grand Junction, Colorado 81501

### Michigan Reunion

The people of Michigan invite you to their reunion on the third Saturday and Sunday of June. The dates are June 17 and 18. It will be held in the hall in Cedar Springs, Michigan, where we have met for the past two years.

We hope that you will come and help make our reunion an enjoyable time to worship together, meet old friends and make new ones. Accommodations for overnight will be provided as in the past. There will be plenty to eat and no one should go hungry. The program will provide for the full participation of all ages.

The Missionary in Charge of Michigan will have full charge of all meetings. Those who may need more directions may contact Apostle William A. Sheldon, 1011 South Cottage, Independence, Missouri or write to Brother Max Lee, R.F.D. No. 1, Marion, Michigan, Brother Bud Hanes, R.F.D. No. 1, Sand Lake, Michigan, and Brother Arthur G. Smith, R.F.D. No. 1, Lambertville, Michigan.

We are expecting you this year.

Michigan Reunion Committee

### Tennessee Reunion

We are glad to announce that the Tennessee Reunion of the Church of Christ will be held at Puryear, Tennessee this year at the church grounds on Foundry Hill. This Reunion will be held, beginning Friday, September 1 and continuing through Sunday, September 3, 1967. We extend to all members of the Church of Christ and their friends a most cordial invitation to come and enjoy a spiritual feast with us. There will be a place to eat and sleep, and places to pitch your tent or park your trailer. (And it will be watermelon time in Tennessee).

Preceding the Reunion, preaching services will be held at the church each evening, beginning Sunday, August 27, for four days. We hope thus once more to place the Restoration message before the people of that area.

For information as to how to get to Puryear we suggest that you get in touch with Elder T. W. Paschall,

Pastor of the Church of Christ (Temple Lot), Puryear, Tennessee, who will also have the information as to where and with whom visitors may stay while there.

Most sincerely your brother in Christ,

Clarence L. Wheaton  
 Missionary in Charge  
 Home Address:  
 204 West Sea Avenue  
 Independence, Missouri 64050

## Missouri Reunion

The annual Missouri Reunion will be held on the Temple Lot in Independence, Missouri, July 29 and 30. We want to invite as many from as far as you will come to be with us and enjoy a reunion of rejoicing and of Spiritual food.

The 1867-1967 Centennial will be the two days preceding the Reunion and the Solemn Assembly will begin the day following the close of the Reunion.

Contact Elder Leslie P. Case, Pastor of the Temple Lot local church, for your housing arrangements.

Archie F. Bell

For the Missouri Reunion Committee

## LOCAL NEWS

### Collins, Missouri

Greetings from the Collins Local to Advocate readers everywhere:

Here's a few words from us once again, just so you will know that we are very much alive, interested in the Gospel, having many spiritual blessings, and praying for the advancement of the Church in all its special work.

Since our last report in the Advocate several changes of vital importance have taken place here. Beverley Martin has married Clarence Newenschwander and they are living on a farm in Deepwater, Missouri. We do not see them at our church services these days as often as we would like, but was a red letter day for us all when they brought their new daughter, Mary Beth, to church one Sunday and many of us saw her for the first time.

We have also been missing Czerna Martin's smiling face these past few months, for the simple reason that she married Claude Coberly, and since he is in the service they have been living in San Diego. They also have a new daughter, Shawna Renea. On Sunday, March 19, we were delighted to see Czerna at church and to make the acquaintance of their young daughter. She was blessed this same Sunday by Elders Joe Yates and Leon Yates in a ceremony which we think is always beautiful. Now I must admit that most babies seem lovable and adorable to me, but these two, Mary Beth and Shawna Renea, seemed especially so. Maybe it's because all of us here at the Collins Local feel that they are partially our too!

The last Sunday of the month we bring our dinners

(picnic style) to church and spend a very enjoyable time together. After dinner we have round-table discussions, singing, business sessions, or whatever we may decide at the time. On one such occasion we were so happy to have the two Keeney families from Houston with us. Once a month some of the ministry here try to meet with the church at Houston and when they do, the experience is so rewarding. We can't help but wish we were closer together so we could worship together regularly.

We are always happy to have visiting members drop in as they do occasionally and through the past months we have had guest speakers for which we are indeed grateful. Apostles Archie Bell, Clarence Wheaton and Don Housknecht, Elders Roland Sarratt and Dick Wheaton were some of our "out of town" speakers. Apostle Leon Yates has preached for us too but we claim him as "home folks". We are indebted to all these men as well as our own elders for many inspiring and encouraging words. "Words" written and spoken—what would we do without them? Truly they are as important to us as the bread we eat. Some one said, this world is a great whispering chamber where our words echo and re-echo and go marching on forever. Being aware of this should make us more careful of the words we say or write.

We have experienced many blessing of healing both from administration and from special prayer service, one of which was held for our sister Malone of Denver and one for our sister Frances Yates. We feel very grateful and humble for these blessings.

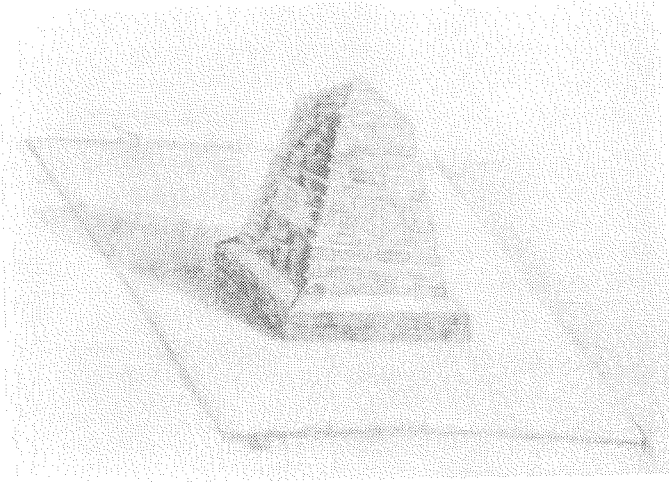
Our new Pastor as of the February business meeting is Elder Ed McIndoo. And I might add that two of our young men here, Kenneth Martin and Terry Cook have served well and with dignity as superintendent of Sunday School. It is encouraging to see the young take responsibility so willingly and so well the responsibility of carrying on the work of the church which some day will be theirs entirely.

It might be of interest to mention that in Collins it has been the custom for several years for all the churches of different demoninations to join together in one Thanksgiving service. Each group is responsible for one or two appropriate musical numbers and this year we were asked to furnish the speaker for the evening. Elder Joe Yates very ably fulfilled that obligation for us. After the service we retired to the basement for pie and coffee. Such a good feeling of friendship was present and we did enjoy so much meeting with these good people and joining our voices with theirs in song and prayer to the one and same God in thanksgiving for our blessings. This meeting was held in the Baptist Church.

We like the enthusiasm and pep of those in charge of Wake-Up-Camp in Minnesota. I hope that camp will be well attended this coming June. It is so wonderful to see young folks join hands and stand shoulder to shoulder in their fight for the good life.

Yours for a better church,

Esther Caviness



## The Temple Site Marker Report

At the recent General Conference of the Church of Christ, held at Independence, Missouri, April 1-7, 1967, quite a few members of the church inquired concerning the progress of the Marker that is to be erected on the Temple Lot to mark this as a historical place of the Restoration. For that reason we feel that a report is necessary to inform the membership and friends of the Church of our progress.

Immediately after our appointment last year we proceeded to solicit funds for this project and have met with a measure of success. Estimates which have been made by one contractor indicated that this marker with suitable approaches would cost in the neighborhood of \$1,000.00 with all labor and materials furnished. However this cost will be reduced considerably with voluntary labor. One brother in the west offered to furnish bronze plaques for the display of historical matters concerning its original dedication and subsequent repurchase by the Church of Christ upon their return to Missouri in 1867 as the very first group of the Restoration to thus return after the exile and expulsion of the early church in November, 1833.

At the last meeting of the Marker Committee, i.e., Apostles E. Leon Yates, Archie F. Bell, and Clarence L. Wheaton, it was decided that we establish the marker at a point 51 feet east of the Northeast corner of the proposed Temple and 50 feet west of the property line on North River Blvd., that "the marker be set on parallel lines" with the Temple, that for the present we would eliminate from the current construction the building of sidewalks from the marker plans others than the base of the marker, that for the present, as a temporary arrangement, the plaques (to be placed on the four sides of the marker) be composed of redwood impregnated for weather resistance, instead of the more expensive bronze plates, and that Apostle Clarence L. Wheaton would supervise the construction of the marker with donated labor and materials as may be offered.

This marker is to be constructed of concrete, reinforced, with a monolithic base, and the upper part is to

be of native stone which will be available in this area that is most suited for our use. The concrete and stone will of necessity have to be purchased with cash, but the material for forms, etc., and the necessary labor will be solicited from among our membership who are skilled in these trades to assist in its construction.

At the present time we have on hand a goodly sum of money, and all the necessary form materials donated, however, we feel that this project is a worthy one, therefore, we earnestly solicit every member who has not made their donation to this project to do so without delay. The Committee wishes to proceed at the earliest possible moment with this construction so that it will be complete and ready for dedication when the Centennial and Missouri Reunion meet the latter part of July. The Centennial will be held July 27 and 28, and the Missouri Reunion will be July 29 and 30 followed by a Solemn Assembly of the whole Church July 31, 1967. Inasmuch as the Temple Lot was originally dedicated on August 3, 1831, by Joseph Smith and others who came to Missouri for that purpose, it is our desire to dedicate this marker August 3, 1967, which marks 136 years since its first dedication, and the 100th anniversary since the Church of Christ, with its headquarters on the Temple Lot, returned to Missouri in the year 1867.

Therefore, we your committee, make this urgent appeal to you that if you wish to contribute funds to this project (as we have already received some, ranging from \$1.00 each to \$50.00 and \$100.00) that you forward the same to Apostle Archie F. Bell who is authorized by the committee to receive and receipt for the same. His address is: Apostle Archie F. Bell, 802 South McCoy Street, Independence, Missouri, Zip Code 64050. PLEASE DO NOT DELAY YOUR CONTRIBUTIONS AS WE HOPE TO COMPLETE THIS PROJECT ON TIME SO THAT IT CAN BE DEDICATED AUGUST 3, 1967.

Most sincerely your brother in Christ,

Clarence L. Wheaton, Chairman  
Marker Committee

### HURRY—HURRY

by

William K. Webb

The hurried tempo of our times

Is causing us to strain

To keep up with the frenzied pace

That we ourselves maintain.

Someone invents a new device

To keep our time relaxed.

But we find other things to do

To keep our schedule taxed.

We have no time to meditate

On life's most sweet refrains,

Or pause and let our spirits soar

To heaven's high domains.

Our lives are active but not full;

Surrounded, yet alone.

But fullness comes to those who walk

In God's own quiet zone.

## PASTORAL

Having been placed in charge of missionary and other activities of the Church of Christ (Temple Lot), for the coming year in the Southeastern States, Texas and the European Mission, I herewith send greetings to all the membership in this area, with the hope that our efforts will be fruitful for the Master.

Associated with me in the Southeastern States Mission will be Apostle Joseph Kidd of Oak Ridge, Tennessee, who was ordained at this last 1967 General Conference to the Council of Apostles. Those who knew Brother Kidd and his lovely family, appreciate them as God-fearing, Christian people, who will contribute much in the way of spiritual blessings in the days ahead. We salute our new member of this Council with love and affection, and have confidence that our ministry together will be fruitful for the Master.

In the coming year we are planning a series of meetings at Puryear, Tennessee in connection with the Reunion which will follow on September 1-3, 1967. We also look forward to another series of meetings at Cherokee, North Carolina, the home place of Brother and Sister Seaborn Bradley and family of the Church of Christ. Other meetings are planned for the deep South, and we do wish to encourage our membership in other areas of the field appointed us to consider the possibility of holding gospel preaching services in their vicinities. If such should be desired you may contact either Apostle Kidd or myself and we will do our best to accommodate you at the earliest convenience.

For the European Mission, we suggest that those in the British Isles should contact Elder Sylvanus Mason, that we may hold some services among the saints there. At this conference, it was provided that we prepare a number of tape recordings, by the Missionary in Charge of the European Mission for use in that field. Along with these we hope to provide a limited amount of visual aides. These helps for our brother in Wales will no doubt be of great interest to all who may be privileged to hear his message.

We would also like to make contact with the membership of the Church of Christ in Germany and other European countries who may be receiving the Advocate. We must not overlook the fact that the commission given to the Church by Jesus Christ while He was on earth, "Go ye in all the world and preach the gospel to every creature," has never been abrogated; therefore, it is our prayer that our ministry everywhere shall lift up their voices, declaring repentance and salvation to the children of men in every nation, regardless of color or nationality. Let the message of salvation go forth.

And we must remember also, that it is not alone the soldiers on the front lines who win the battles, but that the soldiers behind the lines, who must keep the supplies moving forward so there will be enough and on time to meet the crucial needs of those who are under fire. Therefore, let us consider their needs, and with your full measure of tithes and offerings sent in to the

General Bishopric of the Church of Christ, make sure that these Soldiers of the Cross of Christ, are supplied with sufficient literature, means to travel from place to place, in the service of the church and funds with which to provide meeting places and to advertize their services. This is the only way we can hope to win the battle for the salvation of mankind. Remember how that in your time of need for administration when you were sick, or needed spiritual guidance the minister or missionary that responded to your plea, came as the result of some one paying tithes, offerings or donations that we might reach you. As Paul said, upon one occasion, "I robbed other churches, taking wages from **them**, to do service to you." (II Cor. 11:8).

Most sincerely in Christ,

Missionaries in Charge of Southeastern States Mission:

Clarence L. Wheaton  
204 West Sea Avenue  
Independence, Missouri 64050

Joseph Kidd  
118 Marshall Circle  
Oak Ridge, Tennessee 37830

Missionary Representative in Wales:  
Elder Sylvanus Mason  
Tree Top, Rushy Lake  
Sandersfoot, Pemb., Wales

## From the Editorial Staff

The editorial staff of Zion's Advocate requests that material submitted be typewritten (the original copy) and double spaced. This is required by the printer and your co-operation will expedite our work. Any material received that needs re-typing is subject to be delayed in printing.

The Advocate material received will be divided into departments and respective headings. Please send articles, copies of taped sermons, missionary reports, General Church notices, General Church reports and miscellaneous items to Kenneth J. Smith, Editor, 209 South Crysler, Independence, Missouri 64050.

Sends letters, Local Church reports, special reports, committee reports, Sunday School reports and notices, and United Workers reports and notices to Harvey E. Seibel, Associate Editor, 1914 South Osage, Independence, Missouri 64050.

Send Young People Christian League reports and notices, poems, and notices of baptisms, blessings, births, marriages, and obituaries to Roland L. Sarratt, Associate Editor, 4305 South Main, Independence, Missouri 64050.

Your observance of this arrangement will be appreciated.

"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good." (Romans 12:9)

## And I Change Not

A sermon delivered by Apostle Don W. Housknecht

"For I am the Lord God, I change not;" (Malachi 3:6.)

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (James 1:17)

". . . there is no iniquity with the Lord our God, nor respect of persons," (II Chronicles 19:7)

". . . God is no respecter of persons;" (Acts 10:34)

"Jesus Christ, the same yesterday, today, and for ever." (Hebrews 13:8)

". . . he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek Him." (Hebrews 11:6)

"And 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;" (Acts 17:26)

We claim the distinction of being different from many other faiths, and it is evident in this: We believe that God is. We believe that he is in character, loving, just, and merciful. We believe in his purposes, disposition and laws. We believe that as he revealed himself to men in the beginning, he does so now and ever shall. The means of approaching God through his gospel which he established through his Son, Jesus Christ, still remains and if men will us these approaches, he will obtain the same view, feel the same power, behold the same glory and find the same overpowering joy in the same principles as did the people in Bible times. This is the testimony as the Bible relates it, and is the experience of those who have tried it.

A true understanding of God makes Him a God of miracles and His will to perform them for the benefit of man in the past and in the future to bring about the resurrection, the overthrow of evil, the creation of a new heaven and a new earth where righteousness alone will prevail. How great is the foolishness of man when he divests God of the will to perform or strips him of his miraculous power, by saying, "This is not the way of God today." The need for God to interfere in our way of life is as great today as it ever was and wherever we turn, man's condition is showing features of necessity which the wisdom of men can not supply, and every effort to supply it but magnifies the trouble and indeed builds up a chaotic religious disorder and discontent. God is not the God who shows favoritism to any generation of people, centuries ago or now. He is the Father of the human race and what He has obligated Himself to do or to be is not varied in regard to time or place, if all members of the human family will but respect His law. There is one distinction. The disobedient have no right to title but the obedient have an equal claim as heirs to His righteous promises concerning the soul, whether it be Adam or the last child born in the millennium.

We relate here a parable that we might better understand our relationship to God. An earthly parent with a large family once placarded his palace with announcements of his impartiality and unchangeability, then spread his tables bounteously with all the health and joy-giving products of air and earth and sea, the cereals, vegetables, fruits, flowers, and delicious beverages. He then invited the older members of his family to enter the banquet-hall, where the great arc and incandescent lights furnished light, and permitted them to gaze upon and enjoy a most magnificent spectacle and royal banquet. They feasted and rejoiced, and chatted one with another in happiness akin to bliss, and wrote and recited words of praise to their father who was so generous and considerate. As they were thus engaged, their speeches and expressions of joy were noted down, together with the meats and drinks listed also as they feasted. This was done by certain of them whom the father had selected and requested to do so. The records were preserved, the tables were cleared, and the happy company passed out the door at the opposite end of the hall from which they entered. The lights were extinguished, and the father, who, with his gorgeously attired servants, had been conversing with and waiting upon his children, withdrew from the banquet-hall, and retired to his parlor for a season, and had all his actions published, that his character and will and whereabouts might be everywhere known. His riches continued, and his estate was magnificent. In a short time the younger members of his family grew up, read the records, rejoiced in their prospects, entered the banquet-hall by the same door, under the same directions as had the older ones marched around the immense room, read all the placards which told of the father's unchangeability, impartiality, etc., etc., toward all his household, and finally seated themselves on the same chairs once occupied by the others. Upon each plate before them was found a copy of the record which had been kept of the things eaten, drunk, and said. There were none of these things remaining however, no flowers, fruits, nuts, cereals, vegetables, or beverages, as of old; the lights were not burning, and they had to supply themselves with matches or candles to read the records referred to. The father and the brilliantly arrayed servants were not there; but they waited, on the strength of what the wall placards announced and what they had learned in the accounts of himself published by their father. Still he came not, nor his servants, nor were the lights turned on. They murmured, and looked often at the empty dishes before them, and cried out for the father's approach and the supplies indicated. Just then there entered a few poorly attired persons, who claimed to be the servants of the father, and requested the children to refrain from such complaint and supplication, as it was displeasing to the father, who was too busy or too little interested in them to visit them. These self-called servants also informed the children that their portion was to be found in the printed records before them on their plates. Astonished at this, the children asked how they could feed and be nourished upon the mere story of what their older



brothers and sisters ate and drank and enjoyed; they asked why they were being so treated; why this discrimination by a self-claimed unchangeable and impartial father. The answer was given: "Simply because you were not born soon enough." The children asked whether they were responsible for that, but were turned away with reply that the "word" was to be their portion; but that all the evidence or loyalty and affection for their father, such as were displayed by the others of whom they read, were required of them also without diminution, under penalty of disinheritance and final destruction.

Now what do you think of such a parent, or such a case as this? You likely would say that you could not believe that any father would show such partiality or discrimination, it would be most unjust and cruel, and especially so since he had published himself to be the contrary. Yes, it would be outrageous and contempt could not admit belief. And you would be right and although this is but a story or parable it does nevertheless show the spiritual condition resultant in such theories and belief being practiced in the worldly churches of today. Apologies or excuses don't make it right regardless of who makes them. The Scriptures tells us of the feasting of our brothers before us, as does the latter-day history, such men as, Enoch, Noah, Abraham, Peter, Paul, Lehi, Nephi and the early leaders of the present-day restored church. Should an epochal history written of the present-day church read any different? We think not! Yet we are reminded in Scripture that they ate of that Spiritual food and Spiritual drink and then recorded what they said and did and of the Father being with them by His Spirit and His Son, and of angels administering to them, the light of direct revelation of God's will was upon them, their souls being filled and enriched with the shower of Spiritual baptisms, knowing the miracle of God's glory and power. If you look you can see the placards on the wall now and we'll read them to you, should it be that your vision is impaired, . . . "I am the Lord, I change not"; "God is no respecter of persons"; "For we are also his offspring." (Acts 17:28) Yet, when we enter the same door and sit down at the same table as did our older brothers the light from God (revelation) must not be expected; the angels servants, who are ". . . ministering spirits, sent forth to minister for them who shall be heirs of salvation?" are not to wait on or bless us (Hebrews 1:4). God is not to commune, as of old, with his family; some of the ancient Gospel dishes may remain, but they are to be kept empty. We are required to feed and grow fat on the story told of others in the Book. We ask, "Why?" and we are told that though of the same family, we were not born soon enough, and that is the only reason. Yet the quotation we made from, Acts 17:26, tells us that God determined the time and boundaries of our habitation beforehand. Abraham, Moses or Paul were born when and where they were because God settled it beforehand; so with you and I . . . we could not help it. So the whole Scriptural outline of life is worthless to us, except to prove that Christ's reli-

gion wears out in time. It can fill the souls of believers at one time, but possesses no such power at a later date. One generation gets all the natural food, fresh from God, administered by Christ or the angels from heaven, but another must grow fat on the Scriptures or "Word", or the history of what first took place, or must starve or be damned for starving. What a glorious idea of the Fatherhood of God! What intellect can conceive of such changeability! What a glowing tribute to God's impartiality! It is a picture that would damn an earthly parent, yet is offered to us as a picture "of our Father which art in heaven." Is it consistent? We say rather, that it reaches the utmost height of blasphemy! Let us suppose, for a moment, that the heralding angels were suddenly to appear and declare that the Messiah was here and for us to gather our righteous robes about us and go out and meet Him, and on doing so have a second angel stand before us holding up a picture, just a picture of Him. Would we be satisfied? The believers of such religion should not approach God with any hope of finding him regardless of how religiously or ceremoniously they try, he'll not be there except by imagination.

What is the purpose of religion? What do you want religion for? In this case, the Christian religion. Does a farmer buy land merely to have the county records show him as owner or possessor? No! He has crops in mind. Any real honest and intelligent person wants more than a church record, showing his name enrolled thereon, to prove he is religious or a Christian. He wants communion with Christ, his divine help and favor, Spiritual endowment, and Eternal life. Any so-called preacher can and does stand in the pulpit and extol the products and values of the Gospel, like such display at Pentecost, in the Asiatic churches, or as evidenced following the trail of Apostles, or they may print cheaply produced Bibles and distribute them throughout the world to support what they have to tell; but just enter their churches and see if you can find a duplication of these Gospel gifts, Apostles, Prophets, or miracles, etc., of which they have so boldly spoken. We dare say that you will not find them there and should you inquire as to why they are not there, they will tell you that times have changed and that those things existed over nineteen hundred years ago. You ask then another question, "How can my soul grow and be enriched upon that which the saints received nineteen hundred years ago? I need spiritual food now!" And they will tell you: "You have the Bible, the Word."

Once there was a preacher standing behind the pulpit, from which he expounded the Scriptures with a ready mind, his words were understood and they held his audience spellbound and the hearers were edified. At the close of his series of sermons he was questioned by many and he gave convincing answer. Before leaving that local, he announced the route of his journey and where he would be each succeeding month of the next year and when he could be expected to return to them and that wherever he would be, he would be the same as they knew him then. And so some of the people

wrote to friends to tell them how they had enjoyed spiritual experiences to an overflowing and flooding of their soul, and advised their friends to go and hear and enjoy his person and the comforts of like experience. But lo and behold, their friends wrote back to them and said they knew nothing of what was described to them. Upon the preacher's return, he was found one night at the pulpit, but fixed as a stone statue, motionless and without speech. All questions put to him were without answer, and they became indignant when he moved his finger, or waved his head or winked an eye, but not saying a word. Each one was left to wonder or guess at what the gestures meant, resulting in no common understanding but only dispute, but he never endeavored to explain or give interpretation of himself. And yet, in spite of what their friends had written back to them and all that they had witnessed for themselves on the preacher's return, they still maintained that he had not changed—he was exactly the same as he was when formerly among them. Once a fluent speaker, now a dumb statue; once active and intelligent and keenly interested; now nearly motionless and indifferent; once precise with his answers and careful to explain, for fear there might be one without understanding, now careless and indifferent about whether they agreed or not.

"Your're quite a story teller," you might say, and it may be, but, where or from what conditions witnessed by myself do you suppose that I get such suggestions? The Holy Scriptures gives us a history of God's dealings with mankind, covering a period of over four thousand years. He was continually counseling and directing and always approachable. Visions, dreams, angels, miracles, revelations, signs following the believers and so forth, had a part in the response he gave to those who inquired. We cite you to John 16:24 where Christ's word is this: "Hitherto ye have asked nothing in my name: ask and ye shall receive, that your joy may be full." "Seek, and ye shall find, ask and it shall be given you, knock, and the door shall be opened unto you," He insisted. He was always ready with reply to relieve and enlighten.

As our texts imply, He gave word of His unchangeability. Yet after four thousand years His words lay unbroken, they are truth. Still changes have been made, for Christendom represents Him as uttering no word, no angelic messengers, giving no vision, no miracle, no healing of the sick through the laying on of hands of the elders as was formerly evidenced, but still saying that He is unchangeable and impartial.

Having had at least some brief knowledge of the Indian, I have stood in wonder at their knowledge of God, for they see Him in the clouds and hear him in the winds, yet they are childlike and considerably of untutored mind. I would to God that the world could see and understand Him as much. But no, the world churches would have us use a perscope to see God, and look back over nineteen hundred years to catch a glimpse of Him. They reason this to be wisdom because someone started the rumor that God is dead, and they believed it, for from what their preachers were telling

them, everything indicated that God really is dead. The strange thing about this doctrine to me is, I don't recall having read his obituary or announcement of his funeral. It must have been the Devil that preached the funeral sermon, for I understand that many are quoting from it, like this; He WAS wonderful, He WAS patient, He did make many wonderful promises, but He changed and the change made Him sick and He died. But He did not leave us comfortless, for He placed in His stead, a man, and gave him his rights and power and he sits on a throne in Rome and dictates to kings and rulers and his daughters, (the worldly churches). Soon, this great man will but wave his hand in Holy sanctimony, and lo, there will be peace." This is really not meant to be funny and though it may be satirical in nature, it is nevertheless a matter of great concern to all who have concern for the salvation of their souls.

We express desire for the world to get a good look at God and to know Him better, but we must not overlook the possibility of poor vision on our part. Let us do likewise as we ask the world to do—get to know God better than we do and seek to understand His purposes in us, who declare ourselves to be His children. If we be His children then there must be some resemblance between Christ and ourselves and this resemblance must show prominently in our acts and deeds which in turn will prove in fact, that God is not dead and that He lives IN US and that He has called us out of darkness into His marvelous light. We should show proof that He truly is unchangeable, that He is impartial and that He speaks to His people today, that He heals their sick, gives sight to the blind, and at one and the same time makes us blind to the faults of others. Once these and many other evidences are shown forth in us, we will at once become a persecuted people and be held up for scorn. We will become known as the people whose works are shown, thus proving our faith in a God who has not changed. And though the world may not long remember what we have said here, it can not forget what we stand for. Let us leave a goodly inheritance to our children that they will not have to be satisfied with a story or a written word "on their plates" at the banquet table, but rather let them be filled with evidences that they can see and feel for themselves, evidences that come about because you and I have submitted humbly and meekly to the will of God and thus become living witnesses of the signs that follow the believer. Then shall our children and ourselves likewise be able to stand with confidence against any enemy seeking to destroy our souls or possibly taking our life. Determine now and without delay, to "stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein." That we might "find rest for our souls" and for our children a righteous inheritance.

And lest we forget! The popular cry of the day is, "We will not walk therein."

"Be not overcome of evil, but overcome evil with good." (Romans 12:21)

## A GOOD CAUSE

By

Elder Donald E. McIndoo

"For behold it is not meet that I should command in all things, for that he is compelled in all things, the same is a slothful and not a wise servant: Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness: For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good, they shall in no wise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned." (Book of Commandments 59:33, 35-38).

Collectively as a church and individually as disciples of the Master, we should constantly be searching for those good causes into which we can throw our Christian effort. From this writer's viewpoint it appears that as a body we spend far too much time, money and effort belaboring disputable issues and extolling our own righteousness while the peoples about us are engaged in many good causes we frequently ignore or perhaps hinder.

One good cause that is gaining momentum today, a momentum long overdue, is that of economic, educational and social equality for all Americans. In this struggle for equality and freedom being conducted in our land today we see growing tensions, abuses and excesses displayed by participants of both camps. Although this is deplorable and cannot be condoned, it does not diminish the rightness of the cause; it only points out the negligence displayed by our citizens in allowing intolerance and inequity to germinate and grow until they have reached such proportions.

It is amazing how under the guise of religion and patriotism, men in political, economic and religious fields have been able to perpetuate inequality, prejudice and hatred among Christian Americans, a nation which maintained in its first official document, "All men are created equal." It would seem necessary for our people to, from time to time, review their national and their Christian heritage that they might maintain a correct image in the eyes of the world, and, above all, in the eyes of the Lord. In exploring the Scriptures it would be well to establish some definite, basic assumptions about the nature of God and His purposes among the children of men. For man must realize that the nature of God is not identical with his own. This is why the Lord had to tell His children, "For my thoughts are not your thoughts, neither are your ways my ways . . ." (Isaiah 55:8) Let us, then, examine some of the differences between our thinking and that of the Lord.

1. A man is prone to love those who are like himself, who love him and are good to him. It is therefore difficult for us to conceive of the love of God which encompasses all mankind. Of the Father, Christ said, ". . . He

is kind unto the unthankful and to the evil." (Luke 6:35) And John simply reminds us that . . . "God is love." It is His perfect love which is to be our example. "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matthew 5:48)

2. The love of God is so inclusive that all men fall within its scope. This is why the ministry of Christ, as well as the prophets of old, repeatedly taught those who desired to please the Lord that, ". . . There is no respect of persons with God." (Romans 2:11)

Nephi plainly interprets for us the meaning of this expression when he wrote, "And he inviteth them all to come unto him, and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen, and all are alike unto God . . ." (II Nephi 11:113-115)

Now the Jews of old, like men today, had their share of prejudice, intolerance, bias and feelings of superiority. These attitudes were so ingrained in them that Peter once said, ". . . It is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation . . ." Indeed, it took a miracle from God to convince him: ". . . That I should not call any man common or unclean. Of a truth I perceive that God is no respecter of persons." (Acts 10:28, 34) What an admission he was forced to make! What a change this realization must make in an individual's life. And that is exactly what each Christian is called to do: ". . . Put off the old man with his deeds; and . . . put on the new man, which is renewed in knowledge after the image of him that created him . . ." (Colossians 3:9-10) Even so are we called to put off our prejudices and intolerances and become servants of all.

"For God so loved the world, that he gave his only begotten Son . . . that the world through him might be saved . . . he that believeth not is condemned . . . And this is the condemnation, that light is come into the world, and men loveth darkness rather than light." (John 3:16-18) "This is the work of God, that ye believe on him whom he hath sent." (John 6:29)

In reading these words of Christ we can establish a certain line of reasoning that seems of merit. The people to whom Christ came, both the Jews and the Nephites, had the Mosaic law, the prophets and the history and traditions of their people. Yet it was necessary that Christ come with His gospel for the world to be saved. He alone brought that light which could lead men to God through His teachings and His sacrifice. To us the Gospel of Christ must come first. It is more important and of greater worth than the historical records, traditions, practices and opinions of the Jews, Nephites, Greeks, Americans or any other people.

For this reason the Apostle Paul admonishes us to, "Let us mind be in you, which was also in Christ Jesus." (Philippians 2:5) Believing this, we might well inquire as to the ethical and moral teachings and attitudes of the Master as He walked among the children of men and as He inspired man through the ages.

1. In his letter to the Romans, the Apostle Paul write of the theme he found running through all the teachings of the Master. He said, ". . . Love is the fulfilling of the law." (Romans 13:10) Indeed, this is the keynote of the Gospel of Christ, for the Master clearly identified for us the greatest of commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." (Matthew 22:37-39)

Now when the Master was questioned as to the identity of our "neighbor", He gave us the beautiful and pointed parable of the Good Samaritan. He purposely chose an example which included both Jews and a Samaritan, people who hated, persecuted and segregated one another: "For the Jews have no dealings with the Samaritans." (John 4:9) He leaves no doubt in the questioner's mind that all men are to fall within the scope of our love.

John clarifies this for us even further when he wrote, "And this commandment have we from him, That he who loveth God love his brother also. If any man say, I love God, and hateth his brother, he is a liar . . ." (I John 4:20-21) Now the only possible questions that could arise are about the definition of "hate" and the identity of our "brother". Cruden defines hatred as ". . . a dislike, or even a lesser degree of love . . ." in frequent use in the Bible. The Apostle Paul identifies our brothers for us with finality when he declared, ". . . For we are also his offspring . . . he giveth to all life, and breath, and all things: And hath made of one blood all nations of men for to dwell on all the face of the earth." (Acts 17:28, 25, 26) Now how can a reasoning Christian who believes in the Fatherhood of God, not believe in the Brotherhood of man? The two concepts are inseparable!

2. A second great teaching of the Master and those whom He has inspired involves the promotion of peace among the children of men. This was the song sung by angels at His birth, ". . . On earth peace, good will toward men." (Luke 2:14) To His followers the Master said, "Blessed are the peacemakers: for they shall be called the children of God." (Matthew 5:9) When the Apostle Paul had occasion to speak to the Gentiles, those whom the Old Testament refers to as heathens and strangers, he said, "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us . . . having slain enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh." (Ephesians 2:13-17).

Yes, this was the very purpose of the Master; to break down the barriers, establish in the minds and societies of men, that separate us one from another so that we might learn to love and serve one another and thus become the children of God. As long as we maintain mental and social barriers to love and peace, we help frustrate the very purpose of the Master. As a nation,

as a church, and as individuals we must follow the example of the Apostle Peter and cleanse our minds of fears, prejudice and intolerance that we might more closely, ". . . Follow after the things which make for peace . . ." (Romans 14:19)

3. Perhaps we can gain a better understanding of those things which make for peace among men by exploring a third great principle of Christ's teachings; namely, service to God; for the Lord has told us, ". . . Him only shalt thou serve." (Matthew 4:10) There has always been a great deal of confusion about how man can serve the Lord.

Through the years there have been those who believe they serve God when they go to church, when they become expert in the Word, when they pay tithes, when they read the Advocate, etc. Now all these things may well be good and advantageous to us, yet the Master had to clarify for His people what constitutes service to the Lord. He told His followers, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven. . . Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then I profess unto them, I never knew you. . ." (Matthew 7:22-23)

Now these do not sound like strangers to the Gospel. Who is it then who shall hear that, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"? In the 25th chapter of Matthew the Lord makes clear the answer to this question:

"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: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and feed thee? or thirsty, and gave thee drink? When we saw thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and come unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as we have done it unto one of the least of these my brethren, ye have done it unto me." (Matthew 25:35-40)

Perhaps the inspired mind of King Benjamin states the intent even more clearly when he told his people, ". . . I tell you these things that ye may learn wisdom; that ye may learn that when ye are in the service of your fellow beings, ye are only in the service of your God." (Mosiah 1:49) And what kind of service is expected of us toward our fellowman? Christ said, "If any man serve me, let him follow me . . ." (John 12:26) Therefore, we who desire to be servants of the Lord must be aware of the nature of Christ's service to mankind. In the book of Luke we find His mission clearly identified:

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the

blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." (Luke 4:18, 19)

This, then, is the service that is required by the servants of the Master; to preach and practice the gospel of peace before the children of men, to bring comfort to the brokenhearted, to mete out liberty, equality and justice to the downtrodden, to deliver those in bondage to sin, hatred, fear, superstition, prejudice and all those qualities which separate men from each other and thus from God.

Once more let us answer the vital question, "To whom is our love and service to be given?" And again King Benjamin answers our question with a simplicity and a directness which allows no one to misunderstand his responsibility: ". . . Render to every man according to that which is his due." (Mosiah 2:24)

What is that which is due every man? In a manner typical of Him, the Master asks us to judge what we should impart to every man, and He gives us a standard to use in making this decision. "And as ye would that men should do to you, do ye also to them likewise." (Luke 6:31) What an easy choice this makes for us! We are to give to others those things we would have for ourselves and our loved ones.

It is the considered opinion of this writer that the man, woman or child who can ignore, let alone condone or participate in, the rudeness, intolerance, segregation, lack of equal social and economic opportunity, denial of rights and equality that is afforded the American Negro, the Indian, Spanish-American and other minority groups, has never once honestly endeavored to mentally place himself in their situation and ask himself, "Is this the kind of treatment I would have for myself and my loved ones?" And this is exactly what the Master has asked us to do.

What are those blessings you would have for your loved ones and which God intends for all His creation? We shall mention but a few of the blessings the Scripture say are intended for man:

1. Joy. ". . . Men are, that they might have joy." (II Nephi 1:115) Christ said He came that our, ". . . joy might be full" (John 15:11) And He indicated that this would be our state when we ". . . love one another." How clearly this is borne out when we can see an example of people who hated, persecuted and segregated on another but later were truly converted to the ways of the Lord:

"And as many as were convinced, did lay down their weapons of war, and also their hatred, and the traditions of their fathers. And they did fellowship one with another, and did rejoice one with another, and did have great joy." (Helaman 2:116, 121)

2. Happiness. We can read of the time when both Nephites and Lamanites ". . . did deal justly one with another . . ." because they had become converted to the Gospel. When this became their condition it is said of them, "And surely there could not be a happier people among all the people who had been created by the hand of God." (IV Nephi 1:19)

3. Abundant Life. Christ said, "I am come that they might have life and have it more abundantly." (John 10:10) To gain a visual image of what an abundant life implies, let us read again the first portion of IV Nephi 1:3-17.

". . . The people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another; And they had all things commons among them, therefore they were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift. And there were great and marvelous works wrought by the disciples of Jesus, insomuch that they did heal the sick, and raise the dead, and cause the lame to walk, and the blind to receive their sight, and the deaf to hear; And the Lord did prosper them exceedingly, . . . And they were married, and given in marriage, and were blessed according to the multitude of the promises which the Lord had made unto them . . . they did walk after the commandments which they had received from their Lord . . . And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people."

4. Human Dignity. In recent years man has struggled to establish and apply the concept of human dignity. But the concept is not new, nor is it the invention of man, for it stems from the earliest of the Lord's instructions. Dignity can be defined as a state of worth or honor. The Psalmist expressed it in this manner: "What is man, that thou art mindful of him? And the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor." (Psalm 8: 4, 5) This is why the Apostle Peter admonishes us to, "Honor all men." (I Peter 2:17) And this is the reason the Master rebuked the people of His day for saying to others, "Raca", a term of contempt which meant the individual was of little worth. Equally unchristian and beneath of calling are such commonly used expressions as one hears today; i.e., "nigger", "greaser", "he jewed me down on the price", etc.

Let us pray that the members of the Church of Christ, representing the Gospel to the peoples of the world today, will in all their conversation, promote the dignity and the worth of all men, for this is God's intent. Let us further hope they begin to speak out against all who deny, by speech or actions, the basic worth of man. Anything less will make of us unprofitable servants.

5. Equality. King Mosiah expressed beautifully the Lord's intention that all His creation is to enjoy justice, mercy and equality. To the people who inhabit America, his words should bear particular significance. He said, ". . . I desire that this inequality should be no more in this land, especially among this my people; But I desire that this land be a land of liberty, and every man enjoy his rights and privileges alike . . ." (Mosiah 13:44,45) And again we read, "And there was a strict commandment

throughout all the churches . . . that there should be an equality among all men . . . (Mosiah 11:153)

6. Freedom. Long before the birth of Christ, the Lord inspired the mind of Lehi to see His purpose in coming to man. Lehi wrote accordingly, "Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life . . ." (II Nephi 1: 119, 120) Now liberty can be defined as a general freedom from restrictions. There is no need for me to present data which would establish the fact that man has placed unequal restrictions upon people of other racial, national and religious origins and that many Americans today are actively and passively fostering and promoting these restrictions. Listen to the words of the Lord as He admonished the people of Judah for refusing to grant liberty unto the children of men:

" . . . Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and very man to his neighbor: behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine . . ." (Jeremiah 34:17) This people can likewise reap such a harvest if they do not respond quickly to the commandments of the Lord, for violence is already growing in the streets of America.

Let us consider well these privileges and blessings intended for all people; love, peace, joy, happiness, abundant life, dignity, equality and freedom. They obviously cannot be legislated, nor are they the fruits of civil disobedience or attention-seeking demonstrations. Their attainment will be a matter of conversion of the mind and soul to the precepts of God. They will be established only when we as individuals (" . . . beginning at Jerusalem . . .") think, speak and act with all love, kindness, respect and justice toward our fellowman.

Let us be quick to purge from our conversation and minds all that would detract from our attaining this mind that was also in Christ Jesus. For if we have reserved in our heart a place for a little intolerance, a little prejudice, a little hatred, a little fear or a little inequality toward any man, that is a portion of our heart where the perfect love of God cannot dwell. Further, we detract to that degree from the blessings and gifts of God that we could otherwise enjoy.

We often hear the question among the people of our church, "Why don't we enjoy the blessings and gifts of God as they were enjoyed in times past?" We often see our local churches racked by disputations and differences. They fast and pray, they study, and yet the differences remain. We see the beautiful Church of Christ unknown and without influence and respect among the people of our own land, yet we believe it is to carry the Gospel to all the nations of the world. How can these things be? Is it not time for us to search our heart and soul in the light of the former commandments, and that to obey? Listen to the voice of the Lord:

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to

let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am . . . Then shall thy light rise in obscurity, and thy darkness as the noonday." (Isaiah 58: 6, 7, 9, 10)

We know that we shall receive, as individuals and as a church, as we have measured out to our fellowman: ". . . See that ye are merciful unto your brethren; deal justly, judge righteously, and do good continually; And ye shall have good rewarded unto you again; for that which ye send out, shall return unto you again, and be restored . . ." (Alma 19:78, 80)

#### 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.

## DIRECTORY

April 6, 1967 — April 6, 1968  
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CHURCH OF CHRIST  
(Temple Lot)

#### Council of Apostles:

William F. Anderson—Placed in the office as the General Church Representative. 619 South Crysler, Independence, Missouri 64052.

Thomas E. Barton—Associated with Thomas J. Jordan, missionary in charge of Western Canada, Alaska, Ontario, Montana, and Idaho. Hayden Colorado 81639.

Archie F. Bell—Secretary. Missionary in charge of Missouri, Nevada, Northern California, Oregon and Washington. 802 South McCoy, Independence, Missouri 64050.

Marvin E. Ely—Missionary in charge of Utah and Colorado. Route 4, 236 32nd Rd., Grand Junction, Colorado 81501.

Leon A. Gould—In retirement as per conference action of 1961.

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E. Leon Yates—Missionary in charge of the Republic of Mexico, New Mexico, Arizona and Southern California. Route 2, Box 119, Mack's Creek, Missouri 65057.

#### Other Missionary Appointments:

Cayetano Alfaro Contreras—Appointed to labor in Yucatan under the supervision of the missionary in charge of the Republic of Mexico.

Silvanus Mason—Appointed to labor in the British Isles. Tree Tops, Rushy Lake, Saundersfoot, Pembrokeshire, Wales.

John A. Sweem—Appointed to labor as circumstances permit. Hamilton, Missouri 64644.

Oren A. Caviness—Appointed to labor as circumstances permit. Route 1, Box 67, Preston, Missouri 65732.

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## A Prayer Meeting

Author Unknown

There were only two or three of us  
Who came to the place of prayer;  
Came in the teeth of a driving storm,  
But for that we did not care.  
Since after our hymns of praise had risen,  
And our earnest prayers were said,  
The Master, Himself, was present there,  
And gave us the living bread.

We knew the look on our Leader's face,  
So rapt, and glad, and free;  
We felt His touch when our heads were bowed,  
We heard His "come to me."  
Nobody saw Him lift the latch,  
And none unbarred the door,  
But "peace" was His token to every heart,  
And how could we ask for more?

Each of us felt the load of sin  
From the weary shoulders fall;  
Each of us dropped the load of care,  
And the grief that was like a pall;  
And over our spirit a blessed calm  
Swept in from the Jasper Sea,  
And strength was ours for toil and strife  
In the days that were thence to be.

It was only a handful gathered in  
To the little place of prayer;  
Outside were struggling and pain and sin,  
But the Lord, Himself, was there;  
He came to redeem the pledge He gave—  
Wherever His loved ones be,  
To stand, Himself, in the midst of them,  
Though they count but two or three.

And forth we fared in the bitter rain;  
But our hearts had grown so warm,  
It seemed like the pelting of summer flowers,  
And not the crush of the storm.  
"Twas a time of the dearest privilege  
Of the Lord's right hand," we said  
As we thought of how Jesus, Himself, had come  
To feed us with living bread.